GAZETTEER OF INDIA
MADRAS
SALEM

MADRAS DISTRICT GAZETTEERS

SALEM

BY

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PREFACE

Le Fanu's Salem District Manual published in 1883 and F. J. Richard's Salem District Gazetteer published in 1918 were the early works on the District. The march of events since their publication made the revision of these works extremely necessary.

This volume is the fifth in the series of the revised District Gazetteers issued by the Government of Madras. The new District Gazetteer has been divided into 19 chapters and covers a comprehensive range of topics. The chapters on People, Agriculture and Irrigation, Industries, Medical and Public Health Services, Education and Culture, Public Life and Voluntary Social Service Organizations and Other Social Services portray the phenomenal progress made in those spheres during the last few decades.

The work on this volume was begun in 1960 and was completed by 1962. The book was in an advanced stage of printing when the District was bifurcated into the Salem and the Dharmapuri Districts. The facts and figures in this Gazetteer relate to the undivided Salem District. A note on the bifurcation of the District and the eventual shape of the two new districts, Salem and Dharmapuri is given in the *Addenda*.

The revision and rewriting of the District Gazetteers is a scheme sponsored by the Government of India and it has been included under the Centrally Sponsored Schemes of the Third Five-Year Plan. The Ministry of Education, Government of India gives a grant-in-aid, towards the expenses incurred for the

compilation and the publication of the Gazetteers. The Central Gazetteer Unit of the Ministry of Education, Government of India also scrutinises the draft chapters of the Gazetteers and gives valuable suggestions for improvement.

The chapters of the Gazetteer are first drafted in the Office of the State Editor, by a special team of Compilers who collect the material from various published sources and from the material supplied by Departmental authorities and other institutions. The preliminary draft chapters are then sent to the District Level Office of the Gazetteer Unit functioning in the District for the verification of facts and figures and for the on-the-spot study of the material. The draft chapters so compiled are then sent to the different Heads of Departments and authorities for approval. This volume is the first District Gazetteer of the State that has been prepared in accordance with the new pattern prescribed by the Government of India.

A number of individuals and organizations have helped the Unit in compiling this volume. We are thankful to every one of them for their kind help. We are particularly thankful to the Curator, Madras Record Office for the facilities afforded for the consultation of the valuable material available in the office. We are thankful to the Collector of Salem for extending all help and co-operation for the efficient functioning of the District Level Office of the Gazetteer Unit at Salem. We are also thankful to the Collector, the various Heads of Departments and other authorities for their valuable suggestions on the draft chapters sent to them for appproval. We are thankful to Dr. M. Arokiaswami, Professor of History, University of Madras, for his perusal of the chapter on " History " and for his suggestions. Our thanks are also due to the

staff of the Gazetteer Unit, who undertook very dutifully all the arduous tasks connected with the compilation and publication of the volume.

The face of the District is fast changing as a result of many developmental activities. Hence, any Gazetteer drawn up at a particular time is liable to lose its completeness very quickly. Any suggestions for improvement offered by critical readers will be kept in view in the preparation of the later editions of the Gazetteer.

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EGMORE, MADRAS-8,
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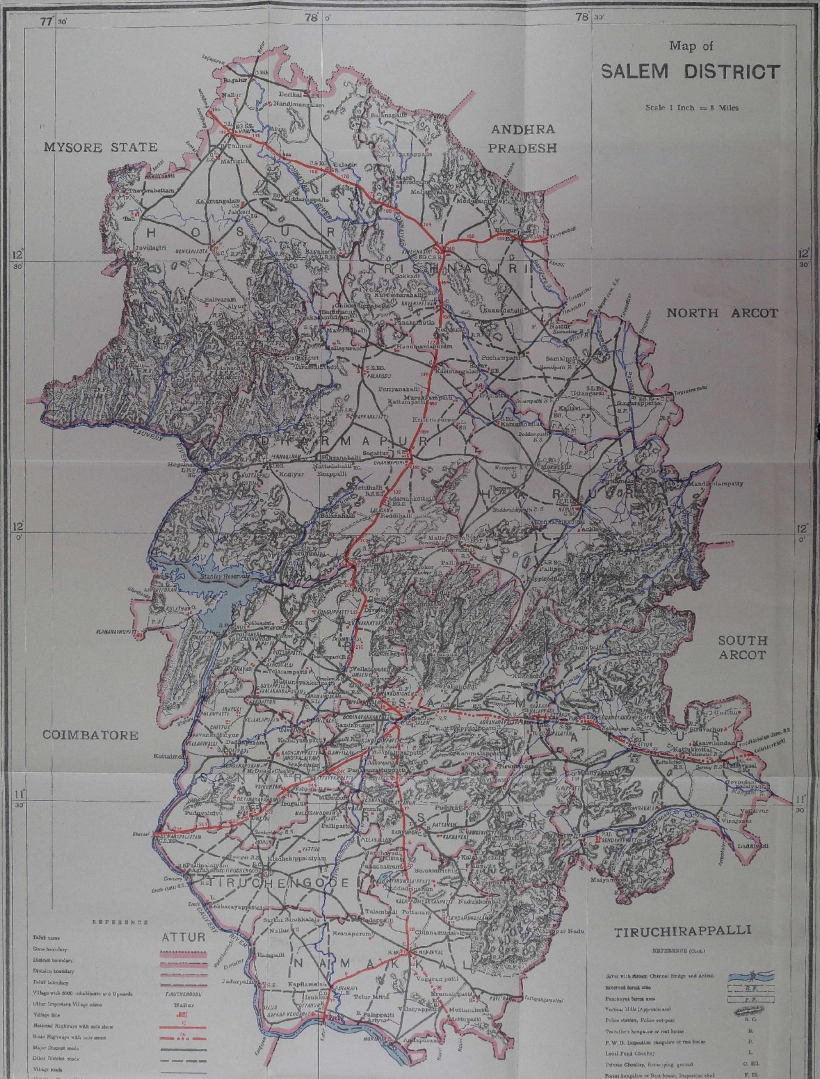

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Salem District Gazetteer

CHAPTER I—GENERAL

(*a*) INTRODUCTORY.

(i) LOCATION, AREA AND GENERAL BOUNDARIES.

The Salem district is situated between 11° and 12° 55′ of the north latitude and 77° 28′ and 78° 50′ of the east longitude. It is a completely land-locked district bounded on the north by the Mysore and Andhra States, on the west by the Coimbatore district, on the south by the Tiruchirapalli district and on the east by the North Arcot and South Arcot districts.

The total area of the District is 18,262·6 square kilometres [7,051·2 square miles] and from the point of view of size it is the largest district of the State. Its maximum length from north to south is 207.60 kilometres (129 miles) and its greatest breadth from east to west is 149·67 kilometres (93 miles). The population according to 1961 census is 3,804,108.

(ii) HISTORY OF THE FORMATION OF THE DISTRICT.

The District had been the cockpit of wars between the British on the one side and Hyder Ali and Tippu Sultan of Mysore on the other. In the first Mysore War [1767-1769], the British armies marched through the region of Krishnagiri where they had been engaged by Hyder Ali's forces at Kaveripatnam. The British armies were defeated by Hyder Ali and they were forced to retreat to Fort St. George.

During the Second Mysore War (1780-1784) the Salem district as a whole was under the supremacy of Hyder Ali. In the course of the war, Hyder Ali defeated the English and over-ran the whole of the Carnatic. In the midst of the campaign Hyder died. As a result of the Treaty of Mangalore concluded in 1784 between Tippu and the East India Company, the Mysore Sultan retained the overlordship of the Salem district.

In the Third Mysore War 1790–92, the British who were planning to give a rude blow to Tippu Sultan invaded several parts of the Salem district. The army under Lord Cornwallis captured Hosur, Pennagaram and Krishnagiri and proceeded to Srirangapatnam. On the defeat of Tippu Sultan, the whole of the present Salem district, with the exception of the Hosur taluk, was made over to the East India Company.

After the final defeat of Tippu Sultan in the Fourth Mysore War (1799), the East India Company and the Nizam, who had the undoubted right of conquest began to divide the territories among themselves. But to have the whole territory divided equally between the Company and the Nizam would have roused the jealousy of the Marattas who were also allies in the campaign against Tippu Sultan. So the English followed a policy of reviving the old Hindu dynasty of Mysore from whom Hyder Ali had usurped the dominions.[1]

After reconstituting the kingdom of Mysore under the Hindu rules who would always be indebted to the English for re-instating him on the throne, the Company annexed to their share the whole of Kanara, Wynaad, Coimbatore, Dharapuram and a greater part of Salem.

Mysore had a number of strong fortresses on its northern frontier. If, by any chance, the fortresses were to fall into the hands of the Marattas, the British possessions in the south would be endangered. So, the military strategists like Lord Mornington, who conducted the campaign against Tippu, conceived that not only should Mysore be reconstituted into a separate kingdom under the tutelage of the Company, but the adjoining territory should be well ordered and controlled so that it would facilitate any future action that might be taken on Mysore.

During the Mysore Wars, the military experts at Madras considered that the possession of Krishnagiri was essential for any operation in Mysore.[2] Even with the restoration of a part of Tippu Sultan's territories to the descendant of the ancient Rajas of Mysore, to sustain it against the possible on-slaughts of the Marattas and the incursions of the Nizam, a strong bastion under the complete control of the British was a strategic necessity.

Thus the constitution of Krishnagiri and adjoining territories into a district under the British was dictated by strategic reasons and political considerations. If the acquisition of Salem was the outcome of the Mysore wars, its formation into a district was the outcome of political and strategic considerations.

At first, the District was divided into three regions—Baramahal, Talaghat and Balaghat—with headquarters at Krishnagiri, Sankaridurg and Rajakota. It was joined with the Northern Division of Coimbatore district, administered from Bhavani. In 1804, when Coimbatore

[1] *Wilks Mark, Lieut. Col., Historical Sketches of South India,* Volume II, 1869, pages 383 and 384.

[2] *Idem,* page 337.

district was formed with Coimbatore as headquarters, the taluks on the east of the river Cauvery was made into the present Salem district.

As it was originally constituted, the size of the District was 7,530 square miles which was found to be too unwieldy for administrative purpose. The taluk of Namakkal was transferred to Tiruchirapalli district in 1910, and the taluk of Tiruppattur to North Arcot district in 1911. But the Namakkal taluk was re-transferred to the Salem district in 1918.

During the last Mysore War, British troops were stationed at various points in Baramahal, under the command of Read and Brown and they were expected to protect Baramahal and Southern provinces[1]. In 1823 Captain George, Field Commandant of Sankaridurg, was transferred to Salem, and from that time onwards Salem appears to have taken precedence[2]. From 1816 onwards troops were stationed at Salem. It was a military centre till 1861 when troops were finally withdrawn.

The District derives its name from Salem which was for long its military and administrative headquarters and the ancient regional names Baramahal, Talaghat and Balaghat have receded to the background.

(iii) SUB-DIVISIONS AND TALUKS.

The District consists of three revenue divisions and twelve taluks including the Sankari taluk which was formed in August 1958 as shown below[3] :

Revenue Division.	*Taluk.*	*Area in Sq. Kilometres.*	*Population.*	
			1951.	1961
(1)	(2)	(3)	(4)	(5)
Hosur ..	Hosur ..	3,022·3 (1,166·9 Sq. miles)	270,687	325,354
	Krishnagiri ..	2,310·0 (891·9 Sq. miles)	287,359	416,713
	Dharmapuri..	2,452·2 (946·8 Sq. miles)	313,113	374,581
	Harur ..	1,844·1 (712 Sq. miles)	221,227	215,603
	Omalur ..	1,443·2 (557·2 Sq. miles)	387,925	425,085
Salem ..	Salem ..	975·4 (376·6 Sq. miles)	521,220	616,613
	Yercaud ..	383·3 (148 Sq. miles)	19,739	23,753
	Tiruchongode	844·1 (325·9 Sq. miles)	475,287	246,667
	Rasipuram ..	817·4 (315·6 Sq. miles)	185,906	200,689
Namakkal ..	Namakkal ..	1,767·6 (682·5 Sq. miles)	423,834	420,228
	Attur ..	1,685·8 (650·9 Sq. miles)	265,471	296,511
	Sankari ..	717·2 (276·9 Sq. miles)	..	242,311
	District Total (12 Taluks).	18,262·6 (7,051·2 Sq. miles)	3,371,768	3,804,108

1 *Wellesly Marquis* : *Despatches* 1836, Volume I from the Governor-General to the Secret Committee of the Court of Directors, page 437.

2 *Gazetteer of the Salem district* : Volume I, Part II, 1918, page 242.

3 Based on 1961 Census figures.

(b) TOPOGRAPHY.

(i) NATURAL DIVISIONS—ELEVATION, CONFIGURATION, ETC.

The District can be divided into three geographical tracts, the Balaghat, the Baramahal and the Talaghat—

(1) *The Balaghat* is part of the Mysore table-land and resembles Mysore in its general features. It consists of a poorly wooded undulating plateau on the north and east studded with rocky 'Kopje'. In the south and west there are dense jungles. Its average elevation is about 914 metres (3,000 feet) above sea-level dipping to the south-west towards the Cauvery. A large portion of the Krishnagiri taluk and about half of the Hosur lie in this tract.

(2) *The Baramahal* is an extensive basin intermediate between the Mysore table-land and the plains. Its general elevation is about 396 metres (1,300 feet) above sea-level and it comprises roughly the taluks of Dharmapuri, Harur, the greater part of Krishnagiri taluk and portions of Hosur taluk. It is bounded on the north and west by the Mysore plateau ; on the south and east by a second line of ghats, the most conspicuous of which are the hill ranges of the Javadis, the Tirtamalai, the Chitteris, the Shevaroys and the Manukondamalai. On the south-west this barrier is represented by the broken country between Pennagaram and Omalur which is skirted on the District frontier by the Cauvery. The word Baramahal is variously interpreted as twelve places or twelve districts. The latter is the more probable meaning, for there is a popular tradition that Jagadeva Raya who ruled this part of the country had twelve sons to whom he assigned twelve administrative divisions and Col. Miles, in his "History of Hydur Naik", speaks of the Baramahal and the Twelve Purganahs. Though the existence of Raya and his twelve sons may be mythical, there is enough traditional evidence to prove that the region was divided into 12 administrative divisions.

(3) *The Talaghat* (the country below the ghats) differs little in general aspect from the adjacent districts of Tiruchirapalli, South Arcot and Coimbatore. It is divided into two portions by the watershed between the Cauvery and the Vellar river systems; on the east there are the taluks of Attur, Rasipuram and Namakkal and on the west, the taluks of Salem, Omalur and Tiruchengode. Salem and Omalur taluks slope gradually from a maximum elevation of 1,097 metres (1,200 feet) in the plains, towards south and south-west.[1]

(ii) HILLS AND MOUNTAIN SYSTEMS, VEGETATION, ETC.

The hills of Salem district afford perhaps its greatest charm.

[1] *Gazetteer of the Salem district*, Volume I, 1918, Part I, pages 1–3.

(1) *The Balaghat.*—This plateau itself is a monotonous terrain, but for the two hills Devarabetta [3,364],[1] where the Sanatkumaranad takes its rise, and the Pagoda Hill at Hosur [3,116 feet]. To the south and east however, the plateau breaks into the upper line of ghats which fringe the Baramahal on the north and west. There is a chain of fortresses in this region of which the important forts are Sulagiri, Tiyaranadurgam [2,930 feet] Anchettidurgam [3,192 feet], Munesvarakonda [south of Jakkeri, 2,992 feet], Nilagiri [3,054 feet], the group of hills of which Hudedurgam [3,182 feet] and Ratnagiri [2,805 feet] are the best known, and lastly, near the head of the Anchetti Ghat, Mallikarjunadurgam [2,996 feet] and Kundukitakonda [3,319 feet][2]

(2) The upper line of the ghats is divided into four sections by the valleys of the Sanatkumaranadi, the Pennaiyar and the Markandanadi.[3] They are [1] Melagiris, [2] Rayakota group [3] Ankusagiri group and [4] Maharajagadai.

The broken country between the Sanatkumaranadi and the Cauvery is commonly called the Melagiri Hills. The Anchetti basin, the Urigam basin and the basin of Natarapalayam are the important valleys in the Melagiris.[4]

(3) The ghat line between the Sanatkumaranadi and the Pennaiyar is known as Rajakottah group of mountains, of which Rayakotadurgam (3,239′), Virabhadradurgam (3,038′) and Boletimmarayadurgam (3,389′) are the most conspicuous members.[5] The second line of Ghats, to the south and east of the Baramahal, *is divided into six sections by the passes* of Toppur, Mallapuram, Manjavadi, Kottai-patti and Chengam.[6]

Yercaud is an important plateau of this region. The southern half of the western section of the Shevaroys is the irregular plateau on which Yercaud is situated. Yercaud itself is cut off from the view of the plains by a circlet of hills, varying in height from 4,500′ to 4,800′. This plateau terminates to the north of Sanyasimalai [Duff's Hill] [5,231′]. West of this, a massive buttress juts out from the hill, forming a plateau of about 2,800′ to 2,900′ above sea level.[7]

(4) *Kalrayans.*—The Kalrayans of Attur taluk measure 16 mile from north to south, and present to the Vellar valley a continuous fron

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1 *Gazetteer of the Salem district* 1918, Volume I, Part I, pages 1–3.

2 *Idem*, page 9.

3 *Idem*, page 10.

4 *Idem*, pages 10–12.

5 *Idem*, page 13.

6 *Idem*, page 13.

7 *Idem*, page 15.

of 23 miles from east to west. For half the latter distance, however, only the southern slopes are in Salem district ; the main body of the plateau behind them is in the Jadayakavundanad of South Arcot. The same remark applies to the unbroken wall of 11 miles which overlooks the Kottaipatti valley on the east, and forms the western boundary of the Ariyakavundanad ; the slopes only are in Salem district. Even then, however, the Attur Kalrayans cover more superficial area than any other block of hills in the District, excepting only the doab of the Cauvery and Sanatkumaranadi in Hosur[1]. The Attur Kalrayans are divided into two by the valley running eastward from Tumbal to Papinayakkampatti. The northern portion is called the Chinna Kalrayans, the southern portion the Periya Kalrayans. The Chinna Kalrayans form a plateau about 2,700′ in height, the surface of which is much broken by mountains and ravines. On the north and east this plateau is continuous with the Ariyakavundan and Kurumbakavundan Nads of the South Arcot Kalrayans. To the west, it overhangs the Kottaipatti Tumbal valley. The Periya Kalrayans form a similar plateau, which is cut into two by a lofty ridge. The north-west portion is called Melnad, the south-east portion Kilnad. Both these platforms are continuous with the South Arcot Kalrayans. The Melnad averages also about 2,700′ in height. It is most easily accessible from the north, where the slopes toward the Tumbal valley are comparatively gentle. Towards the south-west, the ground rises rapidly to the small plateau of Perandur (3,200′) which is joined by a very narrow saddle (2,600′) to the block of hills on which the Mannur Reserve is situated. The Mannur ridge rises to nearly 3,475′ in Mannurmalai. Southwest of this again is another ridge, rising to 2,556′, and joined to the Mannur ridge by a similar narrow saddle. The Kilnad presents a bold front to the south. The loftiest part of the whole range, overhangs the town of Attur. The loftiest peaks are Avvaiyarmalai (4,124′), Sengalmalai, 2 miles to the north-east (4,124′) Kovilmalai, three fourth of a mile from this (4, 256′), Nagalurmalai and Kallurmalai [4,229′][2]

(5) *Talaghat.*—Talaghat is the general name given to the group that includes (*a*) the Kollimalai mountains which include Kollimalai, Pachaimalai on the west and the Bodamalais, Jerugumalais and Tenmalais on the east, and (*b*) a few isolated hills and ridges scattered over the four southern taluks.[3] They are strewn over the taluks of Namakkal, Rasipuram and Attur.

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[1] *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 17 and 18.

[2] *Idem*, pages 18 and 19.

[3] *Idem*, page 19.

(c) RIVER SYSTEMS AND WATER RESOURCES.

THE MAIN RIVER SYSTEMS.

The river systems are three in number. The first of these is the Cauvery system, within the water-shed of which lie the southern portion of Hosur and Dharmapuri drained by the Sanatkumaranadi and the Toppur River, and the taluks of Salem, Omalur and Tiruchengode, drained by the Sarabhanganadi and the Tirumanimuttar. The second is Vellar system, comprising the Vasishtanadi and Swetanadi in Attur Taluk, the twin rivers which unite east of the District boundary, forming the Vellar of South Arcot, which flows into the sea at Porto Novo. The third is the Pennaiyar system which drains the northern portion of the Balaghat and the Baramahal, the south-western corner of Dharmapuri excepted.[1]

(1) The Cauvery rises at a place 4,400 feet above sea-level on the eastern slopes of the Western Ghats near Mercara in Coorg, now forming part of the Mysore State. After running for 175 miles in the Mysore State and receiving in its course several tributaries, it enters the Madras State where it forms the boundary between the two States, for a long distance. At the point where it enters the Madras State it runs north to south in a deep gorge, a portion of which called 'Meka-datu' is so narrow that a goat can leap across it. It then plunges down 50 feet into a pool and thereafter forms rapids in a canyon which it had cut for itself for the distance of a mile. It then turns sharply towards the east and is soon after joined on the left by the Doddahalla which runs through the Hosur taluk. After flowing for some distance in the same direction, it turns to the South-east and flows in that direction until it comes to the waterfalls known as Hogenakal, twenty miles below the Meka water falls. The falls are situated about 9 miles west of Pennagaram. Here the line of the Toppur Hills is broken by a ravine which dips to meet the Cauvery at a height of 780 feet above the sea-level. Above the falls, the river, which now flows in a strong stream on a level terrace, is divided into two sections by a large island. The falls are 86 feet high and the rocky pool into which the water falls is always covered by a cloud of spray which looks like smoke and has, therefore, given the name of 'Hogenakal' or 'smoking stone' to the falls. The Cauvery is considered to be particularly sacred at this spot, the pool into which it falls being called 'Yagakundam' or the 'sacrificial pit'. Emerging from the pool, the river is joined on the left by the Sanatkumaranadi or the Chinnar which flows through the Hosur and Dharmapuri taluks. It then flows

[1] *Gazetteer of the Salem district*, 1918, Volume I, part I, page 5.

south-westward until it enters the Stanley Reservoir formed by the famous Mettur Dam. After leaving the dam, it continues to flow in the same direction forming the boundary between the Tiruchengode and Namakkal taluks and the Bhavani and Erode taluks of the Coimbatore district. At the town of Bhavani it receives the tributary of the same name on its right and soon afterwards changes its course to the south-east and flows in this direction until it is about to enter the Tiruchirapalli district when it turns eastward.

The Cauvery is usually fordable within the limits of the Salem district in March and early April and again late in May and throughout June. For the rest of the year, it is unfordable. At intervals in its upper course, generally when it cuts through hard rocks, it forms deep natural pools, locally known as 'Maduvus' which even in the dry season retains water to a depth of 30 or even 60 feet. The position of these 'Maduvus' is permanent and does not shift from year to year and they occur at points where the river-course bends, harrows and drops or where it is obstructed by rocky barriers.

Tributaries of Cauvery.—The Doddahalla is formed by the union of two streams, one of which descends from the Melagiri Hills in Hosur taluk into the Kundukota ghat and drains the Salivaram plateau and the other rises near Javalagiri and flows *via* Pani and Mariyalam. After enclosing the Anchetti valley, the streams unite and the united river flows southward and, receiving some streams from the Miladiki and Tagatti valleys on the right and the Eb-halla from the Manchi plateau on the left, passes for a length of six miles through a deep ravine and finally joins the Cauvery.

The Sanatkumaranadi or the Chinnar, the next tributary rises in the Mysore State but soon enters the Hosur taluk and, after flowing past Talai, passes within a mile of Kelamangalam where its course is checked by the rocky debouchment of Hudedurgam. Shortly afterwards it branches from the uplands into the plains through a gap in the hills and passing by Pachapalli enters the Dharmapuri taluk and flows through Marandahalli and close to Mallapuram. It then flows south towards the Pikkili Hills which divert its course to the west. But for this obstruction, it would have flowed into the Pennar. It falls into the Cauvery just below the Hogenakal falls.

The Toppur river is the third tributary which is known also as the Thoppiar or the Veppadiyar. It rises near Muluvi on the Shevaroys where it flows north-east through the ravine along which the Mallapuram ghat road runs and thereafter flows westward along the boundary between Dharmapuri and Omalur taluks. It winds its way along the deep

gorges in the Omalur taluk, passes through a narrow valley between the Reddihalli and Mankonda Hills, and flowing past Toppur on the Madras-Kozhikode National Highway and through the Toppur Pass and receiving the Perumbalai on the right, falls into the Cauvery at Solappadi.

The Sarabhanganadi said to be named after a sage who did penance at one of its sources is the fourth tributary of the Cauvery. This is formed by the union of two streams, namely the Omalur East river [called also Periyar] and the Omalur West river [called also Pattipadi or Pariankuli or Ghat River]. The former rises in the Yercaud lake, plunges down the Kiliyur falls and then turns westwards towards Omalur. The latter rises on the Western slopes of the Shevaroys and flows down the Kadiyampatti ghat ravine and, after crossing the Salem-Jalarpet railway line, turns south and continues in that direction till it meets the Periyar. The two streams enclose Omalur which is situated just above their confluence. The combined stream, which is thereafter known as Sarabhanganadi, turns south-west into Tiruchengode taluk and finally falls into the Cauvery near Kaveripatti.

The Tirumanimuttar the fifth tributary of the Cauvery [the river of the sacred pearl] so called because the mussels which abound in its lower reaches sometimes produce pearls. It is also known as the Salem river. It is formed by the union of the two streams which rise near the Manjavadi Pass in the Shevaroy Hills and unite about three miles above Salem town. It divides the town into two portions, Salem proper on the east or left bank and Shevapet on the west or right bank. From Salem it flows down south and joins the Cauvery in the Namakkal taluk. During this portion of its course, it receives the Elur river which drains the northern slopes of the Bodamalais and the basin in which Rasipuram lies and the Ponnar [Golden river] a small stream from Kanjamalai.

(2) *The Vellar and its tributaries.*—The country between the Kalrayans and the Kollimalai-Pachaimalai range is drained by two rivers, the Vasishtanadi and the Swetanadi. The water-shed between these two rivers is formed by the Paittur Hills. Swetanadi in Sanskrit means "White River" and the Tamil for "White River" is "Vellar".

The Swetanadi, which is the southern of the sister streams, receives almost the entire drainage of the Kollimalai and Pachaimalai Hills. It is joined by no tributaries of importance.

There is a legend that Arjuna, the Pandava, when on pilgrimage, came to the spot where the river rises, and when he wished to perform puja, he could not find water ; so he drove a hole in the rock with his

arrow, and the water welled up and formed a river. As Arjuna is called Swetavahana, the river was called Swetanadi [Vellar].

The other important river of the Vellar system is the Vasishtanadi, sometimes called the Perar which rises in the Aranuttumalai and flows north for about seven miles. It then turns abruptly south through the Kiripatti valley, entering the plains near Belur. Two miles below Belur, it receives the waters of the Kariyakovil river, which drains the Kalrayans and is itself reinforced by the Ammapalaiyam river, flowing from the head of the Kottaipatti Pass. As it approaches the Salem-Attur road, the Vasishtanadi bends eastwards and close to Krishnapuram, receives another tributary, the Singapuram river, this time from the South. The main stream keeps close to, and almost in sight of, the Cuddalore road, as far as Talaivasal, where it is crossed by a bridge. Just west of Attur, a third tributary, known as the Mekkapalli river, flowing from Mallikarai, joins the main stream. The Vasishtanadi fertilizes some of the richest lands in the District and is crowded with anicuts. Its freshes rarely fail. The Vasishtanadi is said to derive its name from the Rishi, Vasishta, who performed a yaga or sacrifice, near Belur ; the white rock which is found north of that village is said to be the ashes of the sacrifice, and is used by Saivite worshippers as 'Vibhuti' for making the sacred mark upon their foreheads.

(3) *The Pennaiyar and its tributaries.*—The Pennaiyar takes its rise near Nandidurg in Mysore, where it is known as the Southern Pinakini. The name is said to be derived from pinaka, the bow of Siva. The forms "Pennaiyar" and "Ponnaiyar" are used indifferently. It is believed that, during a great drought, Siva bade Parvathi to go forth from Nandidurg in the form of rivers, that the goddess obeyed and flowed in two directions, forming the rivers known as the Northern and the Southern Pinakini, and that the rivers were so named from the figure traced out by their courses, which faintly resembles the outline of a bow. The Pennaiyar is thus a manifestation of Parvati and it is believed by the worshippers that even the Ganges comes and bathes in it for five days every year to cleanse itself of the sins it has washed from sinners.[1]

The Pennaiyar enters the Hosur taluk in a south-easterly direction at a spot three miles north-west of Bagalur. After crossing the Malur road, its waters make their way southwards in a very irregular course, till the Sulagiri road is crossed. Its course is then more uniform to within a mile of the Rayakota road, when it turns due east and passes to the Baramahal, where it is joined by the four tributaries already named.

[1] *Gazetteer of the Salem district*, 1918, Volume I, part I, page 8.

At the points of junction with each of these tributaries the Pennaiyar alters the direction of its course. The first two bends, where it meets the Markandanadi and the Kambayanallur river, are obtuse ; the last two, where it unites with the Pambar and the Vaniar, are remarkably acute. After crossing the Baramahal it quits the District through the Chengam gap, between Tirthamalai and the Javadis, south of Singarapet, and pursues its course to Cuddalore. The bed of the Pennaiyar, till it reaches Baramahal is too deep and rugged to admit of irrigation. In the Baramahal, it is still, when in freshes, a violent and rapid stream, but its waters supply the Barur Project, and in the vicinity of Kaveripatnam it feeds many spring channels which afford abundant direct irrigation and terminate in tanks.[1]

The tributaries of Pennaiyar.—The Markandanadi, otherwise called the Chinnar, flows due south from the Mysore plateau through the valleys of Tirtam and Veppanapalli and joins the Pennaiyar soon after the latter emerges on the low country of the Baramahal. The *Kambayanallur* river drains the major portion of Dharmapuri taluk ; by the Pulahalli river, it receives the run-off of the Pikkili Hills and the country round Palakode, and by the Dharmapuri river that of the northern slopes of the Vettalamalai. The Pambar, the third tributary, rises on the Javadis and Yelagiris of Tiruppattur taluk and from Tiruppattur southwards it follows a course of remarkable straightness through Uttankarai to the Pennaiyar, which receives its waters shortly before quitting the District. *En route* it is joined by the Bargur river, the Mettur river and the Sandur river. The Vaniyar, the fourth tributary rises in the Shevaroys near Yercaud. The gorge down which it follows is the grandest in the District. The river reaches the plains at Venkatasamudram ; thence, crossing the road, it passes Harur and joins the Pennaiyar just below its confluence with the Pambar.[2]

TANKS AND WELLS.

There are 57 major tanks in the District. The major tanks that have ayacuts under them are the Barur Large tank and Perukondapuram tank in Krishnagiri taluk, the Alapuram tank in the Barur taluk, the Annasagaram tank and Kolagathur Sholarayan tank in Dharmapuri taluk, Sundarapatti tank in the Attur taluk, the Idapaudi Large tank, Parutumpalli tank and Mallasamudram large tank in the Tiruchengode taluk and the Bhavani large tank in Namakkal taluk. The Panamarathu tank nine miles to the south-east of Salem, at the entrance to the valley between

[1] *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 8 and 9.
[2] *Idem*, page 9.

the Bodamalais and Jerugumalais, supplied drinking water to the Salem town from the year 1908 till it was supplemented by water from Mettur Reservoir in the year 1947.

The minor irrigation tanks which have a catchment area of less than 50 acres are about 1929, most of which are clustered together in Krishnagiri, Hosur and Dharmapuri taluks and a fairly large number in Harur, Attur, Tiruchengode, Omalur and Salem taluks and a few in Rasipuram and Namakkal taluks.

Wells.—In the District, irrigation under tanks is supplemented by wells in December and January when their supply runs short. Wells are more numerous in Attur, Salem and Rasipuram taluks, where there is good sub-soil water. Wells are few in number in Tiruchengode, Dharmapuri, Namakkal, Krishnagiri, Omalur, Harur and Hosur taluks where the water table is very low.

(*d*) GEOLOGY.*

The District is constituted of rocks of the gneiss or metamorphic series of the Crystalline Peninsular complex. The formations belong to the oldest group of rocks in Archaean system and comprise of metamorphic rocks of para and ortho type and plutonic igneous masses like granite and dyke rocks. The rock types met with in the District are so varied that the geology of Salem may be considered to be almost an epitome of the geology of the Central Peninsula. The District as an unit forms one of the most important geological horizons of the country and has received constant attention from the geologists and industrialists, owing to its rich mineral wealth. The surveys in the District date back to as early as to 1889 by pioneers like Capt. Newfold, Robert Bruce Foote, William King, Thomas Holland and A. Lacroix. The Geological Survey of India in recent years has mapped a great part of the District on the modern topographic maps and carried out several mineral investigations to assess the mineral wealth of the District.

The rock types met with in the District have been broadly classified as follows in order of increasing age :—Basic dykes, granite, syenite, charnockite, foliated granitic gneiss, amphibolite, ultramafic rocks of the anorthosite dunite suite and older metasedimentary and basic metamorphic rocks.

The oldest of these are the basic metamorphic rocks comprising Hornblende-gneiss, epidiorite, amphibolite, Biotiteschist and Hornblende-schist. These are surmised to have been formed due to metamorphism of the ancient basic intrusives and lavas and are found as bands almost

* Information supplied by the Superintending Geologist, Geological Survey of India, Madras-Kerala Circle, Madras-4.

throughout the District. Greenish or greenish grey Hornblends bearing gneisses form prominent bands to the south-west of Dharmapuri, Kadattur Dasampatti, Uttangarai and Sinampatti. The amphibole rich rocks are also noticed at several other places in the District and are probably of the nature of paragneisses and schists derived from the older rocks and later modified.

Hornblende-schist bands with which gold bearing lodes are associated extend into the northern portion of Salem district from the Kolar schist belt. They have been traced from Malappakonda hill, the trijunction of Salem with the Mysore and Andhra Pradesh States, where the schist belt forks, the eastern branch extending towards Maharajagadai while the western branch runs through Adakonda and ends near Tattaparai. East of Krishnagiri and north of Harur also similar schists are traced.

Metasedimentary rocks such as banded-magnetite quartzite, quartzite, calciphyre, calc-gneiss, limestone and crystalline limestone form the next in the geological series. These have been formed due to the breaking up of the older rocks and deposition of the materials as sediments and chemical precipitates in inland basins of water and later transformed to form quartzites and limestones. Magnetite bearing quartzites from thick beds in the Kanjamalai, Godumalai, Chitteri and Tirthamalai hills. Crystalline limestones and calc-gneisses occur as persistent linear bands around Sankaridurg. The calc-gneiss, calc-granulites and calciphyre and limestones which grade into one another are also noticed south-east of Tiruchengode and Kumaramangalam and Pillakalathur, Pudupalaiyam and Toppur in Namakkal taluk.

A suite of ultramafic rocks, comprising pyroxenite, periodotite, dunite, chromite bearing anorthosite, gabbro and saxomite have intruded the older schists in the area around Salem in the chalk hills area and near Sittampundi. A belt of these group of rocks are noticed extending in a general north-east direction for about 25 miles commencing from near Nattapatti to Toppur through Taramangalam and Omalur. In this belt the rocks form detached linear bands and are altered to steatite and magnesite. A unique gravity layered complex comprising meta-anorthosite gneiss and eclogite gabbros with the former containing layers of charnockite occurs as an arcuate belt with a lateral extent of over 20 miles and a maximum width of nearly 6,000 feet near Sittampundi in Namakkal taluk of Salem district.

The above described group of rocks have been designated under the group Dharwar and correlated (from their lithological similarity) to the older group of rocks near Dharwar in Mysore State and other places in Singhbhum and Madhya Pradesh.

A highly foliated and banded type of quartzo-felspathic gneiss forms the most common rock type met with and occupies a good part of the District. It is considered to be part of the older granites and gneisses in the country known as the Peninsular suite of gneisses. The rock is believed to have been formed due to the injection of quartzo-felspathic materials in the Dharwar group of basic, metamorphic schists and gneisses, the intersection of which was produced banded and composite gneisses with undigested basic bands. Most of the flat lying portion of the country in the northern and southern portions is made up of this type of biotite-bearing granitegneiss.

Bluish grey to dark grey coarse grained rocks of the charnockite group constitute the hill ranges of the District. The Shevaroy, Javadis, Kollimalai hills, Pachamalai and the Kalrayan group of hills in the eastern portion of the District are made up of this rock. It is also observed around Dharmapuri and Tirthamalai area and in the hills south of Anchetti and Kempkarai Reserved Forest areas on the north-west portion of the District and near Rasipuram and Savamangalam. It has a general oily sheen caused by the presence of blue quartz. The charnockite is normally coarse grained and may be banded, gneissic or granulitic. The rocks have been divided into three groups acid, intermediate and basic, depending on the amount of blue quartz present in them. In the charnockite massifs of Salem district, the acid and intermediate varieties are considered dominant. The basic varieties of charnockite occur as segregations and schlieren in the acid and intermediate types and as dykes cutting across the older formations. The charnockites are also garnetiferous at some places. There is considerable diversity of opinion regarding the mode of origin of those rocks. It is perhaps correct to state that the charnockites in their present state represent not only the differentiated phases of a normal plutonic magma but also a complex series of repeatedly metamorphosed and reconstituted ancient rocks probably even of different ages. Associated with the charnockite foliated coarse grained, garnetiferous luecocratic rocks called leptynites are developed at places. These are noticed in the Shevaroy group of hills and Pachamalai hills. The rocks on alteration have given rise to Bauxite deposits on the Shevaroys.

A prominent zone of a gneissic rock traversed by dark veins of pseudo tachylitic material and called 'trap shotten gneiss' is developed a few miles east of Attur Railway Station. The rock is traced over a length of about 25 miles with an average width of about a mile and half through Kadambur and Kuttikottai in a general NE—SW direction. From the trap like appearance of the dark material traversing the gneiss, the rock

has been called 'trap shotten gneiss'. It actually represents a zone of crushing and mylonitization, due to which the rock has been granulated and tachylite-like material produced along these places.

Granites of a coarse grained type with a somewhat syenitic texture and made up almost entirely of quartz and felspar forms the next group in the geological sequence of rocks of the District. The rock is considered to be an intrusive into the older schists and gneisses which it has domed up during its emplacement and has also induced local granitization. It is found developed chiefly around Sankaridurg, Tiruchengode and near Idappady where it forms prominent hills. It has been classified as representing the younger granite in the Peninsula and equivalent to the Bellary or Closepet Granite of Mysore. The granites and gneisses have been traversed by veins of pegmatite and quartz which locally attain importance because of the radio active minerals, they bear as near Idappady.

In the northern portion of the District around Dasampatti, Erranhalli, Malavur and in the Pikkili hills syenite bosses are observed. The rocks are coarse grained and corundiferous. The rocks at places show intrusive relation on to the gneisses. Rocks of this group are also found near Ukkadu, Goundapuram, etc., towards the Mysore borders.

The youngest in the succession of rocks are the basic dykes which break across the gneisses, granites and charnockites varying in width from a few feet to a couple of hundreds of feet. They are traceable at some places to several miles along their strike. These form part of the vast stretches of the basic dykes which cut through the granites in the Peninsula and might represent a basic igneous activity perhaps older than the Cuddapah Volcanics and may well be compared with the Newer dolerities of Singhbhum. These are thought to have been formed due to the consolidation of molten rock known in geological parlance as 'magma' coming up through the fissures in the earths crust. The dykes stand out conspicuously as dark ridges in the gneissic country.

A great part of the mineral wealth of Madras State is confined to Salem District, where a variety of mineral deposits are found. Of these, perhaps, the most important are the iron-ore deposits which are very extensive though of low grade. The deposits lie in the Kanjamalai, Goudamalai, Chitteri, Tirthamalai, Rasipuram, Namakkal and Valliampatti areas. The iron-ore is magnetite occurring in magnetic quartzites which may be granulitic and form persistent bands with a width up to about·100 feet. The total reserves of iron-ore available in the District are estimated to be of the order of 304 million tons to a depth of 100 feet

with iron varying from 35 to 39 per cent. Extensive work has been carried out for beneficiating the magnetic ores for industrial use. Exploitation of these deposits is under contemplation using lignite, occurring near Neyveli. It is opined that it is possible to smelt the low grade ores with lignite from Neyveli in a low shaft furnace. The setting up of a steel plant in Madras State would depend on the success of the pilot plant experiments now being carried out at various places in the country and abroad.

Magnesite, is another important mineral in which the District is very rich. The magnesite deposits of Salem are considered to be one of the most important in India. The mineral occurs in what are known as the chalk hills of Salem the name having been given from the chalk lime appearance of this important refractory mineral. Magnesite occurs as veins traversing altered ultra basic rocks like dunite, periodotite, pyroxenite and amphibolite. The mineral has been formed due to the alteration of the magnesian rich ultramafic rocks, under the influence of carbonated hydro-thermal waters. It also occurs in the Suramangalam area, Siranganur in Omalur taluk and Sirapalli in Namakkal taluk. Magnesite is mined extensively by a number of companies for making refractories. The mineral also occurs north-east of Dasampatti where it may locally be associated with kankar. The total reserves of magnesite in Salem district are estimated to be of the order of 83,000,000 tons.

Bauxite, raw material for the manufactures of aluminium, occurs in the Shevaroy hills as cappings over altered leptynites. The ore is quarried for making artificial emery marked under the name Alirox on a small scale. The total reserves of Bauxite available in Shevaroy hills are estimated to be of the order of about 7 million tons of which perhaps a third is expected to be of high grade. The Bauxite is stated to be suitable for the manufacture of aluminium. It is, therefore, proposed to smelt these Bauxites using power from the Mettur Dam and a plant is being set up near Mettur for that purpose.

Chromite occurs in association with the ultrabasic rocks (dunite) in the chalk hills of Salem. No working deposit is in existence though occassional fragments and small patches of disseminated ore in the altered dunites may be noticed. Chromite also occurs in the area between Sittampundi and Kotteskkalpalaiyam in amphibolite as bands of amphibole-chrome rock. The reserves have been estimated to be of the order 2,20,000 tons with an average of 25·7 per cent of Cr. 203 to a depth of 20 feet and there is every possibility of the ore persisting down to a depth of 100 feet. On beneficiation it was found that though the ore

is amenable to concentration with a fairly high recovery, the Cr. 203 content could not be improved because of the high iron and aluminium content of the ore. The ore however is expected to be suitable for use as a refractory.

Corundum occurs in a belt of rocks consisting of anorthosite-gneiss with amphibolites from Patpalur through Sittampundi to Sayakkadapuniur in the southern portion of the District. It occurs as grains and crystals up to 3 inches in length largely confined to the anorthosite-gneiss. They are usually grey, but occasionally ruby type is also met with. Though the distribution of corundum in the rock is very irregular it is won at a number of places. In the northern portion of the District, corundum is found in a tract 40 miles long by 1 to 3 miles wide extending from Donnakuttihalli to Chintaligutta. The corundum occurs sporadically in syenites and pegmatites as large lenses of a few feet thick and occasionally upto 100 feet long. Detrital corundum has been won from this belt and prospecting in this area for corundum dates back to 1897. It has been estimated that several thousands tons of the mineral will be available within a depth of 40 to 50 feet in the area.

Crystalline limestone occurs as bands at a number of places in Tiruchengode and Namakkal taluks. Some of the important occurrences lie near Nadandi, at mile 7/6 on the Tiruchengode-Namakkal road, Dasinayakanpalaiyam, Kolikkalnattam, Mavelipalaiyam, Salaipalaiyam, Sankaridurg, Pudupalaiyam-Pulappalaiyam, Malappalaiyam and Toppur. The total reserves of the limestone available to a depth of 10 feet are estimated to be about 7,50,000 tons. Some of the deposits are being worked by the Mettur Chemical Corporation for use in the manufacture of bleaching powder.

Mica occurs in pegmatites near Kurumbappatti, Osalivakkam, Kavaiyanur, Palappatti, Vairamangalam and Errappanaikanpalaiyam, Mica of ruby and green spotted qualities of about 2½ to 3 inches in size has been mined at these places. The pegmatites also carry Beryl and Columbitetantalite near Kurumbapatti.

Steatite and potstone occurs as an alteration product of ultra basic rocks at a number of places and is quarried for use in making utensils, idols and toys. A number of families are stated to be engaged in this work in Salem. It occurs at the foot of the Iswari hills, Karuppur, Tandagoundanpalaiyam, Macheri, Arangur, Peria Soragai, Enadi, Nachampatti, Semmarapettai, Idangalam and near Namakkal. The quarries near Semmarapettai, are supposed to supply the maximum needs of soapstone utensils in the District.

The District abounds in building stones and road metal which are quarried almost throughout the area.

Asbestos veins have been noticed in altered ultrabasic rock near Valripatti, Chettichavidi, Sriranganur and Taramangalam. The material is of the slip-fibre type of poor tensile strength.

The soils of the District are classified as (1) exceptionally or permanently improved (2) clay regar, (3) mixed or loamy regar, (4) sandy regar, (5) mixed or loamy red ferruginous clay and (6) red ferruginous sand or gravel. The black (regar) loam is the most fertile. It retains moisture and possesses the power of absorbing it from the atmosphere, a fact to which much of its facility may be attributed. The red sandy soils are, in general, of a superior quality and resemble the best red sandy loams. The fertility of these soils is good . The lowest quality of soils holds less moisture and being thinly laid over rocks is not fit for deep ploughing. In the Hosur taluk the soil is generally red sandy loam, in the Harur taluk, it is generally poor and in parts of Dharmapuri and Krishnagiri it is good loam or black aluvial clay. There is cotton soil in the immediate neighbourhood of Dharmapuri. Saltpetre and salts of soda are found in some of the wet lands of the Krishnagiri taluk. In the Talaghat, loamy or sandy red soils predominate. In and about the town of Attur, the soil is almost black from alluvial deposits though the sub-soil is red. Further east the soil, though black, is mixed with more clay and sand than in the black cotton soil.[1]

FLORA.

The forests of the District are of considerable extent, covering as they do, a fifth of the total area of the District. They are fairly representative of the floral growth in the District. The area of forests under the control of the Forest Department is as follows:—

Salem North Division.

Class I, Reserved Forests	756	Square miles.
Panchayat Reserved Forests	74	,,
Estate Forests of other un-reserves ..	200	,,

Salem South Division.

Reserved Forests	545·51	Square miles.
Reserved Lands	37·32	,,

[1] *A Statistical Atlas of the Madras Province* revised and brought up to the end of Fasli 1360 (1949), pages 615–616.

They contain valuable trees like *Santalum album* (Sandalwood) *Tectona grandis* (Teak), Bambusa arundinacea (Bamboo) and *Hardwickia binata* [Tam : Aacha]. They have been divided for administrative purposes into two divisions, the Salem North Division and the Salem South Division. The former is subdivided into the ranges of Denkanikota, Hosur, Krishnagiri Anchetti, Palakode, Dharmapuri and Morappur and the latter into the ranges of Attur, Rasipuram, Namakkal, Shevaroy North and Shevaroy South. Kallakurichi range lying in South Arcot District is also placed in the South Division [1].

The forests of the North Division form mostly a compact block lying between the Thoppiar, the Cauvery and the Mysore frontier. They also include the reserved forests of Nerlapatti Maharajagadai, Medugampalli Nerkekote, Burgur Nandibanda and Kothur which abut on the Salem-North Arcot and Salem-Chittoor boundaries. They are for the most part situated on a vast plateau falling to the south and east and contain the high hills known as the Melagiris (named after a peak 4,079 feet high) the highest peak of which, the Guttirayan Durg, rises to a height of 4,577 feet. In the valley of the Cauvery, however, the altitude of the country is only 1,000 feet or less. The rainfall varies from an average of 22 inches at Biligundlu in the Anchetti range to 50 inches at Marandahalli in the Krishnagiri range. The insufficient rainfall and the nature of the soil affect the size and growth of the trees in most parts. Moreover many parts of the forests, especially in the Cauvery valley once formed parts of a flourishing country, as is shown by the sites of numerous deserted villages. The inhabitants of these villages were harassed by the troops which constantly traversed this part of the country during the Anglo-Mysore wars and consequently deserted them. The great famine of 1877–78 was also partly responsible for their desertion. The trees in these new forests are not naturally as big in size as those in the forest which are ancient. Even on the Hosur plateau where there has been no wholesale desertion of villages, the old forests have been cut down during the military activity of the eighteenth century and the new forests have not had sufficient time to produce good timber. Over-grazing and fires have also contributed to the poor quality of the forests. [2]

These forests comprise a number of trees of the deciduous type with a thorny under growth. On the Hosur plateau, the Santalum album (Sandal) and the Bambusa arundinacea (bamboo) are the most important

[1] Information furnished by the Chief Conservator of Forests Madras, District Forest Officer, Salem North and District Forest Officer, Salem South.

[2] *Working Plan for the Salem North Forest Division* 1965, pages 1–3, 10.

and the other species have, on account of their inferior size, no commercial value except as firewood. At lower elevations also the forest generally consists of deciduous scrub fit only for fuel. But on the slopes falling to the Cauvery and the Chinnar near Muthur are found large areas of *Hardwickia binata* (Anjam, Tam : Aacha), a tree which yields excellent timber, and some useful trees like Tectona grandis (teak), *Pterocarpus marsupium* (Kinotree, Tam : Vengai) and *Dalbergia latifolia* (Indian Rosewood, Tam : Itti).[1]

On a regional basis the forests can be divided into four groups. The first group consists of the Hosur plateau, 2,500 to 4,000 feet high, which affords the best climate and surroundings for sandal and bamboo. Most of the sandal and bamboo forests are found in this region. The second group is the intermediate plateau of Anchetti, Natrapalayam and Pennagaram 1, 500 to 2,500 feet including the Morappur valley, and consists mostly of fire wood and small timber jungles, although they contain some Santalum album[1] (sandal) and Bambusa arundinacea (bamboo) also. The third group consists of the Cauvery slopes, 800 to 1,000 feet and contains a high proportion of *Hardwickia binata* (Anjam, Tam: Aacha). The fourth group is the Toppur ghat, less than 1,000 feet high except for a few peaks reaching above 2,000 feet consisting of low lying hills and valleys and contains a mixed deciduous type of forests composed of *Chloroxylon swietenia* (Yellow wood, Tam: Porasu), *Albizzia amara* (Washing tree, Tam. Arappu), *Acacia Sundra* (White cutch, Tam : Karungali) and occasionally *Hardwickia binata* (Anjam, Tam : Aacha).[2]

On the basis of the trees contained in them the forests can be divided into seven types, namely the Santalum album (Sandal) type Bambusa Arundinacea the (bamboo) type, the *Shorea roxburghii* [Lac tree, Tam: Kungiliam) type, the *Hardwickia binata* (Anjam, Tam : Aacha) type, the superior deciduous type, the shola type and the interior deciduous type.

The Santalum album the (Sandal) type extends over 84,877 acres. As stated above the Santalum album (sandal) is mostly found in the Hosur plateau which together with the Mysore plateau of which it forms a part was perhaps the earliest home of sandal. It occurs along with a number of trees the chief of which are *Memecylon edule* (Iron wood tree, Tam : Alli), *Memecylon gracile* (Bilberry, Tam : Ucikkaca), *Erythroxylon monogynum* (Bastard Sandal, Tam : Devadaru], *Chloroxylon swietenia* (Yellow wood, Tam : Porasu), *Zizyphus Xylopyra* [Jujuba,

[1] *Working Plan for the Salem North Forest Division*, 1955, page 10.

[2] *Idem*, page 11 and information furnished by the District Forest Officer, Salem North.

Tam : Kottai elandai], *Zizyphus amauritina* [Indian plum, Tam : Arappu], *Canthium dicoccum* [hatchet tree, Tam : Inburuttan], *Pittosperum flori bundum* [Tam : Nankundrai], *Diospyros montana* [Mottled Ebony, Tam : Vakkanai], *Bauhinia racemosa* [Mountain Ebony, Tam : Arai, Arikka, Atti], *Feronia linonia* [Wood apple, Tam : Velan], *Acacia leucophloca* [White babool, Tam : Velvelam], *Ixora parviflora* [Torch tree, Tam : Colundu, Koran], *Pongamia binata* [Indian Beech, Tam : Pungamaram], *Elaeodendron glaucum* [Deccany olive wood, Tam : Veerai or Kanniramaram], *Diospyros melanoxylon* [Coromandel ebony, Tam : Karumithumbi], *Strychnos nux vomica* [Strychnine tree, Tam : Etti], *Strychnos potatorum* [Clearing nut tree, Tam : Tettanmaram] *Cassia fistula* [Pudding pipe tree, Tam : Sarakonnai], *Sapindus emarginatus* [Soap nut tree, Tam : Puchi], *Wirghtia tinctona* [Rosebay, Tam : Palai], *Buchanania lanzam* [Forest mangoor hermit trees, Tam : Sarai], *Givotia rottleriformis* [Tam : Kottai Thanakku], *Dichrostachys cinerea* [Tam : Mavilandam], *Butea monosperma* [Battle of Plassey tree or bastard teak, Tam: Palasu], *Olea dioca* [Indian wild olive, Tam : Idalai], *Commiphora berryi* [Madras balsam tree, Tam : Kiluvai], *Terminalia paniculata* [Paniculata winged myrobalan, Tam : Pillamarudu or Uluvai], *Terminalia tomentosa* [Black winged myrobalan, Tam : Karimarudu], *Semecarpus anacardium* [Fireface tree, Tam : Cinduram], *Emblica officinalis* [Gooseberry tree, Tam : Nelli], *Tectona grandis* [Teak, Tam : Thekku], *Bambusa arundinacea* [Bamboo, Tam : Perumoongil], and *Dendrocalamus strictus* [Bamboo, Tam : Kalmoongil]. The Sandal has been widely affected by the disease known as 'spike' which made its first appearance in 1913 at Javalagiri and thereafter spread to the entire Hosur plateau. As a result of this disease and as a result of the exclusive growth of lantana, what was once very good sandal area has now turned into an unproductive area with only small trees having mere sap-wood. Larger trees with heart-wood have become scarce.

The bamboo type of forest extends over 66,720 acres. Although *Dendrocalamus strictus* [Tam : Kalmoongil] and *Bambusa arundinacea* [Tam : Perumoongil] are both found, the former is more common. The latter is generally confined to the banks of streams and swamps. The quality of both the species is poor. Most of the trees associated with sandal type are also found among the bamboo type.

The *Shorea roseburghii* [Lac tree, Tam : Kungiliam] type cover 3,265 acres and grows mostly at altitudes of over 3,000 feet. The trees are generally stunted and mis-shapen and consequently the timber is

of no value. They are, however, very suitable for the culture of the lac insect.

The *Hardwickia binata* [Anjam, Tam : Aacha] type of forests extends over 59,716 acres. The tree occurs in a more or less compact blocks on the slopes draining to the Cauvery, the Chinnar and the Anaibiddahalla. It grows best at elevations ranging from 900 to 1,000 feet. It is believed that, while the forest fires which occur periodically destroy many of the species with which it is associated, this species is able to withstand the fires and that to this circumstance is to be attributed the existence of numerous blocks of pure *Hardwickia* especially in the regions subject to heavy grazing such as the slopes of the Cauvery Valley which are burnt annually by the graziers. The species associated with the Hardwickia are *Chloroxylon swietenia, Albizzia amara, Anogeissus latifolia* [Axle wood, Tam : Namai], *Bosewellia Serrata* [Salai, Tam : Kungiliam], *Sapindus emarginatus* [Soapnut tree, Tam : Puchi], *Dichrostachys cinerea* [Tam : Vedathalam], *Acacia sundra* [White cutch, Tam : Karungali] and *Diospyros* species.

The superior deciduous type of forest consists chiefly of *Tectona grandis* [teak], *Pterocarpus marsupium* [Tam : Vengai], *Dalbergia latifolia* [Tam : Itti] and *Terminalia tomentosa* [Black winged Myrobalan, Tam: Karimarudu]. These trees grow in small patches and their size is small.

The shola type of forest covers 360 acres and is found in the Guttirayan reserve at the foot of the Guttirayandurg and consists of *Memecylon, Mimusops, Diospyros* and Litsea species besides *Alseodaphne semecarpifolia* [Cinnamon, Tam : Kanaipprandai], *Pleurostylia Wightii* [Tam : Karikkuvagai] and *Alphonsea sclerocarpa* [Nutmeg]. There are also several patches of a semi ever green type consisting of *Memecylon edule* [Iroh wood tree, Tam: Alli], *Memecylon gracile* [Bilberry, Tam: Ucikkaca], *Ardisia* and *Litsea.*

The inferior deciduous type is found in the area not covered by the foregoing types and consists of inferior thorny scrub. The forest of this type contains large open spaces and the trees are stunted and misshapen. In places where outcrops of Kankar [Limestone nodules] occur *Acacia Sundra* [White cutch, Tam: Karungali], *Dichrostachys cinerea* [Tam : Vedathalam] and *Dodonea viscosa*, [Tam: Virali] are the species which are generally found. Along the banks of streams, especially at lower elevations grow large specimens of *Terminalia arjuna* [white winged Myrobalan, Tam : Vellai marudu] and Mangiferaindica [Mango]. The more important species found in the inferior deciduous type of forests are *Albizzia amara* [washing tree, Tam : Turinji], *Chloroxylon swietenia,*

[East Indian Satin wood, Tam: Porasu], *Wrightia tinctoria* [Ivory wood, Tam : Palai], *Memecylon edule* [Ironwood tree, Tam: Alli], *Zizphus* species, *Canthium dicoccum* [Hatchet tree, Tam : Inburuttan], *Bauhinia* species *Diospyros* species, *Albizzia lebbeck* [Parrot tree, Tam : Vagai], *Feronia limonia* [Wood apple, Tam : Vilam], *Givotia rottleriformis* [Kottaithanakku], *Atalantia monophylla* [Indian wild, lime Tam: Kottie-limichai] *Grewia species*, *Ixora parviflora* [Torch tree, Tam : Colundu, Koran], *Holoptelea integrifolia* [Kanju, Tam: Ayili], *Butea monosperma* [Battle of Plassey tree, Tam : Palasu], *Strychnos* species, *Erythroxylon monogynum* [Bastard sandal, Tam : Devadaru], *Premna tomentosa* [Tam : Masathekku], *Acacia leucophloea* [White babool, Tam; Velvelam], *Pittosporum floribundum* [Nancundai], *Gmelina* species, *Commiphota berryi* [Berry's Madras Balsam tree, Tam : Kiluvai] and *Commifora caudata Caudatum* [Pachakiluvai][1].

The forests of the South Division, lie for the most part south of the railway line from Madras to Coimbatore and extend over 598·15 square miles[2]. They can be divided into five regional groups, namely, the Shevaroys, the Kalrayans, the Kollimalais, the Pachamalais and the Bodamalais. Besides there are some isolated hills like Kavaramalai, Godumalai, Manukondamalai, Kanjamalai, Derugumalai and Suryamalai. The forests are mostly of a mixed deciduous and irregular type of varying density. They may be classified into three groups, namely, the forests of the plains, the forests of the upper slopes and the plateau forests including those growing up to an elevation of 1,500 feet. The forests of the plains consist mostly of trees useful for fuel though there are in them some timber trees like *Hardwickia binata* [Anjam, Tam : Aacha] and *Terminalia arjuna* [White winged myrobalan, Tam: Vellaimarudu]. They have been extensively damaged by extensive grazing and surreptitious removal of firewood by villagers. Many of them are mere clumps of thorny bushes interspersed with large open spaces in which not even grass grows. The species most commonly met are *Acacia leucophloea* [White babool, Tam: Velvelam], *Acacia sundra* [White cutch Tam : Karungali], *Alianthus excelsa* [Tam: Pimaram], *Albizzia amara* [Washing tree, Tam : Turinji], *Azadirachta Indica* [Margosa, Tam: Veppam], *Chloroxylon swietenia* [East Indian satinwood, Tam: Karmboradin], *Cleistanthus collinus*, Tam : Oduvan], *Dalbergia paniculata* [Tam: Painganni], *Dichrostachys cinerea* [Tam : Malvilandam], *Erythroxlon monogynum* [Bastard sandal, Tam : Devadaru], *Hardwickia binata* [Anjam, Tam : Aacha], *Randia dumetorum* [Tam : Karai], *Strychnos nuxvomica* [Tam :

[1] *Working plan for the Salem North Division*, 1955, pages 11–15.

[2] Information furnished by the District Forest Officer, Salem (South).

Etti], *Strychnos potatorum* [Clearing nut, Tam : Akkolam], *Tamarindus indica* [Tamarind, Tam : Puliyamaram], *Wrightia tinctoria* [Ivory wood, Tam : Palai] and *Zizyphus amauritina* [Indian plum, Tam : Adidaram]. Sandal is fairly common especially in the reserves. Both the varieties of bamboo, namely, the *Dendrocalamus strictus* and *Bambusa arundinacea* are found though the former is more common. *Borassus flabellifer* [Palmyra palm, Tam : Panai] occurs in large numbers in a reserve near the Shevaroys. *Terminalia arjuna* [White winged myrobalam, Tam : Vellaimarudu] occurs along the banks of streams and attains a considerable size. *Hardwickia binata* [Anjam, Tam : Aacha] is confined to a few reserves and does not attain a big size. Tamarind being a protected tree is found in large numbers. A small area has been planted with teak as an experimental measure.

The forests of the upper slopes [South Indian Tropical Dry Deciduous type—4a/c² Champions Type] comprise those situated between 1,500 feet and 2,500 feet. The major portion of the forests of the division are of this type. They consist mostly of the trees found in the forests of the plains, but they are denser and the growth of the trees is more luxuriant. Besides the species mentioned under forests of the plains are found in these forests *Albizzia odoratissima* [Black siris, Tam : Karuvagai], *Albizzia lebbeck* [Parrot tree, Tam : Vagai], *Anogeissus latifolia* [Axle wood, Tam : Namai], *Bauhinia racemosa* [Common Mountain ebony, Tam : Vakkanai], *Cassia* species, *Diospyros montana* [Mottled ebony, Tam : Vakkanai], *Syzigium cumini* [Indian cherry, Tam: Naga], *Mangifera indica* [Mango, Tam : Mamaram], *Terminalla* chebula [Gallnut, Tam : Kadukkai], *Terminalia paniculata* [Paniculata winged Myrobalan, Tam : Ilaikkadukkai], *Terminalla tomentosa* [Black winged Myrobalan, Tam : Marudam], and *Shorea roxburghii* [Lac tree, Tam : Kungiliam].

Of the plateau forests the most important are those situated on the Kollimalais where the plateau attains an elevation of 4,500 feet and where there are some real-ever-green forests. This type of forests is akin to the Sub-Tropical Evergreen forests [7a/c ¹ Champions Types] on the slopes f the Nilgiris, Palnis and Anamalais and found only in Sanyasimalai eserved Forests on the Yercaud Plateau, in Ariyurshola and the upper reaches of Karavalicombai Reserved Forests in the Kollimalai Plateau. The rainfall varies from 1,200 *m.m.* and upwards and the temperature is low. Among the trees found on this plateau may be mentioned *Artocarpus lakoocha* [Lakooch, Tam: Ottipila], *Toona ciliata* [Toon, Tam : Malavembu], *Chukrassia tabularis* [Chickrassy, Tam : Agil], *Syzigium cumini* [Indian cherry, Tam: Naga], *Alseodaphne semecarpifolia* and *Canrium* species. Sandal is also common though extensively

attacked by spike. On the plateaux of the Shevaroys and the Bodamalais there are very few forests.[1]

There are no aquatic vegetations in this district, except the Vazhal grass [reed] which grows on the tank-beds and fore-shores of major irrigation sources and water-logged portions which is used for roofing the huts and cattle-sheds. Besides, the soft core Samba Korai [rushes] are found in several places near water-pools. They are used for making cheap screens. This is found in abundance in Dharmapuri taluk. The lotus and the lilies are found in some temple tanks, the leaves of the former being used as eating plates and the flowers for worship. The lotus plant is said to purify the water in the tanks and the bushes provide a good shade for their breeding. The *Screw pine* [Tam : Tahzhai] is found along the banks of some perennial rivers and channels. Its flowers are used for their smell but its leaves are used for making country umbrellas and mats.

THE GENERAL EFFECT OF GOVERNMENT FOREST POLICY ON THE FLORA OF THE DISTRICT.

The main objects of forest policy hitherto have been to work the forest on an optimum sustained annual yield basis to meet the demands of the public for fuel, small timber bamboos, minor forest produce and sandalwood after ensuring that adverse sites are adequately protected. Other important objects of management have also been to meet the demands of the villagers for pasture for their cattle and to raise plantations of commercially important species like Teak, Matchwood, Wattle and Eucalyptus to meet the demands of forest-based industries. It has also been the object of management to rigidly protect the sholas for climatological reasons and the forest on the slopes of hills for conservation of water and prevention of soil erosion. The forest policy that has been followed, though scientific, has been upset to some extent by over exploitation, excessive grazing and fires with the result that there has been degradation in the southern cutch thorn forest and the dry savanna forests of the South Division. Attempts are, however, being made under the Five-Year Plans and the Working Plan prescriptions to rehabilitate these forests by rigidly protecting them and supplementing the existing growth by artificially raising such useful species as *Albizzia amara, Dalbergia sissoo, Albizzia lebbeck Acacia sundra, Azadirachta-indica Tamarindus indica, Pongamia pinnata*, etc. Otherwise the forest policy

1 *Working Plan for the South Salem Forest Division*, 1943, paragraph 27 and information furnished by the District Forest Officer, Salem South.

adopted has resulted in the conservation of the forest and their characteristics while at the same time exploiting them on an optimum sustained annual yield basis to meet the demands of the public and be a source of revenue to the Government.

PRESERVATION OF WILD LIFE.

All the Reserved Forests come under the purview of Games Rules framed under the Madras Forest Act except the following Reserved Forests which have been totally closed to shooting for a period of three years from 25th August 1959:—

South Division.

1	Attur Ghat	Reserves.
2	Attur Ghat Extension ..	Do.
3	Kurichi	Do.
4	Pungamaduvu	Do.
5	Nagalore	Do.
6	Pattimedu	Do.
7	Pattimedu extenstion ..	Do.
8	Arana	Do.
9	Thumbal	Do.
10	Jadayagoundan	Do.

North Division.

At present Wild Life is confined to the better and less accessible forests. Water-holes, Salt-licks and other places frequented by Wild Life are generally patrolled by departmental personnel to prevent poaching.[1]

FAUNA.

There are three breeds of domestic cattle in Salem district. The first called Mysore is bred in the forests bordering on the Cauvery in the Denkanikota Division. The second called Alambadi is raised round Pennagaram. The Mysore breed is of larger frame than the Alambadi, though shorter in the leg. The third breed called the Tiruchengode is diminutive in size though the cows are excellent milkers. With the object of improving the breed of cattle a farm has been established by the Government at Hosur. The activities of this farm are described in the chapter on Agriculture and Irrigation. The breeding of ponies is of great antiquity in the northern portion of the District near Denkanikota and Pennagaram. Efforts were formerly made by the Government to

[1] Informations furnished by the District Forest Officer, Salem North and Salem South.

improve their breed but without success. Attempts to encourage mule breeding have also failed. Sheep and goats are numerous.[1]

Turning to wild animals, elephants are found in the jungles along the Cauvery, and on the Melagiri Hills. The Kalrayans were once called the "Elephant Hills" though elephants are no longer found there. Herds of elephants from the Coimbatore district sometimes cross the Cauvery especially during March and April. Owing to the protection afforded to wild animals in recent times, the number of elephants is stated to be on the increase.

Tigers infested nearly all the forests of the District. But they have now entirely disappeared. Panthers, jungle-cats, civet-cats and other felidae are used to be found all over the District. They are, however, now rare, though leopards are said to be on the increase.

The common Indian Sloth Bear used to be found throughout the District in hilly tracts ; among the best known of these localities were the Kollimalais, the Javadis, the Shevaroys, the Chitteris, the jungles near Veppanappalli and the Kundakota hills. They are, however, found now only in remote jungles. Bison or gaur were formerly common, but were almost exterminated at the time of the great Famine of 1877-1878. Small herds may still be found in the deepest recesses of the Denkanikota, Dharmapuri and Uttangarai jungles. Nilgai or blue bull is very occasionally met within the jungles of Dharmapuri and Denkanikota which adjoin the Cauvery. Sambur used to be seen in the jungles of Hosur, Dharmapuri, Uttangarai and at the foot of the Shevaroys, but now they are not seen in these places. Some, are however, occasionally seen on the banks of the Cauvery near Hogenakal and Biligundlu, especially in the months of March and April, when all jungle streams and pools are dry, and animals are driven by thirst to the Cauvery. Black buck is said to have been formerly found all over the District, but they are not common now. Spotted deer and barking deer are occasionally met with in the northern part of the District and near Kottapatti in Harur taluk. Mouse deer or the "goat-footed hare" is not unknown, especially in the Javadis. It is caught in nets and easily tamed.[2] Wild dogs are said to be working havoc latterly among sambur and spotted deer.

Wild pigs abound wherever there are jungles, and are very destructive to crops. They are killed in large numbers by villagers.

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[1] *Gazetteer of the Salem District*, 1918, Volume I, Part I, page 34.

[2] *Idem*, page 36.

The bonnet monkey is a regular pest, especially round Salem and Hosur. Fruit growers are put to much trouble in warding off their depredations. The Madras Langur (*Presbytis entellus priam*) is found in the jungles near Anchetti and in Dharmapuri taluk, and is much sought after for its flesh which is supposed to have medicinal properties. It is commonly found in Manukondamalai near Toppur. The nocturnal *Loris Tradigradus lydekkerianus*, slender, loris, is also occasionally met with.

Hyenas, wolves, red dogs, jackals and foxes are found everywhere. It is commonly believed that if a goat or sheep is pulled down by a wolf, the flock will thrive. Another belief is that man who kills a wild dog will soon die. Hence wolves and wild dogs are rarely killed.

Otters are common in the Cauvery, especially above Hogenakal Falls, and may often be seen swimming down-stream, 30 or 40 in a peck. During flood time they infest the creeks and inlets along the Cauvery banks. .Hares, hedgehogs, porcupines, the mongoose and the pangolin may be met with all over the District.

The number of small tanks in the District, especially in the northern taluks, is very large. These tanks are visited in the cold season by teal and duck and the latter owing to the coolness of the Mysore plateau and the Baramahal seem to defer their migrations till later than is the case in the plains. Snipe frequent the wet lands irrigated by tanks and on their foreshores. Quails are seen in the dry fields. On the stretches of uncultivated, and often rocky, uplands, lying between the villages, partridges, sand-grouse, plover, and sometimes, floricans are to be found. Green and blue-rock pigeon, pea-fowl, spur-fowl and jungle-fowl may also be seen. In short, most of the feathered species characteristic of South India are met with in the District.[1]

Snakes are represented by not less than 48 species. None of these are peculiar to the District, but *Trimeresurus macrolepis* has hitherto been recorded from South India-Nilgiris, Palni, Shevaroy, Travancore, Anaimalai and Neelampati Hills. It has been found at the altitude of 7,000 feet. Only three species of poisonous snakes are common, namely, the cobra '*Naga-raja*,' the Russell's viper, *Vipera ruasellis* and the common green viper. *Trimeresourus malabaricus*. The krait (*Bungarus candidus*) is less common than elsewhere; the other poisonous species are rare. Some of the harmless species bear an extraodinarily close resemblance to some of the deadliest, for example, the young python or "Rock snake" and Sand Boa, Eryx conicus to the Russell's viper;

[1] *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 37 and 38.

the rat snake, *Zamenis mucosus* to the cobra ; and some of the wolf snakes *Lycodons* to the dreaded krait ; the harmless species in each case being much more numerous than the poisonous ones.[1]

In the larger tanks, especially in the big tank at Barur, the fresh water hark *Wallago attu* (Tamil : Valai) attains considerable size. In minor streams and tanks several species of carp are to be found, e.g., *Lebeo kontius* [Tam: Karumani or Karumalikendai], Cholwa [Tamil: Velicchai], (three or four species), L. *ariza* [Tamil: Kolarinjan. L. *Calbasu*, L. *Boga*] *Barbus melanostigma*, B. *Vittatus*, B. *dorsalis*, B. *micropogon*, B. *pinnauratus* B. *dubius*, B. *bovanicus* murral *Ophiocephalus maulius* (Tamil : Viral), Black Murral (*O. striatus* Tamil : *Kuravai*) Loach [*Lepidocephalichtlys thermalis* [Tam : asarai], Scorpion fish, *Saccobranchus fossilis*, Tam : Kelutti] and *silonia Sailousia* [Tam : Ponatti] are all of local commercial importance. During the breach in the Grand and Lower Anicuts in 1909–10, 'Hilsa'. *Hilsa ilsha*, were tracted as far up as Hogenakal. *Catla catla* were introduced into the Barur tank in 1910-11 by the Department of Fisheries. Eel, *Anguilla becgalensis*, [Tamil : Vilangu] and the sand-eel or spine-eel *Mastocembelus armatus*, [Tamil : aral] are sometimes caught in the anicut pools of Attur taluk.[2]

Climate.—On account of the general dryness of the atmosphere comparatively cool nights and the appreciable drop in temperature from June following the onset of the monsoon season, the climate of this district is more pleasant than that of the adjoining eastern and southern districts. The year may conveniently be divided into four main seasons: the dry season from January to March, the hot season during April and May, the south-west monsoon season from June to September and the north-east monsoon from October to December.

Rainfall.—Records of rainfall are available for 27 stations in the District extending over a long period, in some cases even up to 80 years. The rainfall statements for the individual stations and for the District as a whole are given in Tables 1 and 2. The hilly terrain causes rather appreciable variations of rainfall over the District, the annual rainfall varying between 680 and 980 mm. (26·8 to 38·6 inches) depending on the locality. The normal annual rainfall at Yercaud in the Shevaroy Hills is 1,636 mm. (64·4 inches). In the plains, Attur taluk gets the highest annual rainfall, while Tiruchengode and Namakkal taluks and the northern portion of Hosur taluk get the least.

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1 *Gazetteer of the Salem district*, 1918, Volume I, Part I, page 38.

2 *Idem*, page 39.

The average annual rainfall over the plains of the District is 849 mm. (33·4 inches.) The monthly distribution of rainfall shows a pronounced maximum in October with a secondary maximum in May. Rain, usually in the form of thundershowers, commences in the latter half of April and heavy falls occur in May. In June, the rainfall decreases but begins to increase again towards the end of July. Sixty per cent of the annual rainfall occurs during the months of August to November. Rainfall during November is subject to large variations. December is comparatively dry. The period from January to about the middle of March is the driest part of the year.

The south-west monsoon contributes 42 per cent to the annual rainfall while the north-east monsoon and the thunderstorms in April and May contribute 36 per cent and 18 per cent respectively.

During the fifty-year period 1901 to 1950, the highest rainfall in the District amounting to 146 per cent of the normal was recorded in 1903; the lowest rainfall amounting to only 59 per cent of the normal was experienced in 1923. For the District as a whole rainfall of less than 80 per cent of the normal occurred only in six years during the fifty-year period and none of them was consecutively. However, for individual stations consecutive years of rainfall less than 80 per cent of the normal are not uncommon and even four and five consecutive years of low rainfall have occurred at some stations. For example, the period 1923 to 1926 was one in which rainfall was less than 80 per cent of the normal at Thalli, Sendamangalam, Namakkal, and Thammampatti and at the last of these stations even 1927 was an year of low rainfall.

From Table 2 it will be seen that during most of the years the average rainfall of the District was between 600 and 1,100 mm.

Normally there are about 50 to 60 days of rainfall of 2·5 mm. (10 cents) or more in a year over most of the District except in the extreme southern and north-eastern portions where the number of rainy days is somewhat less.

The highest rainfall in 24 hours over the plains of the District was 250·2 mm. [9·85 inches] recorded at Salem on 8th September 1885. At Yercaud, the highest rainfall in 24 hours of 257·8 mm. (10·95 inches) was recorded on 16th December 1933.

Temperature.—Salem is the only station in the District where there is a meteorological observatory. The data of this observatory may be taken to be fairly representative of the general conditions over the plains of the District. Table 3 gives the temperature and humidity data for

Salem. The hot weather begins early in March, the highest temperatures being reached in April and May. Weather cools down progressively from about the middle of June and by December the mean daily maximum drops to 30·1°C. [85·2° F], while the mean daily minimum drops to 18·4°C. [65·1° F] in January. Though the maximum temperatures are about the same as in July, the nights are much cooler in February. In the Shevaroys the temperature is equable and pleasant during the summer months, the temperature in shade seldom exceeding 31° C [87.8°F]. During the cold season frost is not unknown on the grass in the valleys.

Being an interior district the diurnal range of temperature is large particularly in the dry and hot seasons. In February-March the mean diurnal range of temperature is as high as 14·5° C [26·1° F], while in October-November it is only about 10°C [18° F].

Humidity.—The district on the whole enjoys a dry climate. The driest months are from January to April, the average relative humidity in the afternoons being less than 40 per cent. Even during the rainy months the average humidity is appreciably below the saturation level.

Cloudiness.—Skies are generally clear or lightly clouded during the period January to about the middle of April. The cloudiness increases from the latter half of April and after about the middle of June skies are generally heavily clouded till about the middle of December.

Winds.—From October to March winds blow mainly from north-easterly to easterly directions. In April winds from directions between south and west are also common. From May to September south-westerly and westerlies predominate. The wind speeds are least in October with a secondary minimum in May. It is interesting to note that the primary and secondary rainfall maxima occur in these months.

Special Weather Phenomena.—Because of its interior location the District is not directly affected by cyclonic storms and depressions in the Bay of Bengal which, nevertheless, influence the rainfall over the District in the north-east monsoon season. During the period, March to June dust-devils and dust-raising winds [dust-storms] occur occasionally. In April and May thunder-storms are very frequent and throughout the monsoon months rain is often associated with thunder. Some of the pre-monsoon thunder-storms are accompanied with squalls and rarely with hail.

Tables 3, 4 and 5 give the temperature and humidity, mean wind speed and frequency of special weather phenomena respectively, for Salem based on observatory records.

TABLE 1.—NORMALS AND EXTREMES OF RAINFALL.

Station.	*Number of years of data.*	*January.*	*February.*	*March.*	*April.*	*May.*	*June.*	*July.*	*August.*	*September.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Thalli	50 a	6·3	5·6	14·5	44·5	129·8	62·5	87·9	117·6	137·9
	b	0·8	0·4	0·8	3·0	7·4	4·8	7·6	7·7	7·9
Denkanikotta	50 a	9·9	9·9	11·4	59·2	136·4	51·8	68·8	93·5	141·0
	b	1·1	0·7	0·8	3·7	7·5	4·2	6·1	7·3	7·6
Hosur	50 a	9·7	11·2	12·2	45·2	123·4	48·0	59·9	94·0	135·4
	b	1·0	0·6	0·8	3·0	6·9	3·8	5·6	6·6	7·7
Rayakottah	50 a	16·3	9·1	13·5	41·4	122·2	53·9	54·9	96·8	139·5
	b	1·2	0·6	0·7	2·2	5·9	3·0	3·4	5·0	6·4
Krishnagiri	50 a	11·7	7·6	11·9	39·6	112·8	65·3	72·6	106·2	150·6
	b	1·0	0·6	0·8	2·5	7·1	3·8	4·4	5·9	7·4
Uttangarai	50 a	19·1	6·3	9·4	29·2	85·1	50·5	73·1	124·5	152·4
	b	1·3	0·4	0·6	2·1	5·2	3·3	4·3	6·4	7·5
Harur	50 a	28·2	6·6	9·1	25·9	90·9	44·7	60·5	102·6	139·5
	b	1·9	0·4	0·6	1·9	5·6	3·0	4·0	6·3	7·3
Dharmapuri	50 a	16·0	7·9	8·4	39·9	109·0	62·7	63·0	109·0	137·2
	b	1·1	0·6	0·8	2·9	6·6	4·1	4·5	6·2	7·7

Station		Years	October. (12)	November. (13)	December. (14)	Annual. (15)	Highest annual rainfall as per cent of normal and year*. (16)	Lowest annual rainfall as per cent of normal and year.† (17)	Heaviest rainfall in 24 hours. Amount (mm.). (18)	Heaviest rainfall in 24 hours. Date. (19)
Thalli	a	50	157·7	69·9	19·3	353·5	150 (1903)	64 (1923)	118·4	1903 November 28.
	b		8·6	4·2	1·4	54·6				
Denkanikotta	a	50	161·5	95·3	22·9	861·6	150 (1903)	40 (1923)	154·9	1887 October 19.
	b		9·3	6·4	2·1	56·8				
Hosur	a	50	148·3	77·7	22·6	787·6	180 (1903)	60 (1913)	169·4	1928 October 25.
	b		8·9	5·6	1·9	52·1				
Rayakottah	a	50	163·8	108·7	35·3	855·4	179 (1903)	35 (1925)	161·8	1952 July 12.
	b		8·3	6·1	2·3	45·1				
Krishnagiri	a	50	141·7	86·9	24·1	831·0	171 (1916)	51 (1908)	186·7	1947 July 5.
	b		8·6	5·6	1·8	49·5				
Uttangarai	a	50	152·1	109·5	39·9	851·1	150 (1915)	51 (1948)	151·1	1899 May 27.
	b		8·9	6·6	2·8	49·4				
Harur	a	50	140·5	128·0	58·9	835·4	158 (1946)	61 (1927)	170·2	1916 October 17.
	b		3·8	51·0						
Dharmapuri	a	50	154·9	109·0	34·5	851·7	185 (1903)	47 (1950)	216·7	1916 October 17.
	b		8·9	0·4	2·6	52·4				

a = Normal rain fall in mm.
b = Average number of rainy days (days with rain of 2·5 mm. or more).

* Years given in brackets.
† Based on all available data upto 1957.

TABLE 1.—NORMALS AND EXTREMES OF RAINFALL—*cont.*

Station.	*Number of years of data.*	*January.*	*February.*	*March.*	*April.*	*May.*	*June.*	*July.*	*August.*	*September.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Palacode	.. 48 a	13·5	10·4	11·9	41·9	116·1	54·4	64·3	96·5	151·6
	b	0·9	0·7	0·9	2·7	6·1	3·6	4·6	5·8	6·9
Pennagaram ..	.. 50 a	9·4	14·5	19·8	53·9	121·2	62·5	68·8	97·8	147·3
	b	0·8	0·8	1·1	3·2	7·3	4·5	5·3	5·7	7·1
Omalur	.. 50 a	10·9	11·9	13·2	46·0	109·7	60·7	92·2	138·9	139·2
	b	0·9	0·7	1·0	3·4	6·6	4·8	6·8	8·7	8·3
Rasipuram ..	.. 50 a	8·6	6·9	8·1	43·2	105·2	62·0	91·9	127·5	123·9
	b	0·7	0·6	0·6	3·2	5·9	4·4	6·2	8·5	8·1
Salem	.. 50 a	10·2	8·4	11·2	52·6	106·4	83·3	97·3	156·7	141·7
	b	0·9	0·6	0·8	3·7	6·5	5·5	7·1	9·5	8·5
Sankari	.. 50 a	9·4	9·1	15·7	47·5	106·7	49·8	66·5	107·9	118·9
	b	0·8	0·5	0·9	2·9	6·4	3·4	4·4	6·5	6·7
Tiruchengode ..	.. 50 a	12·7	12·9	11·9	51·1	100·6	49·8	51·6	98·5	98·5
	b	1·0	0·7	0·9	3·5	6·0	3·3	3·6	6·6	6·7
Thammampatti ..	.. 50 a	36·3	9·7	9·7	41·1	88·4	37·1	56·9	91·7	100·6
	b	1·7	0·6	0·7	2·4	5·1	2·9	3·8	5·9	6·6

		October.	November.	December.	Annual.	Highest annual rainfall as per cent of normal and year*.	Lowest annual rainfall as per cent of normal and year†.	Heaviest rainfall in 24 hours. Amount (mm.).	Date.
		(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Palacode	48 a	174·0	101·3	29·0	864·9	154 (1932)	59 (1923)	147·6	1941 May 28.
	b	9·1	5·8	1·8	48·9				
Pennagaram	50 a	170·7	100·3	26·7	892·9	168 (1946)	57 (1908)	163·6	1905 September 19.
	b	9·6	6·1	2·0	53·5				
Omalur *	50 a	159·5	93·0	28·2	903·4	171 (1903)	53 (1923)	184·1	1916 October 17.
	b	9·0	6·3	2·0	58·5				
Rasipuram	50 a	155·5	98·8	22·6	854·2	146 (1903)	48 (1923)	121·9	1886 August 1.
	b	9·0	6·0	1·7	54·9				
Salem	50 a	165·9	95·3	26·2	955·2	159 (1946)	57 (1918)	250·2	1885 September 8.
	b	9·7	6·2	2·1	61·1				
Sankari	50 a	156·5	91·7	23·1	802·8	150 (1909)	53 (1914)	116·1	1952 December 10.
	b	8·4	5·9	1·8	48·6				
Tiruchongode	50 a	156·7	106·0	29·5	780·7	150 (1944)	39 (1925)	139·7	1878 August 21.
	b	9·3	6·8	2·4	50·8				
Thammampatti	50 a	168·1	152·1	59·4	851·1	148 (1932)	43 (1925)	193·3	1906 January 18.
	b	9·5	7·6	3·9	50·7				

a = Normal rainfall in mm.
b = Average number of rainy days (days with rain of 2·5 mm).

* Years given in brackets.
† Based on all available data up to 1957.

TABLE 1—NORMALS AND EXTREMES OF RAINFALL—*cont.*

Station.	*Number of years of data.*	*January.*	*February.*	*March.*	*April.*	*May.*	*June.*	*July.*	*August.*	*September.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Attur ..	50 a	29·0	9·7	17·8	42·2	97·3	42·2	73·7	125·7	151·6
	b	1·7	0·6	0·8	2·6	5·6	3·1	4·9	7·1	8·3
Valappadi ..	50 a	19·8	8·4	9·4	38·6	95·3	46·0	67·3	119·4	127·5
	b	1·2	0·5	0·6	2·7	5·8	3·4	5·3	7·2	7·3
Namakkal ..	50 a	10·7	7·1	10·9	46·5	104·7	37·6	55·4	114·5	107·7
	b	1·1	0·4	0·7	2·8	5·5	2·6	3·6	6·5	6·9
Paramathi ..	50 a	13·2	9·1	12·5	47·0	96·5	25·7	31·7	73·9	92·2
	b	1·0	0·5	0·6	2·6	5·2	1·7	2·5	5·1	5·3
Sendemangalam ..	50 a	10·9	8·1	9·9	45·0	115·3	43·7	65·8	123·4	135·6
	b	0·8	0·8	0·7	3·2	6·2	3·0	4·1	7·5	7·3
Penukondapuram ..	20 a	9·4	4·3	6·6	39·1	94·0	56·1	56·4	125·2	132·6
	b	0·8	0·4	0·6	2·6	4·7	2·8	3·0	5·8	5·9
Barur ..	20 a	12·9	6·6	9·4	35·3	104·7	59·2	44·7	104·1	129·0
	b	1·1	0·5	0·7	2·5	6·2	3·3	3·6	6·9	6·2

		October.	November.	December.	Annual.	Highest annual rainfall as per cent of normal and year*.	Lowest annual rainfall as per cent of normal and year†.	Heaviest rainfall in 24 hours. Amount (mm.).	Date.
		(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Attur	50 a	196·3	144·8	45·5	975·8	164 (1946)	51 (1925)	213·4	1818 November 2
	b	10·2	7·8	3·0	55·7				
Valappadi	50 a	149·3	112·3	35·8	829·1	154 (1944)	55 (1923)	177·8	1916 October 17.
	b	9·3	6·6	2·9	52·8				
Namakkal	50 a	158·2	101·3	32·3	786·9	161 (1946)	58 (1918)	152·4	1872 May 1.
	b	8·9	6·6	2·5	48·1				
Paramathi	50 a	154·7	94·5	35·1	686·1	167 (1944)	49 (1925)	161·0	1930 October 25 *Vide* letter No. DGU. 021, dated 16th January 1960 of the Deputy Directors General of Observatories, Poona.
	b	8·6	6·0	2·5	41·6				
Sendamangalam	50 a	161·8	93·0	30·5	843·0	179 (1939)	51 (1918)	177·8	1939 August 7.
	b	9·6	6·4	2·3	51·8				
Penukondapuram	20 a	163·3	94·5	38·9	820·4	160 (1932)	47 (1950)	163·1	1943 October 10.
	b	8·5	5·3	2·2	41·1				
Barur	20 a	162·3	98·3	45·0	881·5	141 (1946)	53 (1950)	152·9	1934 October 30.
	b	9·1	6·4	2·3	48·8				

a=Normal rainfall in mm.
b=Average number of rainy days (days with rain of 2·5 mm. or more).

* Years given in brackets.
† Based on all available data up to 1957.

TABLE 1—NORMALS AND EXTREMES OF RAINFALL—*cont.*

Station.	*Number of years of data.*	*January.*	*February.*	*March.*	*April.*	*May.*	*June.*	*July.*	*August.*	*September.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Nedungal	20 a	12·9	10·2	16·3	43·9	102·9	52·3	48·5	128·7	127·3
	b	0·9	0·4	0·8	2·7	5·6	2·9	3 2	6·5	6·2
Mettur Dam	15 a	8·4	13·7	26·4	52·8	87·6	42·2	90·9	83·1	88·1
	b	0·6	0·8	1·5	3·6	6·5	3·9	5·7	5·2	5·8
Marandahalli	15 a	7·9	15·5	18·0	59·9	132·1	56·6	54·1	96·0	123·2
	b	1·2	0·6	0·7	3·1	7·4	3·9	4·8	5·5	6·1
Salem (district)	15 a	14·0	9·3	12·7	44·3	107·5	52·3	66·1	109·6	129·6
	b	1·1	0·6	0·8	2·9	6·2	3·6	4·7	6·6	7·1
Yercaud	50 a	35·3	19·8	20·3	78·2	160·3	136·4	196·3	266·2	234·4
	b	2·0	1·1	1·5	4·9	8·7	8·3	11·5	13·0	11·2

		October.	November.	December.	Annual.	Highest annual rainfall as per cent of normal and year*.	Lowest annual rainfall as per cent of normal and year†.	Heaviest rainfall in 24 hours. Amount (mm).	Heaviest rainfall in 24 hours. Date.
		(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Nedungal	20 a	168·7	105·2	41·1	853.0	155 (1932)	49 (1950)	177·3	1941 May 28.
	b	8·8	6·3	2·3	46·6				
Mettur Dam	15 a	206·3	90·4	19·8	809·7	182 (1946)	71 (1947)	150·4	1950 March 27.
	b	11·1	5·7	1·7	52·1				
Marandahalli	15 a	307·6	110·5	41·7	1,023·1	128 (1946)	62 (1957)	137·2	1945 October 26.
	b	13·4	6·1	2·3	55·1				
Salem (district)	15 a	167·5	102·7	33·4	849·0	146 (1903)	59 (1923)	....	
	b	9·3	6·3	2·3	51·1				
Yercaud	50 a	243·3	168·7	76.7	1,635·9	147 (1916)	58 (1918)	257·8	1933 December 16.
	b	12·1	9·3	4·5	88·1				

a=Normal rainfall in mm.

b=Average number of rainy days (days with rain of 2·5 mm. or more).

* Years given in brackets.

† Based on all available data upto 1957.

TABLE 2.—FREQUENCY OF ANNUAL RAINFALL IN THE DISTRICT.

(1901—1950)

Range in mm.	*Number of years.*	*Range in mm.*	*Number of years.*
401—500	1	901—1,000	8
501—600	1	1,001—1,100	8
601—700	7	1,101—1,200	0
701—800	14	1,201—1,300	2
801—900	9		

TABLE 3.—NORMALS OF TEMPERATURE AND RELATIVE HUMIDITY.

Month.	*Mean daily maximum temperature.* °C	*Mean daily minimum temperature.* °C	*Highest maximum ever recorded.* °C	*Date.*
(1)	(2)	(3)	(4)	(5)
January	31·2	18·4	37·2	1925 January, 30.
February	33·9	19·6	39·4	1926 February, 22.
March	36·6	22·0	41·9	1892 March, 26.
April	37·8	24·8	42·8	1908 April, 29.
May	37·4	24·9	42·8	1931 May, 22.
June	35·2	23·9	41·7	1912 June, 5.
July	33·8	23·2	40·6	1923 July, 7
August	33·4	23·0	38·9	1885 August, 1.
September ..	33·2	22·8	38·9	1891 September, 17.
October	32·1	22·2	37·8	1918 October, 4.
November ..	30·6	20·7	35·6	1948 November, 3.
December	30·1	18·9	35·6	1926 December, 4.
Annual	33·8	22·0		

	Lowest minimum ever recorded. °C	*Date.*	*Relative Humidity.* 0830* *Per cent.*	1730* *Per cent.*
	(6)	(7)	(8)	(9)
January	12·8	1907 January, 28	76	42
February	11·1	1907 February, 1	74	35
March	14·4	1934 March, 5	70	32
April	18·3	1887 April, 2	71	38
May	18·3	1893 May, 13	71	44
June	20·0	1885 June, 4	74	51
July	18·3	1887 July, 12	77	55
August	19·4	1909 August, 3	78	55
September ..	18·9	1887 September, 17	78	55
October	15·6	1911 October, 28	79	61
November ..	12·8	1901 November, 27	78	60
December ..	12·8	1945 December, 13	75	52
Annual	..	..	75	48

* Hours, I.S.T.

TABLE 4.—MEAN WIND SPEED IN KM/HR.

January	*February*	*March*	*April*	*May*	*June*	*July*
6·8	7·7	7·6	6·6	7·1	7·2	7·1

August	*September*	*October*	*November*	*December*	*Annual*
6·1	5·1	3·9	4·5	5·8	6·2

TABLE 5.—SPECIAL WEATHER PHENOMENA.

Mean number of days with	*Jan.*	*Feb.*	*Mar.*	*Apr.*	*May.*	*June.*	*July*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Thunder ..	0	0·3	1·9	11·0	13·7	6·3	4·9
Hail	0·1	0	0·3	0	0·1	0	0
Dust-Storm ..	0	0·2	0·5	0·9	0·9	0·6	0·3
Squall ..	0	0	0·5	0·4	1·0	0·2	0

	Aug.	*Sep.*	*Oct.*	*Nov.*	*Dec.*	*Annual.*
	(9)	(10)	(11)	(12)	(13)	(14)
Thunder ..	8·5	9·0	7·7	2·4	0	65·7
Hail	0	0	0	0	0	0·5
Dust-Storm ..	0·1	0	0	0	0	3·5
Squall ..	0·1	0	0·3	0	0	2·5

CHAPTER II—HISTORY.

The Salem district, as constituted at present, formed part of a region of South India known as the "Kongu Country". Tradition has it, that the Kongu Country extended from Talaimalai in the north to Palni Hills in the south and from Vellimalai in the west to Kulithalai in the east.[1] Though the Kongu Country remained a separate State from the early part of the Christian era its size increased or decreased according to the valour of the rulers. When it attained its fullest expansion, it comprised the whole of the modern Coimbatore district, the taluks of Omalur, Salem, Tiruchengode and Namakkal in the Salem district, Karur and part of Kulitalai taluk of the Tiruchirapalli district and portions of Dindigul and Palni taluks of the Madurai district.[2]

Origin of the name Kongu Nadu.—The Kongas from whom this region derives its name seem to have originally come from Kodagu. They were a pastoral tribe who emerged from the uplands of Kodagu in search of new pastures for their herd. Silappadikaram, the Tamil classic refers to them as "Kodagu Kongar" (Kongar who had come from Coorg.) The archaeological finds in Coorg and in Salem have some striking resemblance which led Walhouse, the archaeologist, to conclude that these regions had close cultural contacts between them in early times. It has also led Rev. Kittel, the well known Kannada Scholar, to conclude that both the terms 'Kongu' and 'Kodagu' derive from the same root. He has also stated that a well known Kodagu family known as "Konga House" exists among the Kodagas of our times [3].

The Kongars first occupied the modern Coorg and from there moved on to the region of modern Coimbatore and Salem. Though the people from Kodagu gave the name of Kongu to the Coimbatore–Salem region, the Coorg portion of the region continued to be known as Kodagu. The kings who ruled over Mysore, of which Kongu formed a part had the title of "Kongani mahadirajah" in one form or other and Logan

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1 *History of Kongu Nadu*, by M. Ramachandra Chettiar, 1954, pages 1–2.

2 *The Kongu Country* by M. Arokiaswami, 1956, page 5.

3 *Idem*, pages 49–50.

in "Malabar Manual" points out, that the latter rajahs of Mysore had the title "Konga Rajahs" eventhough they ceased to be rulers of Coimbatore–Salem region.

It is sufficient to remark here that Salem district, along with Coimbatore, formed part of the region known as the Kongu country. That the Kongu country existed in early times is incontrovertible. But the origin of its name is shrouded in mystery. Kongu means honey and the region might have derived its name from the large quantity of honey available from this part of the country (especially in the Kollimalai hills of the modern Salem district), even from the Sangam period.

The Archaeological finds.—It has been the firm opinion of noted archaeologists like R. Bruce Foote and M. J. Walhouse that the Kongu country must have been the home of the early man in South India. It has been pointed out that the palaeolithic man did not live in forests but on hilly plains ; and, the Nilgiris, the Palnis, the Anamalais and many other hills in the Kongu country were the primeval spots where he should have begun existence.

The Palaeolithic Age was followed by the Mesolithic Age and the Neolithic Age. No implements of the Mesolithic Age are discovered in the Salem district. The District is regarded as an important centre of Neolithic Age. Implements like celts with sharp cutting edges and hammer-axes with blunt edges belonging to the Neolithic Age are found in abundance on the Shevaroys, the Kalrayans, the Kolli-malais, Melagiris and on the Guttirayan in the Salem district. However, they are not found on the plains. Bruce Foote[1] had collected about 70 celts, 5 hammer-axes,[3] "slick-stones", one pestle and a biconical stone resembling a phallus. They are at present kept in the Madras Museum. Though it is not possible to know what the neolithic man ate and how he was clothed, the existence of the "slick-stones" indicates that the neolithic man knew the art of weaving. Bruce Foote and P. Bosworth Smith[2] discovered some crude and clumsy neolithic implements from trap dykes at Bargur in the Krishnagiri taluk of the Salem district. The Bargur site is considered to be one of the oldest settlements of the Neolithic man.

A number of artefacts peculiar to the Neolithic Age like ring stones with a central stone for polishing earthenware and bits of Neolithic pottery in the form of circular discs about two inches in diameter are

[1] Bruce Foote, the author of "Indian Pre-historic and Proto-historic Antiquities" (1916), did a pioneering work in the field of pre-history in India and earned the name, "the Father of Indian Pre-historic Archaeology".

[2] *Gazetteer of the Salem district* (1918), Volume I, page 42.

found on the Shevaroy hills. The discovery of these artefacts bear testimony to the high watermark of Neolithic civilisation that was reached in the Salem district.

The tools and implements found in the District are peculiar for their polish and grinding, resembling those found in the Deccan but surpassing the latter in their polish. The high order of the workmanship of these finds clearly shows that they enjoyed more leisure and lived in peace free from invaders.[1] Thus Salem district is regarded as one of the principal Neolithic regions and as the best example of Neolithic habitation.

Though megalithic monuments are found in all the districts of the Madras State, those of the Salem and Coimbatore districts, (i.e., Kongu Country) are found to have attained a high level of workmanship. Each cairn is generally divided into four apartments and they are lined with stones. The urns are found with bones. Along with them are found pots and pans, beads, iron implements, bronzeware of great workmanship, gold diadems, strainers, bangles, necklaces, swords, daggers, javalins, arrows and numerous other items of daily use. A variety of pottery such as cups, jugs, vases, vessels with spouts and plates are also found. They are all polished in an exquisite way, which surpasses all our skill in making pottery to-day. The artistic lines drawn on the pottery are things of rare charm and workmanship, though similar lines are drawn on the marriage pottery of to-day, the modern ones dwindle into insignificance when compared to the finds from the ancient times.

Stone implements of different shapes with oval edges, with square edges, with narrow edges and cylindrical bodies are found in the District and a rich variety of them on the Shevaroys. These instruments are considered to be thunder-bolts by the Malayali cultivators. They either ploughed them deep into the fields or placed them amidst a cluster of rude stones and worshipped them as lingas. Among the stone implements, silk stones are also found which leads us to conclude that the stone age men at Salem knew the art of weaving. Moreover, the workmanship of the stone implements were better than those found in other parts of the Deccan which leads one to infer that the neolithic people here lived more peacefully and led a more settled life than in other parts.

In the course of excavations in Salem district various types of burial grounds have been found: (*a*) grave burials, (*b*) burials in urns or pots, and (*c*) burials in stone-built chambers with elaborate stone carvings. Such sites have been found in some of the places like Kundani, near Hosur,

1 V. R. R. Dikshitar: *Pre-historic South India* (1951), page 73.

Gummalapuram and Mundakkampadi. These burial sites are known as '*Pandavakuli*' in local areas and the word is merely a corruption of the word '*Mandavarkali*' (the pit of dead men). There are also evidences that these people knew the use of iron. In the excavations at Yercaud Road a bill hook about 2½ feet in length was found. At Madambadi excavations, iron-axes almost resembling the modern ones were found.

The ancient peoples of Salem (Kongu Nadu) and their rulers.—In the great Sangam literature, there is reference to the people who inhabited this region and who belonged to different groups as Vedars, Eyinars, etc. They eked out a living by hunting and warring and by propitiating their deity, Korravai, by arranging wierd dances to the accompaniment of quaint music, sound of drum and horn. The Silappadikaram (dated about the 2nd century A.D.) devotes a whole canto for describing the life of Vedars, their faith and mode of worship[1].

There is also literary evidence to show that this region was inhabited by three great tribes known as the Malavar, the Kosar and the Kongar. These tribes were in friendly relations with the Cheras and were well known alike in the Chera, Chola and Pandyan Kingdoms for their war-like qualities. The Malavars especially were excellent soldiers. The Kosars, who seem to have originally come from the north under the pressure of Mauryan invasion, were noted for their organizing capacity and truthfulness, a circumstance which makes some historians think that they were the Satyaputras of the Asokan inscriptions. The Kongars from whom the name Kongu itself came to be applied to the whole country, seem to have originally come there from Kodagu (Coorg) in search of pasture.

These tribes had their own kings who had their armies consisting of the corps horses, elephants and chariots. The kings, it is said, often took the field in person and rejoiced with the common soldiers in their successes. There can be no doubt that they fought with one another and allied themselves with the Cheras and the Pandyas. They had their forts scattered in all parts of the country. They knew the use of the sword, the lance, the bow, the breast-plate, the war drum and the war banner. But they also knew and cultivated the arts of peace. The Kongars, in particular, were a great pastoral people fond of cattle breeding and agriculture. And they, as well as the Kosars and the Malavars, carried on trade not only with their neighbours but also with distant foreigners like the Romans, as is clear from the large number of Roman coins of the time found in their country.

[1] *The Kongu Country* by M. Arokiaswami, 1956, pages 39–40.

In course of time, the Malavars, the Kosars and the Kongars fell under the sway of their powerful neighbours, the Cheras. It would, however, appear that it was not the main line, but the collateral branch of the Cheras, the family of the Irumporai, that made inroads into the Kongu Country. No less than eight rulers of this family beginning from Mantharam Peraiyan Madungo and ending with Kanaikal Irumporai are said to have exercised supremacy in Kongu. Mantharam Periayan Kadungo's power was established by the victories of Senguttuvan at Sengalam, Viyalur and Nerivayal. He was succeeded by Olval-Perumcheral-Irumporai, a remarkable ruler, who is said to have captured Karuvur [Karur] and defeated Adigaman, Elini and two other chieftains at Tagadur (Dharmapuri). This Adigaman, who was defeated, was Adigaman Neduman Anji, the patron of the poetess Avvai. He ruled over the whole of East Kongu including Salem. It was possibly the growing powers of this chieftain that Perumcheral wished to destroy. It is said that the Adigaman was an ally of the Tondaiman of Kanchi and Ori of the Kollimalais and that he had inflicted a severe defeat on Kari of Tirukkoyilur. Perumcheral could not afford to have such a powerful neighbour. By inflicting a crushing defeat on Adigaman of Tagadur Perumcheral made himself both feared and respected in Kongu.

Perumacheral was succeeded by Ilamcheral who, it is said, had defeated Perum Chola, Ilam Palayan Maran and Vicci and destroyed five forts. He was succeeded by Yanaikan-Sey-Mathram-Cheral, the Chera of the Elephant-look, in whose time Karur became the capital of the Kongu Cheras. He is praised for his just and beneficient administration and extensive foreign contacts. But it was during his time that the first check to the Chera rule over Kongu came. He often fought with the Pandyan king Nedunjelian and the Chola king Perunarkilli, and won several victories over them. But, in the end, he was himself defeated and taken captive at the famous battle of Talayalanganam, by the Pandyan and the Chola King.[1] His successors had no easy time amidst the growing power of the Pandyas and the Cholas on the one side and the Velir chieftains on the other. For, it was during this period, some time in the third century, that all the power in the Kongu country passed into the hands of the Velir chieftains. There is no clear evidence about the origin of the Velir chieftains. They are sometimes linked to the Kalabhras who made a meteoric rise in South Indian history. There is some evidence to consider them an indigenous tribe, the progenitors of Vellalars, the agricultural caste of modern times. There were six outstanding persons among Velir chieftains. There was first, Vel Aai and his successor.

[1] *The Kongu Country* by M. Arokiaswami, 1956, page 70.

Titiyan and others who had carved out a principality of Pothini [Palni]. There was secondly, Atiyan who had conquered the southern part of the present Coimbatore district. There was thirdly Ay Andiran who had established his power in the whole region from the Palghat Gap to Cape Comorin. And there were also three other Velir chieftains, Vel Pegan, Vel Pari and Vel Evvi who had entrenched themselves in the other parts of Kongu. It was these chieftains that kept the Pandyas and the Cholas away from Kongu.[1]

Traces of Greek and Roman trade and contact.—All this time, during the first three centuries of the Christian Era, a brisk trade seems to have been carried on between Kongu and Rome, Egypt and Greece. A large number of Roman coins of Augustus, Tiberies, Caligula, Claudius and Constantine have been unearthed in Coimbatore district. The Romans seem to have been attached hither chiefly by the beryl found in Padiyur. The Egyptians and the Greeks seem to have been attracted, even before the Roman times, by steel for which Salem was then famous. It has been suggested that the present of steel which Alexander received from Porus may have come from Salem. It has been asserted with some plausibility that Kongu offered these distant nations not only beryl and steel but also gold and fine hand-spun and hand-woven fabrics. It is believed that the trade route in those days lay from the Malabar Coast through the Palghat Gap to Coimbatore, Salem and Madurai.[2]

The Rashtrakutas.—When the Roman trade was still at its height a branch of the Rashtrakutas known as the Rattas, came and occupied the whole of the Kongu country. They seem to have come from the Karnataka owing to the pressure exerted on them on all sides by the Banas, the Gangas and the Kadambas. The chronology of the Ratta Kings is by no means clear ; but recent[3] research has tentatively fixed it as follows :—

	A.D.
Vira Raya Chakravarthi	250—270
Govinda Raya I	270—290
Krishna Raya	290—310
Govinda Raya II	330—355
Kannaradeva	355—380
Tiruvikramadeva	380—405

[1] *The Kongu Country* by M. Arokiaswami, 1956, pages 70-72.

[2] *Gazetteer of the Coimbatore* district, Volume II, 1933, pages 260 and 261.
Manual of the Salem district by H. Le Fanu, Volume I, 1883, pages 21-23.
The Kongu Country by M. Arokiaswami, 1956, pages 72-79.

[3] *The Kongu Country* by M. Arokiaswami, 1956, pages 84-91.

We know very little about the individual achievements of these kings. We are told that the last of the three kings were great warriors and conquerors. The last among them was the greatest of them all, and he conquered " The Chola, Pandya, Kerala and Malayala countries " and wielded supremacy over the Karnataka. We are also told that all the kings, except the last, were Jains and that the last king Tiruvikramadeva gave up Jainism and embraced Saivism under the influence of Narasimha Bhatta of the Bharadwaja gotra.[1] But we also know something about their general administration. Their capital was Skandapura [Dharapuram], and their kingdom was divided into districts, each district consisting of groups of villagers ; two such districts, for instance, were Kulasta and Vijaya Skandapura. They were anointed in their capital at their installation by a solemn ceremony of consecration. They wore a crown, sat on a throne, and ruled the kingdom in accordance with the precepts of *Nithi Sastra.* They struck gold coins in their names following the way of the Romans. They showed not a little interest in architecture as is instanced by the temples built by them in their capital and other towns. They were skilled in the arts of dancing and music ; they knew the Veena and the various musical drums. They encouraged agriculture and conducted a land survey ; and during their time both the grain measures and the land measures were employed. They stimulated trade, especially trade with Rome in beryl, gold and fine cloths. They professed either Jainism or Saivism and created landed endowments for religious purposes. These endowments they made either to the Jain bastis or to the Hindu temples, sometimes as propitiary offerings on going forth to war, sometimes as thanks offerings on their return from their campaigns. Their grants were recorded in copper plates or stones, and they dated these grants from the era of Shalivahana and added the year of the sixty years' cycle. They used the Tamil names of the months and divided each month into the waxing and waning halves. They regarded the time of the full moon and of the middle of the eclipse as auspicious moments. They knew the science of warfare. They marched to war to the sound of their war drums, with their banners flying, and used enchantments against their enemies. They displayed their banners which they took in battles and returned home laden with spoils and tributes[2].

The Ganga Dynasty.—From Tiruvikramadeva, the last of the Ratta Kings, the Kongu Country including Salem, passed into the hands of the Gangas. It would appear that his attempt to subjugate Karnataka

[1] *The Kongu Country* by M. Arokiaswami, 1956, pages 91–99.

[2] *Manual of the Salem district* by H. Le. Fanu, Volume I 1883, pages 19 and 20. *The Kongu Country* by M. Arokiaswami, 1956, pages 99–101.

terminated in his death at the hands of Konganivarma I, the first of the long line of Ganga rulers. Available evidence shows that Konganivarman was greatly assisted in his conquest of the Kongu country by the Jains. The celebrated Jain Acharya, Simhanandhi, because of the apostasy of Tiruvikramadeva, seems to have rallied all the Jains under the banner of Konganivarman and led him on to victory and finally installed him with all pomp and ceremony on the throne of the Kongu country.[1]

The rule of the Gangas which thus began and continued for nearly five centuries is not easy to depict. Both the geneology and the chronology of the Gangas are still vexed questions in history[2]. The *Kongudesarajakkal*, the chief chronicle of the Kongu kings, and the inscriptions do not throw any clear light upon them. Recent research however, has tentatively fixed the chronology of the Gangas who ruled, over Kongu as follows[3]:—

Gangas of Skandapuram—	
Konganivarman	405—450
Madhava I	450—460
Gangas Talakad—	
Harivarma	460—480
Vishnugopa	480—525
Madhava II (Adopted son of Vishnugopa and Parawvi).	525—535
Krishna Varma (son of Vishnugopa)	535—555
Dindikara—Regent to the un-named daughter of Vishnugopa and Kongani Varman II.	555—610
Gangas of the Imperial period—	
Durumite	610—655
Mushkere	655—660
Tiruvikrama	660—665
Bhuvikrama	665—680
Konganivarman III	680—727
Kongu Gangas—	
Govinda	725—750
Sivakare	750—775
Prithivi Kongai	775—830

1 *The Kongu Country* by M. Arokiaswami, 1956, pages 103–109.

2 See for instance, *the Kongu Country* by M. Arokiaswami, 1956, pages 109–124. *List of Antiquities, Madras* by R. Sewell, Volume I, 1884, pages 189–191. *Ancient History of the Deccan* by G. Jouveau-Dubreuil, 1920, pages 104–110.

3 *The Kongu Country* by M. Arokiaswami, 1956, pages 124 and 126.

Malladeva	830—840
Gandadeva	840—850
Satyavalkya	850—860
Gunaluthame	860—860
Malladeva II	870

Some information is available on a few of the kings.—Konganivarman I belonged to the *Jahnaveya kula* and the *Kanavayana gotra.* He distinguished himself in many battles and won a considerable victory over the Banas. His successor Madhava I was not, by any means, a warrior king ; his reign was marked by peace and prosperity and great literary activity. Himself a scholar of no mean repute, he attracted many learned poets to his court. He was also charitable to all, from his feudatories down to his servants. Both he and his father received Pallava support and cultivated Pallava alliance. But from the time of his successor, Harivarman, a change came over. It may be mentioned here that the Gangas of this period were divided into two rival houses, namely, the Paruvis who ruled from Kolar and the Gangas who ruled from Skandapuram. The Pallavas having now supported the Paruvis, Harivarman allied himself with the Kandambas and shifted his capital from Skandapuram identified with modern Kangayam to Talakad from where he could keep an eye on the Paruvis. In the reign of his son and successor, Vishnugopa, the picture changed again. The Paruvis had now no one to succeed to the Ganga throne and the whole of the Gangavadi therefore reverted to the Talakad Gangas. As Vishnugopa did not have a child for long, he adopted Madhava, a Paruvi, as his son and successor. About this Madhava II we know nothing except that he was succeeded by Krishnavarma, the son born to Vishnugopa after he adopted Madhava. The Talakad branch thus again came to occupy the Ganga throne. On Krishnavaraman's death, one Dindikara is said to have acted as regent first to an un-named daughter of Vishnugopa and then to Vishnuvarman's sister's son Konganivarman II. But during the rule of Konganivarman II, the clouds began to gather. He had to permit Avanita, a scion of the Paruvi house, to rule with him conjointly. And, though it is said, Avanita intended the throne to be occupied by Konganivarman's son, his own son, Durvinita wrested it from him[1].

With the accession of Durvinita the throne passed back into the Paruvi house. Durvinita fought several battles, at places like Andari, Alattur, Porulare and Pennagardy, which can be identified in the modern districts of Salem, Coimbatore and South Arcot. He is said to have established his sway over the whole of the Kongu country and even

1 *The Kongu Country* by M. Arokiaswami, 1956, pages 126–138.

extended it as far South as the region of Tondaimandalam, the home of the Pallavas. He threw up the alliance of the Pallavas because they had sided with the Talakad house and cemented an alliance with the western Chalukyas, then fast coming into prominence. He gave his daughter in marriage to Pulikesin II and secured the position for Pulikesin's grandson, Vikramaditya I, after winning a victory over the Pallavas. Nor did he stop with this. He conquered the Punnata country, comprising parts of south Mysore and north Coimbatore, which was then under Ravidatta, a feudatory of the Cheras. He also fought against the Cheras, the Cholas and the Pandyas who were then trying to establish a foothold in Kongu. During all his active engagement in war and conquest, he showed great interest in the welfare of his subjects. In his reign he strictly followed the Dharma Sastras and the Nithi Sastras and earned for himself the title of Manu. A distinguished scholar himself, he was a patron of learning and literature. During his rule, the Ganga's territory reached the high watermark of prosperity and fame[1]. The Gangavadi at this time consisted of a large portion of territory extending from Madarkale on the north to the Kongu on the south.

Durvinita was succeeded by his son Muskara and grandson Tiruvikrama, whose reigns were not very significant except that they ruled over the whole kingdom of Gangavadi built up by Durvinita. Bhuvikrama son of Tiruvikrama, had an alliance with Chalukyas and fought several battles against the Pandyas, the Cholas and the Pallavas. He was the most leading king among Gangas next to Durvinita.

He was succeeded by his son Konganivarman III during whose rule the country had an era of peace and prosperity. His brother Vallabhagya entitled himself to a share of this kingdom and hence the country was divided into portions. He is said to have built a bridge over the Kiline river and set up a new village called Pallavathadakam at the request of the two Pallava Princes who had been taken as hostages in the reign of Bhuvikrama. He ruled his kingdom through the members of his family appointed as Viceroys in charge of suitable divisions. One such member of his family was Ereganga, possibly his son, and another, Sri Purusha, his grandson[2].

On the death of Bhuvikrama, the Ganga kingdom disintegrated and was on its decline. The Kongu region now came to be governed by the sons and successors of Vallabhagya who are called Kongu Gangas. These Kongu Gangas from Govinda to Malladeva II, owed only a nominal

[1] *The Kongu Country* by M. Arokiaswami, 1956, pages 139–148.

[2] *The Kongu Country* by M. Arokiaswami, 1956 pages 154–166.

fealty to the main branch of the Ganga Kings. Besides, the country was encroached upon by the Pandyas, the Pallavas, the Banas and others, during the rule of the successors to Konganivarman III. The Pandyan King Sadayan Ranadhira [680—710] conquered parts of Kongu ; his son Arikesari Maravarman [710—740] is said to have crossed the Cauvery and subdued certain hilly parts of Kongu ; and Maravarman's son, Nedunjelian [740—770] is reported to have defeated the Adigaman of Tagadur [identified with Dharmapuri] and erected a temple for Vishnu at Perur near Coimbatore. The Pallavas also began to occupy parts of Kongu at the same time. During the reign of Nandivarman II Pallavamalla [731—793], Udayachandra, his celebrated general, extended his sway over the present Salem District. The Banas, another tribe, also began to occupy a portion of Kongu at this time. Apart from this, a collateral line of the Ganga Kings, who ruled in another portion of Kongu[1], brought about the complete balkanisation of the country and a decline in its fame and fortune.

It was under these circumstances that the Kongu Ganga Kings ruled over what was left of Kongu from 725—870. We can catch only a glimpse of some of these kings. Thus, Pritivi Kongani is stated to have kept the Pallavas at bay by stationing one of his generals at Skandapuram; Gandadeva won victories over the Pallavas ; and Malladeva is supposed to have taken part in the momentous battle of Sri Purambiam [880] near Kumbakonam in which the Pallava king Aparajita with the help of the Chola king Aditya I, and the Ganga king Prithivipati I, inflicted a crushing defeat on the Pandyan king, Varagunavarman. Prithivipati is said to have lost his life in this battle. This battle is memorable one because, soon after its conclusion, Aditya I, turned against the Pallavas and the Gangas and, with remarkable victories, became the master of vast territories including Tondaimandalam and the Ganga Kingdom including Kongu.

The general features of the kongu administration.—The country was divided into viceregal units which were further subdivided into *nadus* or regions. A number of villages formed a *nadu*. The village was the most important link in the chain of administration. Its administration was run by an assembly through a headman called the *Gramani* or the *Gavunda* and this assembly dealt with all the affairs of the village and imposed even local cesses for various purposes. The King's Officers did not interfere in the local affairs conducted by these assemblies, and the headman of the villages assisted the assembly in the maintenance of law and order and the collection of revenue. The headman received land-grants

1 *The Kongu Country* by M. Arokiaswami, 1956, pages 154–166.

from the king. The Viceroys exercised jurisdiction over the *nadus* with the help of the King's Officers. They collected taxes and gave out justice. Later on these Viceroys were known as "Palayagars[1]".

The king and his power.—The King was autocratic in theory but, in practice, he was always bound by the Dharma Sastras and the Nithi Sastras. Some of the Ganga kings like Avanita and Durvinita were said to be well versed in the sastras. They were also surrounded by the ministers [*mantris*] and *gurus* [religious heads] who expounded the tenets of Dharma Sastras and Nithi Sastras to the Kings and guided them on the path of rectitude. The number of important Civil and Military Officers who served the King were the *Senepathis* [Commanders], *maha-sandhivigrahakas, sandhivigrahakas, kavyalokanams, dandanayakas and mahaprabhus*[2]. These Officers controlled the army and carried on the civil administration.

The Kongu country, surrounded by the strong Cholas, the Pandyas, the Pallavas and the Chalukyas, was subject to constant pressures from them. In the *Kongudesarajakkal* describing the rule of Harivarma which can be applied to all rulers alike, Harivarma is stated to have not only fought wars but practised the science of war and diplomacy. The king had always ready at his command the four kinds of military corps, the elephantary, the cavalry, the chariotry and the infantry, all well equipped with bows and arrows, sword, breast-plates and other offensive and defensive weapons. He had also a perfect knowledge of the four kinds of diplomacy, '*sama*', *bheda*', '*dana*' and '*danda*' as well as a knowledge of the mantra sastras, all of which he employed it is said, successfully on many an occasion. Next to war, his most important pre-occupation was the collection of revenue. He levied chiefly assessment on the land and customs duties. He collected as land revenue one fifth or one sixth of the gross produce depending upon the quality of the land and its facilities for irrigation. He collected also land customs, having his custom houses at the frontiers of towns and villages.

The people looked upon the king not merely as a protector and a tax gatherer but also as a patron of religion, learning and literature. The Kings professed one or the other of the cults of Jainism, Vaishnavism and Saivism ; thus for instance Konganivarman I, was a Jain, Vishnugopa a Vaishnavite and Sivakarma a Saivite. But, whether a Jain, a Vaishnavite or a Saivite, the Ganga Kings were tolerant to all religions and endowed al

[1] *History of Kongu Nadu*, by M. Ramachandra Chettiar, 1954, page 111.

[2] *The Kongu Country* by M. Arokiaswami, 1956, Page 178.

temples without discrimination. They also endowed the Brahmins with lands and exempted them from all taxes for carrying on their religious duties.

This he did, because the Ganga King was at heart a Brahmin and a Hindu. He, however, supported Jainism, because that religion was responsible for establishing the Ganga Kingship and had made Kongu its special home ever since the dawn of the Christian era. The *Brihath-kathakosa* of Harisena mentions without doubt the migration of the disciples of Bhadrabahu from Sravana Belgola to Punnatta in Kongu even in the centuries preceding the Christian era. When once they were settled in the Kongu country the Jains exerted great influence in the region for a long time. We know from inscriptions and copper plates and literary records that the Jain Acharya Simhanandi is mentioned as the " promoter of the Ganga family" and he resided in Perur near Coimbatore. In the later period, however, Hinduism made rapid conquest under the banners of its inspiring saints Appar, Sundarar, Sambandar and others. The king was well known for the encouragement he gave to all kinds of learning and literature. It was during the Ganga period, (VII and VIII Centuries), that some celebrated works like Akalanka's *Astasakti*, Gunabhadra's *Uttarapurana* and Ugraditya's *Kalyanakaraka* were written. It was during this period again that some well known prose writers like Vimala, Udaya, Nagarjuna and Jayabandu, and poets like Bharavi, Pampa, Ponna, Asaga and Gunabhadra, flourished. Apart from being patrons of learning, the Ganga Kings themselves made significant contributions to literature. Thus Madhava I specialised in law, Tiruvikrama became the master of the fourteen branches of learning and Durvinita wrote a commentary on the XV Sarga of *Kiratarjunaiya* and Sanskritised the *Brihatakata*.

Religious toleration prevailed throughout the period of the Ganga rule in Kongu. The Kings allowed the other faiths to continue and flourish side by side with their own. A remarkable example of their religious toleration and fair mindedness is revealed by the Tanjore Grant of Harivarma published by Dr. Fleet[1]. King Harivarma arranged a healthy discussion between a Buddhist scholar, Vadimada Gajendra and a Brahmin, Madhava Bhatta on the existence of the living soul which the Buddhist denied. When the Brahmin was victorious the King honoured him with the grant of tax-free land in the village of Orekodu which is identified as the village of Erepadi in the district of Salem. Though Jainism was the religion of many Ganga Rulers,

[1] *The Kongu Country* by M. Arokiaswami, 1956, page 184.
See *the Indian Antiquary*, Volume VIII, page 212.

Saivism and Vaishnavism were slowly rising at the later part of Ganga rule. The three Saivite Nayanmars, Appar, Sundarar and Sambandar had widely travelled in the country during the VII century and their hymns have references to flourishing Siva Shrines at Kodumudi, Perur, Elur and Tiruchengode, which are all in Salem district.

The prevailing liberalism with reference to religion had also reflected itself on the social life of the people. The major section of the people inhabiting the Kongu country were the Vellalas (Agricultural caste). The country was divided into 24 regions and in each region the Vellalas led a settled life under the paternal guidance and control of their chieftain who was later known as 'Palayagar' or 'pattagar'. Sometimes the Vellalas had their feuds with the hunter tribes, which are even today described in the folk songs known as "Kallakar Ammanai".

But for these small disturbances, there was no major catastrophe to disturb the even tenor of the life of the Ganga hegemony. Arts and crafts developed to a high degree of excellence during the period. Fine arts like music, dancing and painting attained a high degree of development. Women wore a rich variety of jewellery like girdles, necklaces, ear-rings and bracelets and also loved bright coloured garments. Women's education was not neglected and there are evidences about the achievements of poetesses and artisans.

The most important language spoken in the Kongu region was Tamil. With the rise of the Gangas, there was immigration of people speaking Kanarese. The Kanarese-speaking people began to colonise the slopes of hills and gaps in mountains. But the people of the plains generally spoke Tamil. Perhaps, the Jain monks propagated their creed in Kanarese. But many of the Jain religious leaders also attained a high degree of proficiency in Tamil in which language they also wrote and preached[1].

The people of the Kongu country constructed forts with bricks and stones and fortified their country. They also constructed tanks for storing the waters of the mountain streams for irrigating their lands. They knew the art of making weapons with steel and there were smelting furnaces near Kanjamalai and Sendamangalam where the indigenous iron ore was smelted and made into weapons. The fame of their skill in ivory crafts reached even the distant Rome, that Roman traders brought gold and silver coins to exchange them for the ivory, steel and precious stones available in the Kongu country. The finds of Roman

[1] *History of Kongu Nadu* by M. Ramachandra Chettiar, 1954, pages 113–120.

coins in various parts of Salem district tell the story of a lucrative trade that flourished between Rome and this country in the first six centuries of the Christian era.

When the glory of the Ganges was fast declining in the Kongu Country, the powerful Cholas of Tanjore were extending their territories far and wide. King Aditya I, the first of the Chola Kings, overpowered the Ganga rulers and annexed the Kongu country to the Chola empire. The rich heritage of the Gangas thus passed on to the Cholas.

The Kongu country under the Cholas.—Aditya I (871–907) the son and successor of Vijayalaya the founder of the new dynasty of the Cholas at Tanjore, was a remarkable ruler. He not only conquered the Pallava Kingdom but also subjugated the Western Gangas and conquered Kongu. After his conquest of Kongu in 894, he set about to clear the country of all intruders. He drove away the Pandyas, formed friendly relations with the Chera King, Sthanu Ravi and married a Pallava princess, and thus by force of arms as well as diplomacy, he became the unquestioned master of Kongu. He was an ardent Saivite. He built temples, all along the banks of the Cauvery from Sahyadri to the sea. He died at Tondainad near Kalahasti where a temple was erected over his remains by his son Parantaka.[1]

Parantaka I (907–955) was even a more remarkable ruler, and under his leadership the Cholas acquired a dominion which foreshadowed the greater empires of Rajaraja I and Kulottunga I. When he ascended the throne his kingdom embraced the country lying between Madras and Kalahasti in the north and the Cauvery in the south including Kongu but excluding the Mysore tableland and the West Coast. He put an end to the Pandyan independence by conquering Madurai and chasing away the Pandyan King first to Ceylon and then to Kerala. He even invaded Ceylon but without success. He then turned his attention to the north. Here he had to face an invasion by the Rashtrakuta king Krishna III, whom he first defeated in the battle of Vallala (modern Tiruvallam in North Arcot District) which took place round about 915 A.D., but was utterly defeated in the momentous battle of Takkolam in 949. As a result of this battle, the Cholas lost a large portion of their territories including parts of the Kongu country. For about four decades after the battle of Takkolam, the Chola Kings, Gandharaditya (949–959) Arinjaya (956–957), Parantaka II Sundara Chola (956–973), Aditya II,

[1] *The Cholas* by K. A. Nilakanta Sastri, Volume I, 1935, pages 130–141.

and Madurantaka Uttama Chola (970–985) seem to have put up a stiff fight against the Rashtrakutas and the Pandyas and finally recovered much of their lost possession, including Kongu.[1]

With the rise of Rajaraja I (985–1016), the son of Parantaka II, a brilliant chapter in the history of the Cholas began to unfold itself alike in war and peace. Rajaraja and his son Rajendra I, showed themselves as the most outstanding personalities of their time. Starting from small beginnings, for, when he ascended the throne the country had hardly recovered from the effects of the Rashtrakuta invasion, Rajaraja rapidly pushed himself to the forefront by a succession of splendid victories. The limits of the Chola kingdom once again reached its maximum extent. He appointed Viceroys to rule the outlaying parts of his Kingdom. Kongu was ruled by a viceroy with whom began the line of the Kongu Cholas. During the reign of Rajaraja I (985–1016) and Rajendra (1012–1044) Kongu was under the firm rule of the Cholas. With the accession of Kulottunga Chola (1070–1118), the grandson of Rajaraja, a policy of consolidation of the kingdom, rather than of expansion, seems to have been inaugurated. Thus towards the end of Kulottunga's rule, Hoysalas of Mysore rose in revolt and much of Kongu was lost to them. Though Kulottunga lost distant territories like Ceylon and Kongu, he kept intact the hard core of his dominions, the Tamil speaking area. He established a series of military outposts within the country, prevented any stray uprisings. He gave an era of peace for nearly half a century to the Cholas Kingdom. During the decadence of the Chola Empire under the successors of Kulottunga, especially during the reigns of Rajaraja III (1218–1256) and Rajendra III (1247–1279), the Chola feudatories of Kongu became independent and became administrative heads of small units and assumed the title of Palayakars. Civil disturbances became the order of the day. And at a time when utmost tact was needed to guide the ship of state in these stormy waters, Rajaraja showed the utmost foolishness. He cast off Pandyan supremacy and began at once a campaign against it. The Pandyas sent him reeling after a pitched battle and while he was in no condition to look after himself, he fell into the hands of a daring adventurer, one of his own disaffected feudatories, Kopperunjinga, a Kadava chieftain of Sendamangalam (Tirukkoiyilur taluk), who instantly captured him and kept him prisoner. The Hoysala king Narasimha came to the rescue, by defeating Kopperunjinga and the Pandyas and placed once again Rajaraja on the Chola throne. But the times were out of joint, the Chola throne had become precarious.

[1] *The Cholas* by K. A. Nilakanta Sastri, Volume I, 1935, pages 142–198. *The Kongu Country* by M. Arokiaswami, 1956, page 201.

Rajendra III who succeeded Rajaraja III showed some spurts of energy; he plundered the Pandyan country and, for a time, claimed a sort of suzerainty over it. But the Hoysalas whose sole object was throughout to acquire an ascendancy in the south, swiftly changed sides and allied themselves with the Pandyas. And, when again, after the rise of the great warrior king Jatavarman Sundara Pandya I (1251), they as quickly changed sides and allied themselves with the Cholas, they found that the times had changed completely. For, now in a succession of brilliant victories Sundara Pandya pulverised the Cholas (1258) and routed the Hoysalas (1264). This marks the end of the Chola rule and the beginning of the Pandyan supremacy in the south. From 1279 we hear nothing about Rajendra or his successors. The whole Chola kingdom was now absorbed by the Pandyan empire and Kongu came to be occupied partly by the Pandyas and partly by the Hoysalas.[1]

The Kongu Cholas and their administrative system.—During all this period ever since the time of Rajaraja I, a portion of the Kongu country which now forms the Salem district, was ruled by the Chola Viceroys, who may be called the Kongu Cholas. As long as the Chola Emperors were strong and powerful these Kongu Chola Viceroys remained subordinates ; but the moment the Chola Emperors lost their importance, especially, since the time of Kulottunga I, they began to assert their independence. It must be, however, be stated that neither the geneology nor the chronology, of these Kongu Chola rulers is clear. Recent research however has tentatively fixed time as follows :—

Name of the Ruler.	*Period.* A.D.
Vikrama I	1004–1045
(Unknown)	1045–1069
Rajadhiraja	1069–1110
Uttama	1110–1119
Vira Chola I	1119–1134
Vira Narayana	1134–1149
(Unknown)	1149–1164
(Unknown)	1164–1179
Vira Chola II	1179–1196
Kulottunga	1196–1230
Vira Rajendra	1207–1249
(Unknown)	1249–1255
Vikrama II	1255–1262
(Unknown)	1262–1273
Vikrama III	1273–1275

[1] *The Cholas* by K. A. Nilakanta Sastri, Volume II, 1937, pages 172–209 and 236. *The Kongu Country* by M. Arokiaswami, 1956, pages 212 and 213.

Very little is known about their achievements ; but there are evidences to prove that they gave peace to the country, struck coins, built or renovated many temples and made extensive endowments to them and adopted the Chola system of administration. [1]

The King was the supreme head of the executive, of the judiciary, the army and the navy. There was no legislature or council of ministers to guide him. His decrees had the effect of law. He was assisted by an able bureaucracy consisting of top ranking civil and military officers upon whose judgment of the people he could rely. The officers of the Central Government were called *'Udan-Kuttan'*. The king also followed the policy of giving his decisions at the audiences he held in his palace halls or at temples. In those audiences, the people explained to him orally all petitions and all matters of policy demanding his attention. He gave them his verbal orders which were instantly recorded in writing by an Officer called *Tirumandira Olai*. Copies of those orders were then made out and despatched to the different departments for action. These orders were sometimes sent to the distant local officers for inscribing them on the temple walls and carrying them into effect. This efficient bureaucracy consisted of a hierarchy of officials with different titles such as *'enadi'* and *'marayan'* (i.e, those who had distinguished themselves in civil and military affairs) *'araiyan'* and *'Perian'* (i.e., those who occupied very high civil positions) and *'adigarigal'* (i.e., those who held positions of trust in the army as well as in general administration.) [2]

This bureaucracy did not interfere in the local affairs of the people. The King and his officers attended to high matters such as war, diplomacy, the army, the navy and the revenue collection, and left all other matters of civil administration, including the administration of justice and police, entirely to the local assemblies. From the famous Uttaramerur and other inscriptions, it is clear that those local assemblies enjoyed complete autonomy in local affairs. These assemblies were generally of four types, the '*ur*' 'the *sabha*', (Kuri), the '*nagaram*' and the '*nadu*'. The '*ur*' was the ancient Dravidan simple type of assembly which often acted by itself or sometimes acted along side of the *sabha*. It was attended by all the male residents of the *ur*, young and old, though the leading part in its deliberations seem to have been taken by the elders alone. It had some times an executive body called *'alunganam'* (the ruling group). The '*Sabha*' was an institution met with mostly in Brahmin villages. Like the *'ur'* it consisted of all the male residents of the

[1] *The Kongu Country* by M. Arokiaswami, 1956, pages 229–248.

[2] *The Cholas* by K. A. Nilakanta Sastri, Volume II, 1937, pages 213–215, 224, 235–247, 254–256.

village but, unlike the '*ur*' it had a more complex machinery. It functioned largely through its committees called '*variyams*' consisting of the chosen few. These few were chosen by lots for each committee by the members of the *sabha* from among themselves. The qualifications for membership of the committees were invariably property, learning, skill and ability. The '*Sabha*', it would seem, dealt with all general matters, while its committees dealt with all special matters. The '*Sabha*' in this manner disposed of multifarious matters such as the administration of civil and criminal justice, the provision of *Kavalgars* (Police), the management of temples, the sales of property, the settlement of land and irrigation disputes, the raising the loans, the levying of local cesses like irrigation cesses, the collection of land revenues on behalf of the State, the repairing of tanks, the making of roads, the provision of facilities for education, the assaying of gold, in fact, all matters affecting the welfare of the people. Sometimes the king's officers attended the meetings of the '*sabha*' and its committees to see that the royal interests were not affected. They also periodically audited the accounts of the "*sabha*". But in the whole range of hundreds of inscriptions that have come down to us we find only very few cases in which they interfered in the local affairs dealt with by the '*sabha*'. Nor did they interfere in the business of the other assemblies like the '*nagaram*' and the *nadu*. The '*nagaram*' was in all probability a primary assembly of merchants confined to the important towns. The '*nadu*' was, as its name implies, a territorial assembly of the division consisting possibly of the representatives of the '*sabhas*' and '*urs*' within the division. It normally discharged all important duties connected with land transactions and charitable endowments[1]. It is thus evident that the local bodies were for all practical purposes completely autonomous in local affairs, while the king was completely autocratic in central and imperial affairs. They all served for the common good of the country as they were restrained from exceeding or misusing their powers by custom and religious sanction. These institutions were exceedingly suitable for the period they served. They functioned with considerable vitality and infused confidence among the masses of people whom it served.

The economic condition of the Kongu Country during the Chola period.—Agriculture was the mainstay of the people. Possession of

[1] *The Cholas*, by K. A. Nilakanta Sastri, Volume II, 1937, pages 267–313.

Studies in Chola History and Administration by K. A. Nilakanta Sastri 1932, pages 73—117.

Hindu Administrative Institution in South India, by S. K. Aiyangar, 1931, pages 130–211.

The Kongu Country, by M. Arokiaswami, 1956, pages 225–229.

land as private property was looked upon as the prime ambition of every individual. Numerous inscriptions about land grants and donation to temples are traceable to this period. Land was held under different types of tenure. There was individual ownership more or less on the present model by paying periodical taxes to the government. Such owners of land were called '*Iraikudigal*' (tax payers). There are also a tenancy system of cultivation (*melvaram*), almost as it exists today with the exception that the tenants paid much larger share to the land owner than at present. The different types of peasant proprietors, who existed during this period were :—

(1) *Vellanvagai*, equivalent to the modern ryotwari tenure.

(2) Service tenure held by men in return for services in temples.

(3) *Devadana*—land held by temples as gifts.

(4) *Brahmadeya*—land gifted to groups of Brahmins.

(5) *Salabhoga*—land given to Brahmins for eleemosynary purposes.

(6) *Virabhoga* and *Padaiperru*, tax-free land given to individuals in recognition of heroism in war.

Though the lands were fixed in different tenures they could be changed from one tenure to the other quite freely as necessity arose ; thus *devadana* land became *vellan* and vice versa.

A well developed system of irrigation existed in the Kongu country. There are references to the canal at Sulur, for the maintenance of which a person was empowered to collect a tax called *pasippattam*. The Kongu Cholas, it is said to have constructed 16 dams across the Noyal. Chola and Hoysala inscriptions stand as testimony to the system of maintenance of tanks and canals by the village assembly or some times by individual persons for which purpose they collected a tax called "*eri-ayam*" (tank-tax).

The temples during this period helped agricultural production in a three fold way : (1) by advancing money to the poor cultivator, (2) by paying the State dues on the land from the individual cultivator after taking possession of their land, (3) by managing the *devadana* land by distributing it among the intending cultivator in return for service.

The villages had their common lands "*urppothu*" which were divided among the landless people, who held the right of hereditary ownership over their plot. There was also the common grazing land for the village called '*urnaththam*' which was under the charge of the village assembly.

Trade.—Though the available internal reference to the trade in Kongu Country is very meagre, there are plentiful references to it in Chinese and Arabian literature. When the whole Malabar coast had been the meeting place for ships from Arabia and China, the adjoining territory of Kongu would not have remained unaffected by it. There is evidence of brisk trade in horses during the Chola and Hoysala period. Kongu inscriptions often mention about '*Kudiraichetty*' meaning horse trader. The mountainous nature of the country made transport on horse back a necessity. The Malavars of Kongu were known to be renowned horsemen.

Internal trade in common articles like textile goods, yarn, pepper, arecanut, grains and salt was carried on by merchants who mostly organised themselves into guilds, known as *Nanadesis.* Besides, there were merchants' settlements or organisations called *manigramam* or *nagaram* in certain places. The merchants of *manigramam* or *nagaram* contributed to many charitable purposes such as the needs of the poor people for clothing, pepper, salt, etc. They also endowed charitable 'institutions[1].'

Industry.—Kongu country had a name for weaving; Kaikolars, Sedars, and Saliyars were some of the communities mentioned in the records as specially engaged in the weaving trade. "Female clothes" with its infinite variety is a speciality of Kongu.

The metal trade of Kongu was carried on by Kammalas. Precious stones like sea green beryl, species and perfumes were transported from Kongu to the West Coast for shipment by sea. The finds of Roman coins in various places in Kongu speak volumes on the thriving trade in these articles under impact of demand from Rome[2].

Coins, weights and measures.—The flow of trade was facilitated by an excellent system of coinage, weights and measures. A popular standard of value was *kalanju,* a coin of standard gold weighing nearly 60 grains. '*Pon*' was the coined gold of the same weight. A coin known as '*Kasu*' which was the value of half *pon* or *Kalanju* was also current. There was easy convertibility of one coin with the other.

Trade was further promoted by popularly accepted volume measures such as the *nali,* the *Kuruni* and the *padakku.*

Trade, Industry and Customs.—A system of supply of credit of trade and industry through promissory notes was in vogue. This system was

1 *The Kongu Country,* by M. Arokiaswami, pages 281–289.

2 *History of Kongu Nadu,* by M. Ramachandra Chettiar, page 93.

known as *Kayelutuolai* to which there is reference in the inscriptions. The rate of interest prevailing during this period was 1-8 *kalanju* per *kalanju* (of gold) i.e., 12½ per cent.

Commodities of trade passing through the borders of territories paid customs duties almost in the same way as it obtains today. These imports went by the general name of '*sungam*'. Inscriptions were found in Gobi taluk to the effect that the '*shandy sungam*' (taxes of the weekly market). Collection was to be used for God Tantonisvara. Though the King Kulottunga I is said to have abolished the *sungam*, it does not appear to have been abolished completely; there were vestiges of these *sungam* making its appearance at different periods in Kongu history.

Kongu under the Pandyas, the Hoysalas and the Cheras.—From the last quarter of the thirteenth to the first half of the fourteenth century, Kongu was ruled in parts by three distinct powers, the Pandyas (who had conquered the Cholas), the Hoysalas and the Cheras. Epigraphical evidence shows that the Pandyas employed at least two Kongu Pandya Viceroys, that the Hoysalas appointed some chieftains subordinate to them in parts of Kongu, and that the Cheras also invaded and occupied some parts of Kongu opposite the Palghat Gap. The Cheras may be left out as they did not count very much at that time in the larger spheres of politics in the south. But the Hoysalas and the Pandyas require to be dealt with in some detail, as it was during their rule that the Muslim invasions took place and prepared the ground for the rise of Vijayanagar, the rulers of which had much to do with Kongu from the second half of the fourteenth century.[1]

Hoysalas.—At the beginning years of the thirteenth century, the Hoysalas under Narasimha II established their sway in the Kongu country. The *Kongudesarajakkal* referring to this period mentions names of many Hoysala officers like Sangrada Nayaka, his son Boganna Nayaka, Martanda Dandanayaka and Godanda Nayaka holding sway in the Kongu country. These must have been the officers through whom the Hoysala must have ruled the Kongu country from their seat in Mysore. We learn from inscriptional evidence that at least three invasions were carried by Narasimha II (1220-1238) into Magara (Magadai, a territory that is variously identified with regions of Salem and Coimbatore). It is, however, certain that this territory lay on the way to the kingdom of Kopperunjings whom he later conquered. An inscription from Channarayapattana clearly tells us that Narasimha conquered Magara and

[1] *The Kongu Country* by M. Arokiaswami, 1956, pages 248–255.

entitled himself as *Magarajya Nirmulana.* Vira Someswara (1233–1267), son of Narasimha II advanced through the Kongu country as far south as Tiruchirapalli. The *Kongudesarajakal* refers to this graphically: " With many kinds of weapons setting forth, he (Vira Someswara) went to Kongudesam and took tribute from its chieftains ". After Vira Someswara there was a decline in the Hoysala hold of the Kongu country. Someswara's empire became divided between his two sons Narasimha III (1254–1292) and Vira-Ramanatha [1254–1295]. The latter took the Kongu country for his share and he had his capital at Kundani (identified in the Hosur division of the Salem district). But the partitioned empire was weak and the Pandyas took away Ramanatha's share quickly from his hands.

The great Hoysala ruler, Ballala III (1291–1342), however, reconquered the Kongu country and extended his sway over the whole of the Coimbatore region and went up as far as the Nilgiris on the one side and the Palni Hills on the other. The powerful Pandya ruler of the time, Jatavarman Vira Pandya, was defeated by the Hoysala general Madhava Dandanayaka, the founder of the Dandanayakan Kottai (the modern Danayakankottai of Coimbatore district). From 1291 to 1342 the Hoysalas exerted again supreme influence over the Kongu country. It is a fact worth mentioning that it was to Satyamangalam under the Hoysala ruler that the great Vedanta Desika took his learned commentary of Sri Ramanuja's Sri Bashya for safe protection from the Muslim raid of 1327.

Jatavarman Sundara Pandya (1251–1270), who brought under his control the whole of the Chola Kingdom, including large parts of Kongu, was the most famous of the Pandyan Kings who ruled from Madurai. He ravaged the Malainadu and destroyed the Chera King Vira Ravi Udaya Marthandavarman and all his forces. He compelled Rajendra Chola to acknowledge the Hoysalas in the region of the Cauvery and captured their strong fortress of Kannanur-koppam. He fought and killed several Hoysala generals, including the brave Singanna, captured numerous elephants and horses and a large amount of treasure. He also extended his conquests to the territories of the Pallavas and to Ceylon. He was assisted in his conquests by two of his co-regents, Jatavarman Vira Pandya (1253–1274) and Maravarman Kulasekhara (1253–1309).[1]

Sundara Pandya was succeeded by Kulasekhara Pandya. During the last days of Kulasekhara's rule, there was a bitter quarrel between

[1] *The Pandyan Kingdom,* by K. A. Nilakanta Sastri 1929, pages 174–187. *History of South India,* by K. A. Nilakanta Sastri, 1955, pages 207 and 208.

his sons for succession to the throne. Kulasekhara Pandyan himself was murdered by his son, Sundara Pandya, who ascended the throne. His aggrieved brother Vira Pandya attacked Sundara and sent him into exile.

The early Muslim invasion of Kongu country.—During all this commotion in Kongu, the Muslim power was rising in Delhi. It wanted to make an inroad into the South. Sundara who wanted to have a strong ally invited Allauddin Khilji to attack the Kongu country. His invitation came in the right time. The Sultan was as strong as he was ambitious. He had no love for Sundara but he longed to possess the riches of the South associated with its temples, its palaces, its trade and commerce. He therefore ordered the Malik Naib (Malik Kafur), one of his trusted generals to march with an army to the South. The Malik marched to Devagiri and from there, learning that Ballala III, the Hoysala ruler, was busy fishing in troubled waters in Tamilnad, immediately rushed to Dwarasamudra and, in spite of the hurried arrival of Ballala to defend his capital, compelled him to surrender it with all its treasures and to become a Zimmi [vassal]. He then lost no time in despatching the booty to Delhi and in descending on the Pandyan empire. He put to flight Vira Pandya in a fight on the banks of the Cauvery, harried the country, sacked the rich temples and shrines of Kanchi, and after razing them to the ground, dug up even their foundations to discover hidden treasures, if any. From there he returned to Madurai where Sundara Pandya had taken refuge. Sundara now lost his nerve and took to flight while the Malik forthwith ransacked the city and set fire to its temples. At this threat of fire and destruction, the Pandya brothers recovered their sanity, patched up their quarrels and, under the leadership of Vikrama Pandya, Sundara's uncle, a veteran general, gave battle to the Malik, defeated him and thus rolled back for a time the tide of Muslim invasion from the south. For, the Malik is stated to have left for Delhi soon after this battle [1311], not without however the vast booty that he had collected in the Pandyan empire.[1]

The Chera rule of Kongu.—The disappearance of the Muslim danger caused the reappearance of the common enmity. The Pandyan brothers started the civil wars again and again and invited fresh dangers. Vira Pandya worsted Sundara Pandya and the latter, fled to Delhi and sought once more the aid of the Sultan. There is nothing to show that an expedition was actually sent from Delhi to assist him, but he seems to have, with the consent of the Sultan, collected some Muslim forces from Devagiri

[1] *The Early Muslim Expansion in South India*, by N. Venkataramanayya, 1942, pages 65–67.

and returned to recapture his throne. But when he came back, he found to his dismay that, during his absence, the Chera King Ravivarma Kulasekhara had made a lightning attack on Madurai and conquered it after driving away Vira Pandya. Sundara and his Muslim forces found it impossible to overthrow Kulasekhara. Sundara then sought and obtained the help of the Kakatiya ruler, Prataparudra, while Vira Pandya patched up his quarrels with Kulasekhara and joined forces with him to oppose Sundara. In the battle that was fought, the Kakatiya forces defeated Vira and Kulasekhara and installed Sundara on the Pandyan throne. But this throne had by now been shorn of all its glory. The ruler of Ceylon and the Chera king had already become independent. It was perhaps at this time that the Chera king came and occupied parts of Kongu. The Chola chieftain, Sambuvaraya, now became independent; and the Muslim Sultans of Delhi once again began to cast their longing eyes on the inexhaustible wealth of the distracted Pandyan empire. [1]

Sultan Qutb-ud-Din wanted no invitation to send an expedition to the south. He despatched thither a large army under his veteran general Khusrau Khan. This general came like a scourage plundering and devastating the country everywhere. On his approach, it is said, all citizens fled in terror. Sundara evaded battle, evacuated Madurai and left it to be saked by Khusrau Khan. But the very profusion of wealth and the ease with which it could be collected turned Kushrau's head. He plotted to become independent. His generals, however, detected his treachery and compelled him to march back to Delhi.[2] A brief respite then followed only to bring another storm. In the reign of Ghaiyas-ud-Din Tughlaq, his son Ulugh Khan, after having conquered Warangal, marched to the south. The Pandyan Kingdom was at this time ruled by Parakrama Pandya who had succeeded Sundara Pandya. Ulugh Khan conquered the whole country, took him captive and established a Muslim rule in Madurai.[3] This Muslim rule seems to have extended over parts of Kongu also, previously held by the Pandyas, and thus come into direct contact with the Hoysalas, who ruled over the other parts of Kongu.

Ulagh Khan who ascended the throne of Delhi under the title of Muhammad-bin-Tughlaq was a great conqueror. He not only appointed a governor at Madurai to rule over his Southern possessions but also made the weight of his arm felt by the Deccan powers. He subjugated

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[1] *The Pandyan Kingdom,* by K. A. Nilakanta Sastri, 1929, page 213.

[2] *Early Muslim Expansion in South India,* by N. Venkataramanayya. 1942, pages 91–96.

[3] *Idem,* pages 122–125.

the kingdom of Kampili and Dwarasamudra and made both Kampila, the ruler of the former and Ballala III, the Hoysala ruler of the latter, his vassals.[1] In 1327 he fixed his capital at Devagiri so as to have a firm hold on all parts of his extensive empire. In 1334–1335, one Syyid Jallal, one of the imperial officers, treacherously slew the governor of Madurai and declared himself an independent Sultan under the title of Jalal-ud-Din Ashan Shah.

Thus was founded the Sultanate of Madurai. When Muhammad-bin-Tughlaq heard of this rebellion, he ordered Syyid Jalal's son, who was one of his attendants, to be instantly sawn into two and marched without delay with an army to the south. But, at Warangal, a severe outbreak of cholera decimated his army and forced him to retrace his steps, having accomplished nothing. Jalal-ud-Din Ashan Shah, however, did not enjoy the fruits of his treachery for long. He was succeeded by one of his officers, Ala-ud-Din Udauji, who ruled for a year and in one of his fights with the Hindu princes, though victorious was killed by an arrow from an unknown hand (1341). His son-in-law succeeded him under the title of Qutb-ud-Din ; but he was killed within forty days and was succeeded by Ghiyas-ud-Din Dhamaghani who was originally a trooper in the service of the Delhi Sultan.

Meanwhile, Ballala III, stationed at Tiruvannamalai was gradually trying to consolidate his power at the expense of the Muslims. His sway extended over portions of Kongu, South Arcot and North Arcot. At the time of Ghiyas-ud-Din Dhamghani's accession he was laying siege to the fortress of Kannanur-Koppan after a decisive victory against the Muslim forces. The siege lasted for six months and just when the Muslim garrison was about to surrender, he, with unaccountable folly, allowed the garrison to get into touch with Ghiyas-ud-Din for settling, as he thought, the terms of surrender. Ghiyas-ud-Din secretly sent his troops into the camp of Ballala and created confusion among the Hoysala army and inflicted a signal defeat. Ballala, who managed to escape on a horse, was taken captive by Nazir-ud-Din and was later on murdered. His skin was stuffed with straw and hung upon the wall of Madurai where says Iben Batuta, " I saw it suspended " (1342). This wanton cruelty had its nemesis. Soon after his return to Madurai, Ghiyas-ud-Din lost his only son, his wife and his mother, by an attack of cholera and he himself died a few days later, it is said, from the effects of an aphrodisiac prepared by a yogin.[2]

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[1] *Early Muslim Expansion in South India*, by N. Venkataramanayya, 1942, pages 128–148.

[2] *South India and her Muhammadan Invaders*, by S. Krishnaswami Aiyangar, 1921, pages 166–168.

Ghiyas-ud-Din was succeeded by his nephew Nasir-ud-Din (1342), who was originally a domestic servant of the Sultan of Delhi. He obtained the consent of the nobles and the army of the accession by a lavish distribution of gold. And the moment he became the Sultan he killed a son of his own paternal aunt who had married Ghas-ud-Din's daughter and who therefore was a possible candidate for the Sultanate. The last extant coin of Nasir-ud-Din belongs to the year 1344. Then follows a break in the coins till we come to 1356–1357 when we find Adil Shah ruling over the Madurai Kingdom. He was succeeded by Fakr-ud-Din Mubarak Shah in 1359. Fakr-ud-Din was followed by the last of the Sultans of Madurai, Ala-ud-Din Sikander Shah (1372), during whose rule the Sultanate collapsed under the weight of Vijayanagar invasion (1377–1378).[1] Throughout this Muslim rule of Kongu the Hindus were persecuted ; they were slaughtered, their temples were invariably pillaged and desecrated and their idols were continually defiled.[2] As a reaction to their policy of persecution, the Vijayanagar rule began to have an easy foothold in the Kongu country and began to give protection to the life, religion and property of the people.

MEDIAEVAL PERIOD.

Vijayanagar rule in Kongu country.—The rising tide of Vijayanagar empire submerged the tottering Sultanate at Madurai which continued to exercise its feeble control over Kongu at the close of the 14th century. The Vijayanagar expedition to the south was sent under the command of Kumara Kampana (the son of Bukka, the brother of Harihara I) who after crippling the powers of the Sultanate of Madurai between 1343 and 1356 finally gave a death blow to it between 1377 and 1378[3]. Kampana conquered the Kongu Country [Coimbatore and Salem] from the Muslims by 1368 ; and the first act that he did in the Kongu country after its conquest was that of rebuilding the Kuraiyur temples which had suffered destruction at the hands of the Muslims.[4]

Inscriptions of the successors of Kampana—*Viz.*, Harihara II (1377–1404) and Devaraya II (1422–1446) found in different places of the Kongu country testify to the existence of the rule of the Vijayanagar Kings in that region[5]. It would, however, appear that during the time

[1] *South India and her Muhammadan Invaders*, by S. Krishnaswami Ayyangar, 1921, pages 168—170.

[2] *Idem*, pages 182–188.

[3] *The Pandyan Kingdom*, by K. A. Nilakanta Sastri, 1929, pages 241–243.

[4] *Idem*, pages 317 and 318.

[5] *Idem*, pages 317 and 318.

of Devaraya II, two Vijayanagar Viceroys, Lakkana and Madana, were ruling over the whole of the Tamil country with their headquarters at Madurai and Thanjavur respectively and that Lakkana's sway extended over the Kongu country[1]. On the death of Devaraya II, the empire fell into disorder on account of the recurring hostilities of the Muslim Sultans of the Deccan. His hold on the southern viceroyalities became weak. It was at this time that the Ummattur chieftains seem to have became independent of Vijayanagar and extended their rule over the Kongu country. In fact evidences prove that the Vijayanagar kings from Saluva Narasimha (1486–1491) to Vira Narasimha (1505–1509) exercised but little control over the Kongu country. The chieftains governing the country became practically independent. When Vira Narasimha demanded tribute, the Ummattur chieftain of the Kongu country flatly refused to pay it. It was only during the reign of Krishnadeva Raya [1509–1529] that the Kongu country was again brought under the Vijayanagar empire[2].

The Ummattur chieftains gave the much needed peace to the Kongu country from 1446 to 1520. They made a start in rebuilding the ruined temples and in re-populating the ruined towns. They also evinced considerable interest in agriculture, irrigation and trade. The rule of the Ummattur chieftains did much to repair the damage done by the earlier Muslim rule.[3]

With the accession of Krishnadeva Raya (1509–1529) the brief rule of Ummattur chieftains came to an end. Krishnadeva Raya conquered not only the Kongu country but also the Madurai and the Thanjavur countries which had shown signs of independence. The country became a part of the Madurai country and was ruled by the Nayaks of Madurai the vassels of the Vijayanagar emperors[4]. Kongu was under the Nayaks from 1530 to about 1700. Its separate existence vanished and its history is merged with that of the Nayaks of Madurai. Krishnadeva Raya carried his victorious arms as far south as Rameswaram and the Cape Comorin. He took Kanchi, Gingee, Vellore and defeated the Ummattur chief with the help of Chikkaraya from whom rose the line of Rajas of Mysore. He appointed Vira Narasimha as the governor of the Madurai country.

Towards the end of the reign of Krishnadeva Raya, there was a rebellion in the Kongu country led by Sellappa Nayaka. Achuta Raya,

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[1] *The History of the Nayaks of Madurai*, by R. Sathyanatha Aiyar, 1924, pages 5–8.

[2] *Idem*, pages 319–324.

[3] *Idem*, pages 326 and 327.

[4] *The Kongu Country*, by M. Arokiaswami, 1956, page 328.

brother of Krishnadeva suppressed the revolt. The defeated Sellappa took refuge under the ruler of Travancore. From some of the inscriptions available, it may be concluded that Sellappa Nayaka or Sivilli Nayaka ruled over the Kongu country and so he fled to the neighbouring Chera country once he was defeated by Achuta Raya.

Achuta Raya did not make any attempt to survey the Kongu country and to consolidate his rule. His invasion only instilled fear in the hearts of the people of the South. After the departure of the Vijayanagar army, a number of petty chieftains began to rise in the Kongu country. Some of them had the title of Mudaliar. Inscriptional records mention some of the achievements and donations of Mudaliar chieftains of Amarakundi, Sankaridurg, Tiruchengode, Mecheri, Idangasala and Pullampalli which are all quite near Taramangalam region. Apart from the Mudaliars, there were a number of other poligars of large and small *palayams* like those of Denkanikota, Ratnagiri, Alambadi and other places. Besides there was a poligar at Salem who was trying to establish his power in the very heart of the District.

The whole region was torn by dissensions among the poligars. Their mutual rivalry contributed to the insecurity of the region. Visvanatha Nayak was appointed as the Viceroy of Vijayanagar with headquarters at Madurai with a view to restore order in the whole of the southern region of the Vijayanagar empire. Viswanatha's elevation to the Viceroyality would have happened in 1530, during the last days of Krishnadeva Raya.

The Nayakship of Madurai lasted from 1530 to 1736, when the last of the Nayaks was made prisoner by the Nawab of Carnatic. During all this period, the Kongu country passed through great vicissitudes. Viswanatha Nayak introduced a great feudal system of administration. The Madura Kingdom of which Kongu formed part was divided into 72 *palayams* and it required the holder of the *palayam* to offer military help to the ruler. *This military system of administration yielded great* benefits. It promoted a sense of satisfaction among the overlords. They sank the differences among themselves, and began to apply their minds for the defence of the realm. It brought the Telugu and Tamil speaking chieftains into a closer union. The Nayaks followers were mainly from Andhra. The Tamil speaking chieftains began to fraternize them. They maintained the camps in fighting order and thus safeguarded the peace of the country.

From the time of Viswanatha Nayak to the time of Muthu Krishnappa Nayak (from 1530–1609), the Kongu country enjoyed peace undisturbed

by any foreign invasion. The Nayaks of Madurai were involved in a series of disputes and civil wars within the Vijayanagar empire which crippled their powers to protect the outlying region of Kongu.

When Muthu Virappa Nayak (1609–1623) ascended the throne there was a dispute for succession to the Vijayanagar throne. Muthu Virappa supported one of the parties as his rival the Nayak of Thanjavur had lent his support to the other party. At the battle of Toppur (1616) Muthu Virappa was defeated by the combined force of Thanjavur and that of Yachama Nayak, supporter of the legal heir. Close upon this defeat Raja Wodeiyar, the ruler of Mysore, came and occupied some parts of the Kongu country and harassed the province of Dindigul. Though some of the palayakars of the Kongu country resisted the inroad of Raja Wodeiyar, the tide of Mysore domination was rolling in.[1]

Tirumala Nayak (1623–1659), the most outstanding Nayak King of Madura wanted to throw off completely the yoke of Vijayanagar and for that purpose he allied himself with the Muslim kings of the south particularly with Bijapur. There is mention of forces from Kongu participating in his wars with Sethupathi of Ramanathapuram. This is vividly described in *Ramayappan ammanai,* a historical narrative of the war that took place between Sethupathi and Tirumalai Nayak. But proof is not available to say that the whole of Kongu was with the Nayak. A great part of Kongu, particularly Baramahal, had passed on to Mysore by the end of Tirumalai Nayak's rule.

Kantirava Narasa who succeeded Chamaraja Wodeiyar on the Mysore throne, sent out another expedition to Madura, through Kongu. In this expedition Kantirava instructed his general to cut off the nose of all who fell into his hands, men, women and children. It was one of the most cruel battles fought in history, when the Kongu country bore the main brunt of the attack. Tirumala Nayak who was on his sick-bed was not able to avenge the wrong done to the Kongu country. By 1655–56 Kongu has definitely passed into the hands of Wodeiyar of Mysore when Kantirava is mentioned as the ruler in the records found at Erode.[2]

During the period of the successors to Tirumala Nayak the Madura Nayaks were carrying on protracted warfare with the Nayaks of Thanjavur. The enmity among them gave an opportunity for the Sultans of Bijapur and Golconda to interfere in the affairs of the rulers in the Tamil country as a result of which the Nayak houses of Gingee, Tanjore and Madurai fell one after another. During the regency of

[1] *The Kongu Country,* by M. Arokiaswami, pages 339–340.
[2] *Idem,* page 341.

Mangammal (1689-1706), Chikkadeva Raya, the king of Mysore, made a final bid to snatch the remaining hold of Madura monarch over Coimbatore and Salem. But the attempt of Chikkadevaraya was foiled by the appearance of Maratha forces in Mysore, which forced the Mysore ruler to hurry back in defence of his own country. But in the reign of Vijayaranga Chockanatha (1706-1732) Madurai lost all her hold on Kongu. Dodda Krishna Raja (1714-1732) of Mysore occupied Kongu without expending the life of a single soldier.[1]

The vestiges of the Nayak's hold of Kongu came to an end when Queen Meenakshi (1732-1736), the last Nayak ruler of Madurai, was made a prisoner by the forces of Chanda Saheb, the son-in-law of the Nawab of Carnatic. Chanda Saheb attacked Tiruchirapalli on the invitation of Bangaru Tirumala, the leader of a rebellion in Madurai Kingdom. The queen committed suicide and with that the Madurai Kingdom of Nayaks passed into the hands of the Muslims.

The two centuries of Nayak rule of Kongu beginning from Viswanatha and ending with Vijayaranga Chockanatha had left many lasting imprints on the social and cultural life of the people.

The Nayak administrative system.—The Nayak ruler was in practice assisted by the advice of a council of high officers or Ministers in all important matters. And, if, in any case, he set aside their advice, he did so at his own peril. This council normally consisted of the *Dalavoy*, the *Pradhani*, the *Rayasam*, the Kanakkan and the *Stanapati*. The *Dalavoy* was both the Prime Minister and the Commander-in-chief. He wielded immense power alike in the military and in the civil administration of the realm. He was responsible for the organisation of the army, for the conduct of the war, for the control of foreign policy as well as for the maintenance of public peace. The *Pradhani* was the Finance Minister. He was responsible for the collection of revenue and its expenditure. The *Rayasam* was the Chief Secretary, the head of the whole administrative machinery. The *Kanakkan* was the Accountant in charge of the audit department, while the *stanapati* was the Foreign Secretary, the accredited agent of the king in his dealing with foreign powers.

We have hardly any precise information about the constitution of the various departments of the Government. It would, however, appear that under the Dalavoy there were provincial governors each in charge of a province consisting of two or more *palayams*. Below these governors

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[1] *History of the Nayaks of Madurai*, by R. Sathyanatha Ayyar, 1924, pages 223–231.

came the Palayakars such as the Gatti Mudaliyars of Omalur and Taramangalam and others, and some of the bigger palayakars exercised control over the smaller palayakars. The Palayakars, as has already been seen, supervised both the civil and military administration of the *palayams* paid one-third of the revenue as tribute to the Nayak and maintained and furnished a specified number of troops for the defence of the kingdom. The kingdom was protected from invasion by a number of forts well-built and well-garrisoned at strategic places like Dindigul, Dharapuram, Coimbatore, Satyamangalam, Erode, Karur, Namakkal, Sendamangalam, Salem, Melur and Attur. Each fort or fortress was in charge of a commander and all the commanders were under the immediate supervision and control of the *Dalavoy*. The army of the Nayaks consisted of the infantry, the cavalry and the elephantry. The Chariots had by their time completely fallen into disuse and instead of them, artillery was fast becoming popular. Guns, swords, lances, bows and arrows and shields formed the chief weapons of offence and defence.

Gatti Mudaliyars are by far the most important group of chieftains of Kongu during Nayak period. The Salem district, which constituted the most dangerously exposed province of the Nayak Kingdom was the seat of their power. Kaveripuram, on the right bank of the Cauvery was their strategic capital, commanding as it does, one of the principal passes to the Mysore Plateau. The centre of their power, however, seems to have been Taramangalam, where they built a costly temple. It is said that their dominions intended as far as Talaivasal to the east, Dharapuram in the west and Karur in the south. In Salem district they held the important strategic forts of Omalur and Attur. These forts guarded against an invasion from Mysore. Kaveripuram guarded the east of the ghat section at which the Madurai dominions touched Mysore. Omalur served as a point of support (bastion) against any force proceeding by the routes through Toppur or Perumbalai. In this quarter the petty palayakars of Denkanikottai, Ratnagiri, Alambadi, etc., intervened between the two great rivals. Attur commanded the shortest route to the coast and guarded against any flank move on Tiruchirapalli by way of the Vellore valley. The Gatti Mudaliyars were also associated with Amarakundi, Sankaridurg, Tiruchengode, Mecheri, Idangasalai and Pulampatti. Salem itself appears, at least during part of the Seventeenth Century to have been ruled by an independent Palayakar, Chinnappa Nayaka, whose name tradition also connects with Tenkaraikottai.[1]

For the purpose of civil administration each province or *palayam* was divided into a number of *nadus*, *seemais* or maghanams. The

[1] *Gazetteer of the Salem district*, by J. Richardson, Volume I, Part I, 1918, page 69.

smallest division was obviously the village, variously called the *gramam*, the *mangalam*, the *samudram*, the *kudi*, the *ur*, the *puram*, the *kulam* the *kurichi* or the *patti*. We do not know who were the officers in charge of each of these sub-divisions and what their duties were. But we know that the brunt of the administration fell on the villages themselves which enjoyed a large measure of local autonomy. The village assembly consisting of the representatives of the people still played a vital part. This assembly had its village headman who maintained peace and order through village watchmen. It had its revenue officer, *maniyakarar* or *ambalakarar*, who collected the land revenue of the village. It had its panchayats and arbitrators who decided all civil and criminal cases. Over these were officers of the larger territorial divisions. The Nayak himself, it is stated, constituted the highest court in the realm and decided all cases impartially after consulting his chief officers. All these officers, whether the king's officers or the village officers, were paid mostly *maniams* or grants of land, and such of them as rendered meritorious services were also periodically rewarded by presents of money.

The Kongu country under the rulers of Mysore.—The Kongu Country which was annexed to Mysore Kingdom during Dodda Krishnarajah's period (1714–32) came to be gradually assimilated among the Mysore territories by the strong administration of two of the royal ministers Devarajiah and Nanjarajiah. Nanjarajiah led a very powerful expedition to Kongu in 1746, against the rebellious poligar of Dharapuram. This first show of forces against Kongu after a lull of 40 years was of great significance. It brought into bold relief the strength of defence offered by Kongu to the Mysore dominion. Incidently, the campaign provided an opportunity to a Muslim adventurer to show off his abilities and rise in the confidence of the ruling dynasty. Hyder Ali Khan of Punjabi descent, who began his life as a humble soldier, became an important figure in the Mysore army by dint of his abilities.

Nanjarajiah firmly entrenched himself in Mysore affairs by getting his daughter married to the nominal Rajah of Mysore later known as Chikka Krishnarajah. Mysore under Nanjarajiah's leadership successfully resisted the incursions of the Marattas and the Nawab of Carnatic. In all the campaigns of Mysore against the Marattas and the Nawab of Carnatic Hyder Ali distinguished himself and steadily rose in power and importance.

The Muslim interlude in Kongu.—In 1759, Hyder Ali was sent to Coimbatore to collect the revenues of Kongu country. This, he did with utmost ruthlessness. In 1760, in appreciation of his achievement he was

kept in complete charge of the administration of Coimbatore district. When Nanjarajiah died in 1761, Hyder Ali stepped into his shoes and became the most powerful man in Mysore.

Hyder Ali believed in the efficiency of the army by modernization of its equipment. He sought the help of the French at Tiruchirapalli and Pondicherry to supply mechanised equipment. With his army in fine fighting order, he was not slow to take advantage of it.

An opportunity was made available to him in 1761. It was the year of the battle of Panipat when the Marattas were completely routed. A series of events led to the decline of the French power in India and the final blow was given to them by forcing them to surrender at Pondicherry in 1761. Hyder saw the change. He wanted to establish a Muslim power in the south. The only opposition to him was the rising power of the British who really became the masters of the coast after the decline of the French.

It was inevitable that the ambitious British power should come into conflict with rising power of Mysore. The Baramahal, Salem, Attur, Sendamangalam, Namakkal, Kaveripuram, Tenkaraikottai, Kariman-galam, Dharmapuri, Krishnagiri, Rayakota, Sankaridurg, Pennagaram, Satyamangalam, Erode, Bhavani, Dindigul, Palghat, Coimbatore and Dharapuram had been the scene of many a pitched battle. The fight for supremacy in the South between the British and the rising Muslim power of Mysore was all done in the land of Kongu.

Baramahal was in the gateway to Mysore and whoever dominated Baramahal held the key to the South. The districts of Salem and Coimbatore studded with many forts and fortressess had been made the battle-field for the trial of strength. The great soldier Hyder and the undaunted Tippu fought the British relentlessly. Kongu paid its toll by blood and toil and after all the great sacrifices, when it found the valiant hero Tippu died on the battle field of Srirangapatam on 4th May 1799, it discarded all its pretentions for independent existence and became part and parcel of the British possessions in the South.[1]

By the Treaty of Mysore (2nd July 1799) the British shared part of the territories of Tippu Sultan with the Nizam and the Marathas and restored the rest to the descendant of the old Hindu ruling family who was displaced by Hyder. In restoring the rulership of Mysore to the Hindu Raja, the English wanted to stop effectively any intrigue with the French in which Tippu and his family were very much interested.[2] Salem and

[1] *The Kongu Country*, by M. Arokiaswami, 1956, pages 383 and 384.

[2] *Martin Wellesley's Despatches II*, page 36.

Coimbatore were particularly preferred by the English to any other portions of Tippu's dominion, for, according to them, this region was a tower of strength from which they could shake Hindustan to its centre, if any combination should ever be formed against the English.[1]

Salem under British rule.—After the defeat of Tippu Sultan at Srirangapatnam, the Palaghat taluks comprising of Hosur, Denkani-kota, Kelamangalam, Venkatagiri-kota and Alambadi, with the *Palayams* of Bagalur, Berikai and Sulagiri were added to the main Salem district. In November 1799, a general redistribution of garrisons and detachments took place under the orders of Lord Clive, the Governor of Fort St. George. Under these arrangements, Krishnagiri was selected as the headquarters for the Baramahal, and Sankaridurg for the Palaghat while a garrison at Raya-kota guarded the Balaghat. One Battalion of Native Infantry was allotted to Krishnagiri and Raya-kota ; one Battalion to Sankaridurg and five companies were detached from the latter to garrison Salem, Namakkal and Attur. Krishnagiri, Raya-kota and Sankaridurg were made Government commands in the Centre Division of the Madras Army, while Salem, Namakkal and Attur were classed as other posts occupied by troops.

From 1814 to 1860, there was a progressive reduction of troops stationed in Salem district. In 1823, Salem military station gained precedence over Sankaridurg. In 1824 Attur military station was closed. In 1832, Namakkal shared the fate of Attur and Sankaridurg and Krishnagiri disappeared from the list altogether. In 1850 Salem was transferred from the Centre or Presidency Division, to the South or Tiruchirapalli Division of the Madras Army, and was allotted two companies of the first Native Veteran Battalion, and in the following year Raya-kota was attached to the Bangalore Command, and garrisoned by a company detached from Regiments stationed at Bangalore. This arrangement continued up to 1857. After this date, there was a general redistribution of troops and withdrawal of troops from the outposts. Raya-kota also lost its importance and its military strength was reduced in course of time. By 1860, the military station at Raya-kota was relieved by the police.

The general economic and social condition.—When Salem was ceded to the British by Tippu Sultan in 1797, the general condition of the people was very unsatisfactory. In a letter written by Thomas Munro to Colonel Read in 1797, the conditions of the people and the exactions of the authorities were vividly portrayed. "A long series of oppressive

[1] *Martin Wellesley's Despatches II*, page 38.

governments, and particularly under Tippu, had reduced the country, when delivered over to the Company, to such a state that a rich farmer was nowhere to be found. The farmers were then composed of three classes. The first contains the small number of those who are able to give their lands the highest degree of cultivation ; the second contains those who can give them sufficient to produce an ordinary or moderate crop ; and the third, which is as numerous as the second, contains those who from want of cattle, cannot half plough their lands and never manure or weed them at all. It is among this last class that failures generally happen ; many of them have not a single bullock, but borrow or hire a pair for a short time during the ploughing season. With such a miserable cultivation, the whole produce of the land is frequently insufficient for their subsistence during the year ; far less to pay the rents[1]." As a consequence of the general level of poverty prevailing among the peasants many of the so called " farmers " sink to the level of agricultural labourers. They were not earnest about the payment of taxes and the most opulent among them never made an attempt to pay the taxes regularly. Munro was of opinion that a lighter level of assessments alone would improve their condition.

The military administration of Salem under the benign leadership of Colonel Read promoted a system of settlement of land revenue in the District by which the farmers were compelled with justice to pay a moderate tax and adhere to the terms of settlement for at least five years.

The system formulated by Colonel Read was a temporary settlement in which the services of the head-farmers of former days were also fully utilised. The head farmers had the use of rent free lands in payment of their services. With the available records and village registers Colonel Read fixed the assessment of the village temporarily which was further revised on the findings of the general survey. The head farmers of the village played a very significant part in the collection of revenue and for the general return of confidence in the rural areas after the ravages of warfare between Hyder, Tippu and the English.

During the years 1793 and 1794, partly as a result of the peace enjoyed by the ryots and mainly due to the system of annual assessment based upon efficient survey of the region more land was brought under cultivation than at any time in the previous regime. Under these settlements ryots were free to take up more or less plots of land according to the favourableness of the season and the advantage of the assessment. But Colonel Read was not quite convinced about the benefits of the

[1]Letter written by Thomas Munro to Colonel Read on 5th September 1797 as reproduced in *Salem, an Indian Collectorate*, pages 51–52.

settlements. He was aware of the evils that will arise as a result of periodical haggling about the lease. He advised his assistant that the settlement they were undertaking may be a prelude to the settlement of revenue for a fairly long period of time instead of an annual assessment. He advocated favourable terms to the ryots in the interests of steady flowing in of revenue to the State. On 10th December 1796, Colonel Read gave the ryots of Salem their charter of ryotwari system. The system was first defined in the notification issued at Tiruppattur, which was immediately under Colonel Read's direct superintendence. In his work of survey and settlement of Salem district, he was assisted by Thomas Munro, who became a convert to the ryotwari system after initial objections to the policy of Colonel Read. He had his headquarters at Dharmapuri. Taking into account the abject poverty of the ryots who lacked cattle and capital to work on the land, Munro advocated annual lease system. As the system of annual leases would cause considerable variation in the aggregate collection by the Government and as the ryots would leave uncultivated the lands they did not want, Munro finally appreciated the manifold advantages of Colonel Read's plans. Finally, a system of assessing lands, which was later known as ryotwari system, was evolved depending upon the joint endeavours of Read and Munro. Munro's reason for the need for ryotwari settlement in Salem revolved round the following two arguments, (1) that the rates of assessment which were low in the ryotwari system would prevent reckless abandonment of fields taken up short while ago, (2) and that the ryots will have the opportunity to choose for themselves plots of land which they wanted and leave off plots which they found better not to keep, a practise which was in agreement with the customs of the country[1]. Thomas Munro rightly believed that the lease on ryotwari settlement introduced in Salem district which gave preferences to reduce rents would bring about a general improvement in the conditions of the ryots and ensure the occupation of all the arable lands. All his activities in Salem district were guided by the following diction that "human laws to be of real use, must be not only theoretically good, but practically suited to the conditions and customs of the people[2]".

The period of unsettlement due to changing administrative system in Salem had its repercussions on the conditions of the people. Though the total assessments increased from the time of the rise of the British Administration, there were the mounting arrears both from the Zamindari areas and ryotwari areas. The area of arable land that was left uncultivated from year to year was also considerable.

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[1] *Salem an Indian Collectorate*, page 137.

[2] *Idem*, pages 166 and 167.

The officials of the Board of Revenue at Madras did not consider that such a situation required any drastic reduction of assessments. But by 1826, when collections were falling off and as the extent of uncultivated land increased, a new system of arriving at agreement with ryots on the basis of reduced assessment was introduced.[1]

The newer system that was developed with a view to extend agriculture to uncultivated regions and also to prevent wastage of land by not cultivating it at a particular season, is known as " Cowle ". According to the " Cowle", which means lease, the ryot is given a favourable tenure. Under these rules if a ryot took up land that had not been cultivated for three years, only half the assessments was to be paid, the first year and three quarters the second year. After that, the full assessment was to be paid. Provision was also made for a permanent reduction, if the ryot found that it would otherwise be necessary for him to leave off the holding and in such cases a reduction up to 31¼ per cent of the permanent assessment was recommended.

Liberal concessions were also shown for bringing under cultivation land that was not cultivated for the last ten years, under which case a permanent reduction of 28 per cent was granted and no assessment whatsoever was made in the first year. For lands that were brought under cultivation after 20 years still more liberal concessions were shown. In this case, the period for which no assessment was paid was longer than the land brought under cultivation after ten years and when final settlement was arrived at, a concession extending up to 25 per cent was given. The system of " Cowle tenure " introduced in Salem district was availed of by substantial ryots who possessed stock to improve the land. Under the Cowle system agriculture was to be extended to newer regions without drawing away tenants and labourers from lands already occupied by them.

In 1796, Munro denounced "Cowles" when Colonel Read advocated them as a policy for bringing more land under cultivation and for increasing revenues. It gave immediate relief to the ryots and to that extent it was good. But its general effect on the general policy of the District was bad. Not only the Government had to sacrifice a good portion of the revenues, but a considerable portion of ryots' income was also paid in bribes to the officials in order to gain " the tardy attainment of a doubtful boon ". An honest straightforward reduction of assessment for a year or for ever would have given the same benefit without

[1] *Salem, an Indian Collectorate,* pages 281 and 282.

introducing into the administrative system the danger of corruptions and nepotism, which the cowle engendered[1].

After the initial period of widespread application of "Cowle" the authorities lost their faith in the system and their attempt to curb the system led to minute interference in the farming economy. The Board of Revenue wanted to check the further extension of Cowle. They urged the institution of a minute enquiry into the working of the "Cowle". There was much abuse of the Cowle consequent on the corruption prevailing among the native revenue officials. The Cowle promoted such an extent of liberty in cultivation that it caused injury to agriculture in the long run.

Matters came to a crisis in 1833, when a serious famine raged through the southern districts. There was an utter failure of crops. Disease and starvation levied a huge toll of human lives. People sustained on wild fruits and roots of dead plants. It was estimated that 14,000 people perished of Cholera and other diseases. There was also wholesale perishing of cattle due to diseases among them.

When the whole situation was reviewed after the famine had spent its force, two main mistakes in the land revenue system were brought to light. The best lands sometimes paid a rate lower than that for dry land. The rigour of the famine could have been avoided if the land revenue system was reorganised so as to promote efficiency in cultivation instead of a wilful evasion of land revenue payments.

The social customs of the people were evolved through centuries. At a time, when the impact of foreign rule was promoting the application of reason to every walk of life, at Salem, people lived in the same traditional way observing the age old customs. The tyranny of social customs caused many a suicide among women ; the caste regulations demanded curtailment of the liberties of the individual, e.g., a man was not expected to put on shoes or a turban, if he belonged to particular caste. The villagers referred their boundary disputes to the watchman of the village whose demarcation of the boundaries after some religious ceremonies was binding on the disputants. There were the left hand and right hand castes. The preponderance of one group in the village councils made the servants of that group the favoured few in the villages. No Magistrate or any other authority could afford to offend any of these groups by a sense of justice. In order to preserve the good order of the District he had to strictly respect the customs of the people over whom

[1]*Salem, an Indian Collectorate*, pages 295 and 296.

he was placed.[1] Any non-adhereance to usage promoted riots, for the quelling of which more regiments were required than what the District possessed.

Departments of Police and Posts and Judicial Administration.—The nucleus for the departments of Police and Posts was firmly laid even during the period of Chikkadeva of Mysore. These departments contributed to the cause of good administration. During the period of Chikkadeva the "Post Master" played the part of a member of the Criminal Intelligence Department and the carrier of posts, the role of informants for the king and the Post Master. These departments continued to exist without any substantial change during the period of Hyder and Tippu only to be further developed by the British administrators.

For the enforcement of law, the District was divided into fourteen taluks or sub-divisions. In each taluk, the Tahsildar or head of police was assisted by a force of 60 to 80 persons, with a staff of native clerks to enable him to prepare and forward the voluminous police returns. The extent of success which any head of the police could have in any district did not depend on the number of peons under his control but on the degree of cordial co-operation and confidence, he was able to win from the Village Munsifs. These hereditary Village Munsifs whose authority in the village was upheld by the iron chain of caste and immemorial customs not only detected and punished crimes, but more important, prevented the commission of crimes.

During this period when the District was gradually being assimilated into the British system of administration, there were the indigenous law courts to try cases. But over and above these law courts situated in towns there were also the village courts. Innumerable petty cases were brought to these village courts which were disposed of by the heads of the villages. Such a system enabled the offenders to obtain a better trial and prevented them from being the victims of numerous harpis (or minions) at the town law courts of Tahsildar's Office.

The Village Munsif had an ascendency in the administrative system established by the British. Immediately after the Commission of any offence, the Village Munsif wrote the report on which the Tahsildar and the District Magistrate based all their arguments and judgments. Though the Village Munsif and his staff worked with utmost efficiency and caution, it was inevitable that they could be implicated in the crimes and cease to be neutral. "They will repress or they will encourage offences against society ; they will either seize the robbers or they will share in

[1] *Salem, an Indian Collectorate*, pages 345 and 346.

the spoil and it rests with the Collector-Magistrate and his assistance to determine to which end the efforts of this all powerful police shall be directed.[1]"

During this period of reorganisation of administration, the Collector-Magistrates had the additional responsibility of managing the postal system of the District. He was in fact the Post Master in the last resort, and presided over a team of men who carried the mails on their heads, each man covering a distance of ten miles.

Along with the responsibility of running the postal services, the Collector-Magistrate also maintained the dak bunglows where sets of palanquin bearers were always kept ready waiting for carrying travellers, palanquins to suitable distances.[2] The Collectors of this period were devoting their undivided attention for the improvement of roads and other means of communications. What with the efficient system of 'Laying dawks' and with good roads, the means of communication in the District became the boast of the Madras Presidency as was then known.[3]

Mutiny and its effect.—The Mutiny of 1857 had very little repercussion in the Madras Presidency. During the period of the Mutiny, the administration of Madras was presided over by an able Governor, Lord Harris. Quite courageously Lord Harris followed a policy or reforming troops. The Maratta Brahmins were over represented in the infantry and, as they had a very jealous caste affinity, Lord Harris recruited a fairly large number of persons from other castes. By breaking this close knit caste affinity, a chance, which may lead to a treacherous joint action, was completely excluded. At the out-break of the Mutiny not only the able commander of the Madras Forces, Sir Pathic Grant was placed at the command of the Bengal army to quell the revolt in Bengal and North India, the bulk of the Madras forces were deployed in Central and various spots in North India. As a result there were very small number of regiments in the South to contemplate any serious revolt. Thus during all the period of chaos and confusion in the North, South was relatively calm. The reasons for the relative calm in the South was analysed as follows : "The soldier who proceeded to Bengal for services to fight their own fellowmen leave behind them also their families whom they know we will take care of so long as their husbands and fathers are faithful and who would of course be thrown into a great misery, if they do not fear worse treatment, in the event of their relatives' misconduct.[4] Besides, as the Madras troops were well intermixed with

[1] *Salem, an Indian Collectorate,* pages 355 and 356.

[2] *Ibid,* page 378.

[3] *Ibid,* page 300.

[4] *Military Consultations,* 13th July 1857, page 1960.

European troops, they were effectively prevented on any occasion from swerving from their position of loyalty to the British.

There were only stray instances of disloyalty among the troops in Madras, for instance, the refusal of Madras Eighth Cavalry to go to Bengal on the pretext of a claim for higher Batta and allowances, which led to the final disbandment of the Eighth Cavalry in 1857. Some stray signs of sedition and disaffection were traced in some muffasal head-quarters but they were all scotched before they turned to be of any real menace to the law and security of the State. At centres where the Muslim population lived in a sizable number some restlessness and sympathy for the mutineers were felt. The Government took special precautions in those areas by increasing armed guards and by rounding up all suspected characters. At Vaniyambadi there was excitement and political tension. The Joint Magistrate of Salem, under whose jurisdiction the city was in 1857, requested that special police force may be sent to Vaniyambadi. By despatching troops in time to Vaniyambadi and quelling the excitement the mounting antagonism to the Government was localised, and it was prevented from spreading to other parts of Salem and Tirupattur.

Though seditious foreign emissaries poured into the State with a view "to tamper with the sepoys and excite mistrust and dislike towards Government by false and malevolent rumours", the threat to peace was met by appointing fresh police peons, and by creating new police outposts.

It should not be construed that the Civil population of Madras was co-operating with the alien Government during the Mutiny period. The banner of revolt was unfurled in the South by Hyder and Tippu and the palayagars of Tirunelveli. But they were subjugated by 1800. At the outbreak of the Mutiny the South lay exhausted and exasperated. There was no Tippu to whip up emotion and enthusiasm and march his men against the English for many a pitched battle. 1857 was a little too late for Madras, for, by that time some of her revolutionary embers had become dead and extinct.

Historical and Political movements in the 20th Century.—The Indian National Congress established in 1885 dominated the course of political events in the 20th Century. At the beginning, the activities of the Congress Liberals like Dadabhoy Naoroji, Gopalakrishna Gokhale, Froze Shah Metha electrified the atmosphere of the country. The travels and speeches of these leaders influenced the mass minds.

The Salem district was particularly represented in the political movements in the country by some of its leaders like Salem Ramaswami Mudaliar and Sri C. Vijayaraghavachariar.

Sri S. Ramaswami Mudaliar (1852—1892) or Salem Ramaswami Mudaliar, as he was popularly known, had a crowded career of glorious achievements. His distinguished educational career and his meritorious success in the Law Examinations in the year 1873, attracted the attention of Justice Holloway who recommended him to O'Sullivan for apprenticeship under him. After completing the apprenticeship as a lawyer in the year 1876, Salem Ramaswami Mudaliar began his legal practice at Salem in the same year. His fearless and able advocacy won him great fame and he was appointed as District Munsif of Tiruchi in 1877. His many-sided personality however urged him for expression in different walks of life. In 1882, he resigned his appointment and set up practice at Madras. His stay at Madras provided him opportunities to take part in public activities. He was the senior Editor of the Madras Law Journal founded in 1891. He was an active member of the Madras Mahajana Sabha. He expressed in clear terms the popular resentment at the Arms Act and other oppressive legislations passed during the period. In 1885, he went to England and participated in the campaign for the General Election to the Parliament held in the year, where he eloquently exposed the various errors of omissions and commissions of the British Rule in India[1]. During his stay in England he won the appreciation and friendship of personalities like Chamberlain, John Bright and Gladstone. With the help of Dr. W.A. Hunter and Professor Bryce, he established an organization called the *Granite City* in order to supply information on various problems faced by India.[2] On return from England, he threw himself heart and soul into the activities of the Indian National Congress. He actively participated in the Congress Session at Madras in 1887 and also in the Session held later at Allahabad. He was the first Indian to be appointed as a Member of the Madras Public Service Commission, in 1886, which office he filled with great distinction. But more than all his political activities, his name will always be remembered for the promotion of Tamil learning and research. It was he who encouraged and helped the great Tamil Scholar Dr. U. V. Swaminatha Iyer to study and publish the great Tamil-epics like *Silapadhikaram*, *Manimekalai* and *Seevakasindamani*. But for his initiative and abiding interest in Tamil literature, these valuable Tamil epics could not have seen the light of the day. A member of the

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1 *The Madras Law Journal*, Volume I, 1891, and *the Madras Law Journal*, Volume II, 1892 (March 1892), Part III, page 93.

2 Sanjeevi, N.: *Irruperum Thalaivargal* (Tamil), Madras 1958.

landed aristocracy of Salem, Sri Salem Ramaswami Mudaliar was in his own days a great institution by himself, a lawyer, a fearless fighter for the regeneration of India, an ardent political worker, a patron of men of letters and a devoted educationist.

An essay on the activities of C. Vijayaraghavachariar (1852—1944) will fill many pages of the account of his deep involvement in the historical and political movements in Salem District. He was a lawyer by profession. He took part in the first session of the Indian National Congress held at Bombay in 1886. Quite early in 1882 there was a Hindu-Muslim riot in Salem. Vijayaraghavachariar was implicated in the riot and charges were framed against him. He relentlessly fought the charges in the courts of law as a result of which he not only came out unscathed but also got the release of some of his friends who were sent to the Andamans after being tried in a lower court. Vijayaraghavachariar also took objection to his being disqualified from membership of the Municipal Council of Salem. As a result of his appeal, he was not only reinstated in the Municipal Council but also got from the Secretary of State a sum of Rs. 100 as nominal damage for removing him from the rolls of Municipal Councillors during the period of the riots.

Vijayaraghavachariar served the Madras Legislative Council as a member for a period of six years from 1895 and the Imperial Legislative Council at Delhi for 3 years from 1913. At Delhi he worked in close co-operation with great leaders like Madan Mohan Malaviya, Surendra Nath Banerji and Gokhale. His activities in the legislature were marked by intense patriotism and fearless advocacy of causes which he considered reasonable. When Lord Birkenhead, the Secretary of State for India, threw out a challenge whether any Indian could draw up a constitution for India, Vijayaraghavachariar drew up the Swaraj Constitution for India, as a fitting answer to his challenge. It was Vijayaraghavachariar again, who directed the forces of the Indian National Congress to use non-co-operation as a weapon for achieving Swaraj for India at the session of the Indian National Congress at Nagpur in 1920.

During the years 1900 to 1920, Salem Vijayaraghavachariar was a great force in Indian Public life. His activities brought the Salem District from which he hailed into the lime-light. In 1919, when the Madras Branch of the Passive Resistance Movement was formed with Mahatma Gandhi as President, Vijayaraghavachariar became one of the two vice-Presidents, the other being S. Kasturiranga Ayyangar, the then Editor of the *Hindu*.

In those days there were two schools of thought in the Congress—one professed radical views and the other moderate views.

Vijayaraghavachariar and his group belonged to the latter school. This came to the surface on November 8, 1919 when the moderates held a conference at Madras, under the title, the *Nationalist Party Conference.* with C. Vijayaraghavachariar as the Chairman. The conference had two secretaries one of whom was Sri C. Rajagopalachari. The Conference advocated the attainment of Swaraj by constitutional means. It also advocated a fair deal for labour and measures for the uplift of non-brahmin classes.

While leading citizens of Salem were playing an important role in the All-India political sphere, the Home Rule agitation started by Dr. Annie Besant had its repercussions at the District head-quarters. Dr. Annie Besant wanted to secure Home Rule for India by adopting law-abiding and constitutional means. She also advocated the retention of the good relations of India with Britain by India becoming a free Nation within the British Empire. Dr. Annie Besant commanded a great influence among the student population of the country. Her Home Rule Movement was supported by the educated classes in the country. Intellectuals of the period like Rt. Honourable V. S. Srinivasa Sastri and Sir S. Subramaniya Iyer, were in the vanguard of Dr. Annie Besant's Movement. Many of the Theosophical Lodges were converted into cells for the propaganda of the Home Rule Movement.

Dr. Annie Besant was powerfully opposed by leaders like Bal Gangadhar Tilak, V. O. Chidambaram Pillai, S. Satyamurthi, Subramania Siva and others. They organised a rival movement called the Indian Home Rule League with head-quarters at Poona.

Another source of powerful opposition to Dr. Beasant was the nascent Non-Brahmin Movement.The aspirations and objects of the Non-Brahmin Movement were represented by the South Indian Liberal Federation. Dr. T. M. Nayar and Sir Theagaraya Chetty, P. who played an important part in the South Indian People's Association, enlarged the scope of their activities by organising in 1917, the South Indian Liberal Federation. From the beginning, the South Indian Liberal Federation was suspicious of the final outcome of the Home Rule Movement. To them, the Home Rule Movement would further the cause of the Brahmins who were already advanced and were over-represented in the Services. In Coimbatore, the relations between Brahmins and Non-Brahmins became very strained. The Non-Brahmins were opposed the Home Rule Movement and the Home Rule Flag. This wind of opposition was also blowing over Salem. Dr. P. Varadharajulu Nayudu of Salem and other leaders opposed the Home Rule Movement. They explained how it would be unfavourable to the cause of Non-Brahmins.

During this period, the popular mind was attracted by the ideals presented by the Swarajya Party lead by C.R. Das and Pandit Motilal Nehru. In 1923, C.R. Das undertook a tour of Tamil Nad. It was the time when the Brahmin—Non-Brahmin controversy was causing much resentment in Tamil Nad. At Coimbatore, C.R. Das presided over what was called the Non-Brahmin Round Table Conference and the main resolution of the Conference was for setting up of Non-Brahmin candidates for election to the legislature. The resolution appealed for the election of Non-Brahmin candidates and also requested the Brahmin candidates to withdraw. C.R. Das who was eager to gather support for the rising Swarajya Party thought that Non-Brahmin support will stabilise his party. As his taking part in the communal and sectional controversies was objected to by the Press, he apologised for some of the statements made by him at a public meeting in Salem in the course of his tour in Tamil Nad[1]. As a result of his tour he was able to enlist the support of powerful Non-Brahmins like Sir R. K. Shanmugam Chetty and Dr. P. Varadharajulu Nayudu for the Swarajya Party. There was also an agreement between Dr. P. Varadharajulu Nayudu of Salem and S. Srinivasa Ayyangar that the Congress should accept office in the Provinces, if the spirit of dyarchial set-up was to be abrogated. Within a very short time, the Swarajya Party at the Centre was split up due to difference of opinion among its leaders, especially between R. K. Shanmugam Chetty and S. Srinivasa Ayyangar. This difference of opinion among the leaders of the party came to a crisis when Pandit Motilal Nehru went on an European tour, leaving S. Srinivasa Ayyangar in full charges.

The Indian Muslim Khilafat Committee was formed on 17th May, 1920. The Khilafat Movement was originally conceived by Mahatma Gandhi and he organised it with the support of the Ali Brothers, Muhammad Ali and Shaukat Ali. At Madras, Yakub Yasan and Sri C. Rajagopalachari, a rising leader from the Salem Bar, were the main organisers[2]. During the year 1920-21, Gandhiji accompanied by Shaukat Ali and Muhammad Ali visited important centres of Tamil Nad and whipped up enthusiasm for his Khilafat and Non-Co-operation Movements. During all his tours Gandhiji laid stress on the need for non-violence. Vast crowds came to see Gandhiji and other members engaged in the Khilafat agitation. Women were inspired with feelings of real adulation for the Mahatma and many gave him their precious jewels for the support of his cause[3]. In 1921, villagers were so much inspired by Gandhiji

[1]*Fortnightly Reports*, dated 3rd July 1923.

[2]*Fortnightly Reports*, 1921, page 13.

[3]*Idem*, page 37.

and the ideals of the Congress that they bought the membership ticket of the Congress at 4 annas each with a firm belief that soon the Congress Raj will be established and their grievances redressed.[1] The Salem District Board became a votary of the constructive programme of the Congress as drawn up by Gandhiji and passed a resolution in 1921 that all students and servants in the District Board institutions should wear Khadi. But this resolution was declared *ultra vires.*[2]

The Khilafat agitation brought to the fore-front the ability and organising skill of Sri C. Rajagopalachari. A well-known Congress leader from Salem, he was in and out of prison a number of times. In 1922, he was invited by Gandhiji to take up the editorship of *Young India* his political weekly, published from Ahmedabad. In Salem Dr. Varadharajulu Nayudu carried on undeterred the activities of the Congress such as picketing before liquor shops, etc. Many arrests were made and Dr. Varadharajulu Nayudu shifted his newspaper, *Tamil Nadu*, from Salem to Madras, perhaps with a view to make it more popular.

Gradually, the enthusiasm for the Khilafat agitation waned. Now Gandhiji directed his attention towards organising the Civil Disobedience Movement. At first he wanted to restrict the Movement among a few volunteers. Later, the Movement assumed a mass character. In March 1930, Gandhiji organised the famous Dandi March in the Gujarat State. This was a spectacular episode and at the end of it, the group of volunteers under him broke the salt regulations. In Madras State also, about 20 persons left on a march to Vedaraniyam near Cape Calimere under the leadership of Sri C. Rajagopalachari, and had plans to scrape salt. At Salem during all this period of Non-Co-operation there was picketing before toddy shops under the leadership of Sri C.Rajagopalachari. Caste Panchayats were induced to take action against persons who persisted in their drinking habits. In all these activities of the Congress, the Muslims did not participate whole-heartedly. The Muslims' antagonism to Congress became more apparent in the reception given to the Simon Commission of 1930 and to its recommendations. The idea of provincial cabinets with non-elected representatives as recommended by the Simon Commission was not acceptable to the Congress. But the Muslims appeared to be pleased with its recommendations. The Hindu-Muslim difference in Salem came to a breaking point on 13th July 1930, when a Hindu-Muslim clash occurred during a wrestling match, but, however, order was restored quickly.

[1]*Fortnightly Reports*, 1921, page 37.

[2]*Idem*, page 39.

All through the years of 1930 and 1931, the spirit of Non-Co-operation was kept alive by Gandhi Ashram at Salem. During this period the Congress volunteers were arrested when they observed occasions like Gandhi Cap Day and Jawaharlal Nehru Day. By 1933, there was a general slackening in activities. The policy of repression followed by the Government had paid its dividend in full. In May 1933, Sri C. Rajagopalachari issued a final appeal to Congressmen to observe temporary suspension of activities. As a result, the Non-Co-operation Movement came to an end.

Provincial Autonomy and after.—In 1935, the Government of India Act which envisaged autonomy for Provinces and a federal form of Government at the Centre was passed in Parliament. The elections under the new constitution were to be held in 1937. S. Satyamurthi conducted a vigorous election campaign for the Congress. In October 1937, Sri Jawaharlal Nehru also toured the districts of the Madras State appealing to the masses to return the Congress nominees with a thumping majority. As a result the Indian National Congress secured the majority of seats both in the Legislative Council and Assembly. The Congress got 26 out of 46 seats in the Council and 159 out of 215 seats in the Assembly In July 1937, Sri C. Rajagopalachari formed the first Ministry under the scheme of Provincial Autonomy envisaged by the Reforms Act of 1935.

The Cabinet headed by Sri C. Rajagopalachari consisted of 10 ministers. This form of Government, responsible to the legislature, created. a profound impression on the masses. In the districts, there was jubilation at the activities of the popular Government.

The Salem district had the first impact of the policy of the Congress Government through the introduction of Prohibition in 1937. The District went dry in October, 1937. The introduction of prohibition brought about noticeable improvement in the social and economic conditions of the District. A general increase in the standard of living of the people was also noticed. Public opinion was in favour of prohibition and women in particular were enthusiastic as it resulted in better and happier homes.

This was also a period when intense opposition was mobilised against the Government's policy of introduction of Hindi as a subject in the school curriculum. A largely attended anti-Hindi Conference was held at Salem on 2nd June 1939. The Members of the Self-Respect Movement under the leadership of Sri. E.V. Ramaswami Naicker, organised the Conference and took a leading part in formulating a policy for carrying

on an anti-Hindi agitation. The agitation against Hindi was fairly active in the District and by 1939, there were 582 arrests and 568 convictions.

During this period, the Muslim League was increasing its tempo of opposition to the Indian National Congress. The Justice Party, led by Sri E. V. Ramaswami Naicker supported the Muslim League claim for Pakistan. At Salem, both the Justice Party and the Muslim League were fairly active and were holding periodical meetings and conferences. In April 1940 on the occasion of the celebration of the Pakistan Day, Sri E.V. Ramaswami Naicker participated in the meeting and spoke in support of a separate Tamil Nad.

Meanwhile, the Ministry headed by Sri C. Rajagopalachari resigned on 30th October 1939, on the plea that India was made to participate in the Second World War without the consent of the people. After the resignation of the popular ministry, the Government appointed Advisers to carry on the administration.

The period of advisers' regime synchronized with active war effort in the Districts. The Indian National Congress started a scheme of individual satyagraha as a symbolic expression of opposition to the policy of the Government in associating India with World War II. Many members of the Legislative Assembly and Council courted arrest. But the Government were not in any way handicapped by the individual satyagraha as many of the persons were doing it as a symbol of expressing their opposition and not for displaying mass resentment against the policy of the Government.

In 1942, the symbolic satyagraha assumed collosal proportions. In the same year, India was in imminent danger of being attacked by Japan. With the fall of Singapore in March 1942, the Japanese ships were active in the Bay of Bengal. Vizagapatnam and Kakinada were bombed. Madras stepped up her precautions against air-raid. There was evacuation of Government offices from Madras City in April 1942. There was also an exodus of civil population from Madras City to mofussil centres. Consequently mofussil centres like Salem had to face the problem of influx of evacuees.

The All-India Congress Committee Meeting at Bombay on 8th August 1942, passed the famous "Quit India" resolution. It was followed by disturbances throughout the country which assumed the pattern of burning of Government Offices, removing of railway lines, cutting of telegraph and telephone wires and distribution of proscribed literature. Sporadic occurrences on these lines took place in Salem during 1942.

The war effort was at its height during 1943. The Governor intensively toured the districts to instil confidence in the public and to win over their support for the war effort.

War and its effect.—The prices of goods which were stable till 1941, were rising during 1942–43. It was partly due to the fall of Burma, which caused scarcity of food stuffs and partly to transport bottlenecks during the war period and the general inflationary conditions prevalent in the country. To surmount these difficulties, the Government introduced statutory rationing of foodstuffs in important cities in 1944. Salem was also brought under the system in 1944. During the war years the condition of the handloom weavers of Salem steadily deteriorated. This was mainly due to the scarcity of yarn, its high price and the problems of disposing the finished products. In 1941, a Yarn Commissioner was appointed to supervise the arrangement for the supply of raw materials and for administering relief to the weavers. Special war orders for *Mazri* cloth were given to the handloom weavers. In 1942, when their conditions deteriorated still further, gratituous relief was sanctioned and special relief centres were opened.

Victory Days in 1945.—As the Province was re-adjusting itself to the exigencies of wartime, Victory in Europe was announced on 8th May 1945. 9th and 10th May were declared as Public Holidays and Victory Day celebrations were held all over the Province. At Salem a record crowd witnessed these celebrations. Once again the bells of victory were sounded on 20th August 1945, to celebrate the defeat of Japan in the East.

After victory, people began to turn their attention towards peacetime progress. It was not merely economic reconstruction but also settlement of political issues, which remained unresolved for a long time.

The Congress and Muslim League were active in the political scene. The arrival of the Cabinet Mission in 1946, expedited the phase of political progress of India. By the quick turn of events the Congress agreed to the formation of Pakistan and the country became independent on the 15th August 1947. After much deliberation in the Constituent Assembly a Republican Constitution was drawn up and the country became a Sovereign Democratic Republic in January 1950.

The most unfortunate event that took place after Independence was the assassination of Mahatma Gandhi on 30th January 1948. On the receipt of the news about the assassination of Mahatma Gandhi, anti-Muslim rioting occurred in some places and they were particularly serious in the districts of Salem, Coimbatore and North Arcot.

1948 also marks the attainment by one of the townsmen of Salem the greatest eminence which a citizen of India can aspire for. Sri C. Rajagopalachari who was an ardent fighter in the Congress in its struggle for the freedom of the Country, was elevated to the high office of the Governor-General of India, on the eve of the retirement of Lord Mountbatten. If cities in India can feel proud of the achievement of its individual citizens, Salem richly deserves this right. Sri C. Rajagopalachari continued to be Governor-General till 1950 when the Republican constitution was on the anvil. When he retired from the Office of the Governor-General, he was the last of the line of Governor-Generals of India.

Dr. P. Subbarayan, M.A., B.C.L. [Oxon.], LL.D. [Dublin], Bar-at-law, a scion of a famous zamindari family (the Zamindari of Kumaramangalm) played a leading role in the social and political life of the District. He was elected to the Madras Legislative Council in 1921 and was the Chief Minister of the Madras Presidency during 1926–30, He was always in the fore-front of the Non-Co-operation Movement led by Mahatma Gandhi. He was the Minister for Education and Law of the Government of Madras during 1937–39. He was also the Home Minister of the Madras State during 1947–48. He served as an Ambassador to Indonesia during 1949–51. He also served as a Member of the Constituent Assembly of India. He was a member of the *Rajya Sabha* during 1954–57. In 1957, he was elected to the *Lok Sabha*. He was appointed Cabinet Minister for Transport and Communications in 1959. He was re-elected to the *Lok Sabha* in 1962. In May 1962, however, he was appointed the Governor of Maharashtra but died in the same year. Born of an aristocratic family, he become the man of the masses, a distinction which he was able to achieve by service and sacrifice.

Immediately after the attainment of independence, Sri E.V. Ramaswami Naicker, the leader of the Dravida Kazhagam initiated a series of anti-Brahmin campaigns. In 1948, Sri E.V. Ramaswami Naicker carried on an agitation against Hindi. The Dravida Munnetra Kazhagam group also joined in organizing such protests. The Dravida Munnetra Kazhagam, the off-shoot of the Dravida Kazhagam, adopted a new method of attracting popular attention to its ideology through the medium of dramas. Its popular actors enacted stories tinged with ideas of social reforms and veiled attacks on the Congress Government of the State in particular and the Congress Organisation in general.

The Communist Party of India was also trying its best to increase its following among the workers by propaganda and organization. In

1950, the Communists were engaged in acts of violence and sabotage against railways in the country. As a result, a number of them were arrested and kept in the Salem Central Jail.

In January 1950, the Communist prisoners as a body disobeyed the discipline in the jail and attacked the Jailor and the Deputy Jailor. The Armed Police was called in and firing was ordered. 22 men died and about 100 prisoners were injured. The Salem Jail firing incident received, widespread attention and the Communists hailed the persons killed as martyrs and celebrated *Salem Day* to create sympathy among the people for the cause of the Communists.

General Elections of 1951.—In the General Elections of 1951, the Communists supported communal parties like the Tamil Nad Toilers' Party. As a consequence of the stout opposition to the Congress by the Communists and others, the non-Congress parties emerged as a majority in the Assembly. In the confused political set up in Madras after the 1951 election, no party was able to form the Government. Just then the Congress party brought about a change of leadership. The choice fell on Sri C. Rajagopalachari, one who would inspire confidence in his own party and in non-Congress groups. Sri C. Rajagopalachari immediately devoted his attention to the task of tightening up the administrative system of the State and to improve officials morale. The formation of Andhra State, and the separation of the predominantly Telugu speaking areas from the rest of Madras State was a live issue during that period. It was also during the period of Sri Rajagopalachari's Chief Ministership, that the issue of the separation of the Andhra districts from the Madras State was amicably settled and the Andhra State was eventually formed on the 1st October 1953.

On 25th October 1953, the political conference of the Tamil Nad Congress was held at Salem. Leaders like Sri C. Rajagopalachari, Dr. P. Subbarayan and Sri K. Kamaraj attended the Conference. In April 1954, Sri Rajagopalachari resigned and Sri Kamaraj became Chief Minister on 13th April 1954. In September 1963, Sri Kamaraj resigned. He was succeeded by Sri M. Bhaktavatsalam, Minister for Finance and Education, in the preceding Ministry as Chief Minister and was sworn in on 2nd October 1963.

CHAPTER III—PEOPLE.

POPULATION.

Total population.—According to the Census of 1951 the population of Salem is 3,371,769, of which 1,691,003 are males and 1,680,766 are females. The population is distributed in the taluks of the District as shown below.[1]

Taluks.	*Area in square miles.*	*Rural population.*		*Urban population.*		*Total population.*
		Males.	*Females.*	*Males.*	*Females.*	
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Salem ..	377	159,731	159,154	102,449	99,886	521,220
Tiruchengode[2]	603	204,904	206,841	31,765	31,777	475,287
Namakkal ..	682	192,912	198,685	15,857	16,380	423,834
Omalur ..	557	169,827	166,875	25,952	25,272	387,926
Dharmapuri	946	145,713	143,306	11,982	12,112	313,113
Krishnagiri	688	130,691	128,841	13,957	13,970	287,359
Hosur ..	1,168	129,342	123,720	9,040	8,585	270,687
Attur ..	651	121,455	121,172	11,487	11,357	264,471
Harur ..	915	108,073	106,788	3,184	1,382	221,227
Rasipuram	316	80,959	81,822	11,762	11,363	185,906
Yercaud ..	148	10,061	9,678	....	....	19,739
District Total..	7,051	1,435,568	1,446,882	237,435	233,884	3,371,769

Growth of population, emigration and immigration.—The density of population of the District is 477 persons per square mile.[3] During the decade 1941 to 1951, the population of the District has increased by 17·7 per cent as against 14·4 per cent for the State and 17·9 per cent for the District in the previous decade. The main increase of population has

1 1951 *Census Handbook, Salem district*, 1953, pages 1, 6 and 14. (for total population figures relating to census of 1961, see page 3 above).

2 The Tiruchengode taluk was bifurcated on 1st August 1958 into two separate taluks for administrative convenience into Sankari and Tiruchengode taluks consequent on the introduction of ryotwari settlement in estate villages taken over by the Government. The present Tiruchengode taluk is 325·9 sq. miles in area and the Sankari taluk is 276·9 sq. miles in area (see page 3 above).

3 *Census of India*, 1951 (Madras and Coorg), Part I, page 43.

been in the Salem, Omalur, Attur and Hosur taluks. Industrial and commercial developments in Salem town and the chemical industries at Mettur have attracted a large number of immigrants to these places. The Attur taluk with its surplus of paddy production, has attracted many families and labouring classes from deficit areas. The other attractions for immigrants have been the agricultural colonies opened in this taluk, motor works, and opening of glass factories and rice mills. Hosur taluk which is an important centre for ragi cultivation has also attracted, immigrants from scarcity areas. After the completion of the Mettur Reservoir Project, a good percentage of the workers have migrated to Hosur and settled down there.[1] According to the census of 1951, the number of migrants in the District was 87,326. Of these, 73,718 persons had come from, districts of the State other 11,620 persons from other States in the country and 1,835 persons from Asian, African and European countries.[2]

Distribution of population between urban and rural areas.—Of the total population of 3,371,769 persons, 2,900,450 live in rural areas and the remaining 471,319 persons in urban areas. The rural population live in 570,372 occupied houses and the urban population in 74,125 occupied houses. The rural population is distributed in 1,786 villages and the urban population in 19 towns of which two are municipalities *viz.*, Salem and Rasipuram ; one is a township, *viz.*, Mettur ; and the rest are panchayats. The population of urban areas has been steadily increasing over the years. It was 309,413 in 1941, 471,310 in 1951, and 617,683 in 1961. Their respective percentages to the total population are 10·79, 13·97 and 16·14.

Occupational distribution of the population.—In the Census of 1951, the occupations of the people are divided into two broad livelihood categories, the agricultural and the non-agricultural. The agricultural class includes (1) cultivators of land wholly or mainly owned and their dependants, (2) cultivators of land wholly or mainly unowned, and their dependants (3) cultivating labourers and their dependants ; and (4) non-cultivating owners of land, agricultural rent receivers and their dependants. The non-agricultural class consists of persons (including their dependants) who derive their principal means of livelihood from (i) production other than cultivation, such as primary industries, mining, quarrying, processing and manufacture of foodstuffs, textiles, leather. metals, chemicals and products thereof, etc. ; (ii) commerce ; (iii) transport storage and communications ; and (iv) other services and miscellaneous sources such as construction, utilities, health, education and

[1] 1951 *Census Handbook, Salem district*, 1953, page 6.

[2] *Idem*, pages 249–252.

public administration, etc. In the 1951 census, the people of the District were found distributed among these eight economic groups as follows :—

	Males.	Females.
A. Agricultural—		
(1) Cultivators of land wholly or mainly owned and their dependants.	835,139	807,905
(2) Cultivators of land wholly or mainly unowned and their dependants.	100,440	97,310
(3) Cultivating labourers and their dependants ..	238,929	265,031
(4) Non-cultivating owners of land, agricultural rent receivers and their dependants.	21,167	26,730
B. Non-Agricultural—		
Persons who derive their principal means of livelihood—		
(1) From production other than cultivation ..	244,866	232,739
(2) From commerce	80,429	81,430
(3) From transport	15,052	14,273
(4) From other services and miscellaneous sources.	154,981	155,298

Linguistic distribution of population in the District.—Tamil is the major language spoken by 2,589,194 persons. Telugu is spoken by 488,885 persons ; Kanarese by 189,387 persons ; Urdu by 66,301 persons ; and Hindi by 11,002 persons. There are also the remaining population who speak Malayalam, Marathi, Sourashtra, Gujarathi, English, Sindi, etc. [1] The extent of bilingualism in the District may be understood from the following figures : 590,611 persons speak languages other than their own as subsidiary languages. Of these, Tamil is spoken as a subsidiary language by 450,724 persons ; Telugu by 96,817 ; Kanarese by 35,927 ; Urdu by 2,503 ; and Hindi by 2,026 persons. [2]

Though the District is mainly Tamil speaking, it is surrounded by regions speaking other Dravidian languages such as Kanarese and Telugu. It is a polyglot district. The influence of other languages is traceable in the Tamil spoken in this district. The quality of Tamil spoken here is far inferior to that spoken in other districts. It is very much mixed. Ryots have partiality for substituting l for r and vice versa, especially with foreign words, for e.g., " lubber " instead of " rubber " or " rantern " instead " lantern ". Frequently v (வ்) is substituted for p or b (ப்), (e.g., வைத்தூர் instead of பைத்தூர்) ; and sometimes Y (ய்) takes the place of s (ச) (e.g., Srinivayan instead of Srinivasan). Another local peculiarity is the occasional substitution of k (க்) for b (ப்), e.g., the

[1] 1951 *Census Handbook, Salem district*, 1953, page 237.

[2] *Idem*, pages 239–244.

familiar name Subramaniyam is often corrupted to Sukkramani or Sukku. The letter (ழ) is usually pronounced like (ள).

RELIGION AND CASTE.

Major religious groups.—The bulk of the population is Hindu. Their number is 3,251,255 of which 515,690 belong to the Scheduled castes. The next largest religious group is the Muslims with a population of 92,070. The Christians come third with a numerical strength of 24,481 while the rest of the population consists of a few Zoroastrians, Jains, Sikhs, Buddhists, Jews, etc.[1]

Lingayats.—The lingayats (anglicised form of Lingayants) are immigrants from the Kannada country. They numbered 12,657 in 1921. They trace their origin to Bijjala's minister, Basava who lived in the 12th century and founded the Vira-Saiva Sect. They acknowledge only one God, Siva and reject Vishnu and Brahma. They respect the Vedas but disregard the later commentaries on which Brahmins rely. They repudiate orthodox Brahminism and claim to be free from caste distinctions. The essence of Lingayat faith is an unquestioning belief in the efficacy of the 'lingam', which they always wear on some conspicuous part of their persons. Men and women, old and young, rich and poor, all alike wear this symbol of their faith and its loss is regarded as spiritual death.

It is said that the Lingayat sect was founded by a number of Acharyas, the most famous of whom were Renuka, Duraka, Gajakarna, Chantakarna and Viswakarma. These five Acharyas, otherwise known as Gotrakartas, established five great religious centres in different parts of India, *viz.*, Ekorama at Kotara in the Himalayas, Viswacharya at Benares, Maruthacharya at Ujjain, Pandithacharya at Srisaila and Renukacharya at Balahalli (Mysore State). The heads of these maths have geographically divided the Lingayats into five great divisions, and each head exercises spiritual control within his own legitimate sphere, though all of them have a general jurisdiction over all the Lingayats. Each of these maths, called Simhasanas (thrones) has sub-maths in important centres under the management of Pattadaswamis. Each sub-math has a number of branch maths called gurusthala maths under it and these latter are established wherever a community of lingayats exists. The rights and duties of the swamis of these maths are to preside on all ceremonial occasions, to receive their dues, to impart religious instruction, to settle religious disputes and to exercise a general control

[1] 1951 *Census Handbook, Salem district*, 1953, page 245.

over all matters affecting the interests of the community at large. But one particular feature of this sect is the existence of another order of priests called Viraktas, also known as Nirabharis or Jangamas, who hold the highest position in the ecclesiastical order and therefore command the highest respect from laymen as well as from the above mentioned maths. There are three chief Virakta maths, of which the Muragi math of Chitaldurg (Mysore State) exercises authority in the Salem district. Every Lingayat centre has a Virakta math built outside the town, where the Swami or the Jangama leads a solitary, simple and spiritual life. Unlike the other priests, the Virakta Swami is prohibited from presiding on ceremonial occasions and from receiving unnecessary alms. He should devote his whole life partly to spiritual mediations and partly to the spreading of spiritual knowledge among his disciples, so that he would be the fountain head, to whom all laymen and all clergy must turn for spiritual wisdom. In short, his position should be that of a pure sanyasi of the most exalted order.

The caste disputes of the lingayats are decided in the first instance by a panchayat presided over by a Mahath-Padam or Mada-Mudirai, the local representative of the math in whose jurisdiction the contending parties reside. He is assisted by the local headmen (Chetti) and not less than two caste-men. From this Panchayat an appeal lies to the nearest local branch or sub-math, in the case of the Salem district to the maths at Ballahalli or Gummalapuram in Hosur taluk or Rajapuram near Anekal, all of which are branches of the Balchonnur head math. In their marriage ceremony, a " panchakalasam " consisting of five metal vases with betel and sacred ashes is arranged in the God's room. A cotton thread is passed round this " panchakalasam," one end of which is held by a family guru and the other by the bridegroom who sits opposite to him with the bride on his left. After the *tali* is tied, the bride worships the bridegroom's feet and the newly married couple offer fruits to five Jangams. Widow marriage is allowed, but among the stricter classes it is discountenanced.

The dead are buried in a sitting posture facing the north, but an exception is made in the case of unmarried people, who are buried in a reclining position. Before a person dies, the ceremony called Vibhuti-dharana is performed. He is given a bath and is made to drink holy water in which the Jangam's feet have been washed. He is made to give the Jangama handkerchief with vibhuti, rudraksha, dakdshina and tambula. This is followed by a meal of which all the Jangamas present and the relatives and friends of the dying man partake. After death, the corpse is placed in a sitting posture and the Jangama who has received

the offering before death, places his left foot on the right thigh of the body. The body is then carried in a vimanam or bamboo chair to the burial ground. The lingam is untied and placed on the left hand, vilva leaves and vibhuti are placed at the side; the body is wrapped in an orange coloured cloth; and then the grave is filled in. A Jangama stands on the grave and shouts out the name of the deceased and says that he has gone to Kailasa or heaven.

The Lingayats are strict disciplinarians in the matter of food and drink and abstain from animal food and alcohol. They are unique, however, in refusing to observe any pollution period after child birth, menstruation or death, it being held that, so long as the lingam is worn on the person, there can be no pollution. When a girl comes to maturity, she is purified with holy water and so also on the tenth day after child birth. But segregation is not resorted to and no taboo appears to be observed. As Lingayats were originally recruited from all castes, they follow several occupations; but they are chiefly priests; traders and agriculturists. [1]

Muslims and their sub-sects.—The Muslims form an important community in the District. The great majority of them call themselves as Sheiks and Saiyads and claim to have sprung from the north country Muslims, who came with the conquering armies of the Deccan and Delhi. The rest of them are either Labbais or Panju-vettis of mixed Muslim and Hindu blood. Most of the Muslims are Sunnis but there are a fair number of Wahabis (or Ahl-i-Hadis). These are the purists who regard the Mohurrum as an occasion for fasting and prohibit the Hindu customs which have crept into Muslim ceremonies, such as the use of pandals tomtoms and music on religious occasions and the employment of dancing girls at marriages.

Labbai Muslims are partly the descendants of the Arab traders, who settled on the west coast, and partly the descendants of the Hindus who were forcibly converted to Islam by Tippu Sultan and other previous Muslim invaders. They are orthodox Muslims of Sunni sect. Their mother-tongue is Tamil and they follow in their domestic ceremonies, in their customs of inheritance and in their methods of dress, manners which are rather Hindu than Muslim. Their marriage ceremony closely resembles that of the lower caste Hindus, the only difference being that they cite passages from the Koran and that their women do not appear in public even during marriages. Some of the Labbais, for instance set up a bamboo as a milk post and tie a *tali* round the neck of the bride

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume IV, pages 236-291.

while the Nikkakudbha is being read. They are a frugal and industrious community and persevering traders.

The Panju-Vettis are, here as eleswhere, cotton cleaners. They are also weavers and mat-makers. They are found in Ammapet, Taramangalam, Rasipuram, Hosur, Mattigiri and Berikai. They speak a corrupt form of Telugu and their customs closely resemble those of the Hindus. They sometimes worship in Hindu temples and at Bakrid, do puja to the implements with which they earn their livelihood, as the Hindus do at Ayudapuja.

In social and religious matters, the Muhammadans of larger towns are organised into separate communities, each under its own committee (jamayat). Their chief festivals are Ramzan, Bakrid and Muharram. Of these, the Muharram festival which celebrates the defeat and martyrdom of Hussain at Kerbela (680 A.D.) is accompanied by many ceremonies. The centre of operation is a Makhan, an unpretentious building where the panjas are kept and the tabuts are constructed. The panja is a metal device, mounted on a pole, which is supposed to represent the standard of Hussain. The tabut is a model of mausoleum, constructed of paper, tinsel, mica, etc. It is mounted on a platform and carried on the shoulders of men in the manner of a Hindu wheel-less car. Among the most pleasing features of the Muharram celebrations are the giros or troupes of brightly clad boys, who enliven the towns and villages with songs and dances. In addition to the giros, there is a great display of individual *veshams*, of which the familiar *puli-vesham* or tiger-masque is the most popular. In the Salem town, the tabuts, panjas giros, etc., are assembled on the left bank of the river above the bridge and are conducted in procession through the two Agraharams to the river bank beside the anicut, near Fishers' compound. When the procession arrives at the anicut, the panjas are taken out of the tabuts and the domes of the tabuts are taken off and placed inside. The panjas are sprinkled with water and fatiha is offered. The tabuts are covered with clothes and carried back to the Makhan where they are kept for three days and then dismantled. The panjas are carefully stored and the festival is at an end. [1]

Christians and their missions.—The Christians of the District comprise Roman Catholics and Protestants. Christianity was first introduced in this district by Robert De Nobili, the founder of the famous Madura Mission of Jesuits. In 1623 he left Madura and came to Sendamangalam where he was well received by the reigning prince Ramachandra Nayak

[1] *Gazetteer of the Salem district* 1918, Volume. I, pages 105-107.

who offered him a site to build a church. Robert Nobili, however, intent on furthering his ideals, pushed on to Salem where he started evangelization in spite of much local opposition. He converted, among others, Tirumangala Nayak, the exiled ruler of Sendamangalam and his family, to Christianity, and, after having established a mission at Moramangalam, returned to Madura in 1626. He subsequently revisited Moramangalam and stayed there for nine years. During this period, he converted many persons in the surrounding country notably at Dharmapuri. In spite of its early promise, however, Moramangalam did not come up to be De Nobili's expectations ; and in 1684 cause of Christianity in the District was taken over by the Mysore mission founded from Goa.

Early in the eighteenth century under the Goanese influence, mission stations were set up at "Capinagati" and "Caguti" in Hosur taluk and a Christian colony was established at Tigalahalli, which was subsequently removed the Matagondapalli. But the Christian missions, here as elsewhere, suffered greatly from the abolition of the Society of Jesus in 1773. A still more serious blow to the Christian cause in the Salem district was inflicted by the persecution launched by Tippu. The Christian communities at "Capinagati" and "Caguti" vanished and the churches at Tigalahalli, Chikkanahalli and Matagondapalli were swept away. On the defeat of Tippu, after the Third Mysore War, the work of reconstruction began under the auspices of the famous Abbe Dubois. The ruined churches were rebuilt partly at Abbe's expenses and partly by the congregation, and grants were made by the British authorities for the maintenance of churches at Dharmapuri, Kovilur and Kalkaveri.

In the nineteenth century, the Catholic missions progressed steadily and the Salem district was divided between the Archdiocese of Pondicherry, the Diocese of Kumbakonam and that of Mysore. In 1930, however, the whole district with the exception of some villages in the Hosur taluk was made into a separate diocese with Salem as its Episcopal See. It has now 18 principal stations and many educational institutions at Yercaud and other places. There are also convents belonging to the Presentation Nuns of St. Joseph's, Vepery and a branch of the European and Native Sisters of St. Joseph of Cluny at Yercaud.[1]

Of the Protestant missions, the earliest was that established by the London Missionary Society at Salem in 1827. The first missionary was the Rev. Henry Crisp, who took over from the Collector of Salem five small schools which were then under his management. About 1840,

[1] *Gazetteer of the Salem district,* 1918, Volume I, Part I, pages 93–100.
Idem, 1932, Volume II, Supplement, page vii.

the Rev. J. M. Lechler, a distinguished Tamil scholar, joined the mission and vigorously carried on the mission work in outlying stations, especially in Attur taluk. He also opened homes in Salem for training the children of converts in weaving, carpentry, mat-making and other industries. The Industrial School, however, was subsequently closed in 1914. For some years the affairs of the mission were in a terrible state of confusion on account of the blunders committed by certain missionaries. But with the appointment of Rev. Philips about 1870, the work of the mission progressed steadily. In 1908 the Rev. Geo. Wilkins started mission work in Hosur, in connection with the Bangalore-Kanarese Mission. Meanwhile in 1907, the mission had set up a colony near Sukkampatti for the settlement of the Koravas of the Salem-Attur valley, many of whom had expressed a desire to become Christians and lead a settled and honest life. The settlers built their own houses and paid kists for their land through the mission, while the mission assumed responsibility for the good conduct of the settlers. The settlement is now known as Elizabethpet. Similar settlement were established at Muttampatti (1909), Kalyanagiri, Menivilandam and Kallanattam (1923). In addition to the mission work, there are congregations at Sankaridurg, Tiruchengode, Muttampatti and Elizabethpet attached to the mission. The mission has churches at Salem, Elattagiri, Dharmapuri, Yercaud, Sendarapatti and Attur and they all come under the South Indian United Church. The mission also maintains a number of schools for boys and girls. [1]

The Leipzig Evangelical Lutheran Mission commenced work on the Shevaroys in 1862. It has a chapel in that part of Yercaud known as Lutherpet. [2]

The Danish Missionary Society opened its branch at Yercaud in 1883. The work of the mission is mainly connected with the Malaiyalis with whom the Rev. V. P. Hansen laboured for more than twenty-five years [3].

The Baptist Mission commenced work at Sendamangalam in the Namakkal taluk in 1907. The first missionary was the Rev. D. Morling who visited the Kollimalais two years later and opened a settlement there. In 1913, he was succeeded by the Rev. J. M. Brand who laboured among the Malaiyalis for more than fifteen years. He fought their drink evil, helped them to dig wells and to build jungle

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[1] *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 100–102.
Idem 1932, Volume II, Supplement, pages vii–viii.

[2] *Gazetteer of the Salem district*, 1918, Volume I, Part I, page 103.

[3] *Idem*.

roads and rescued them from the clutches of the professional money-lenders of the plains by starting co-operative societies. In 1923 the work of the mission was extended to the Rasipuram taluk and to the villages on the banks of the Cauvery. It has an orphanage, a dispensary and many educational and industrial institutions.[1]

Conventional mode of worship and belief among the Hindus.—The Hindus of the District worship several forms of the God in the shape of images. Their religion falls under two broad divisions, namely, Saivism and Vaishnavism. Saivism is represented by the worship of Siva and Parvathi and their sons, Vigneswara and Subramanya. Most of the large temples in the District are dedicated to Siva and there are very few villages without a Siva temple. Siva is most commonly known as Someswara in the Northern taluks and Kailasanatha in the Talaghat. The Cholas and the Pandyas claimed Siva as their Lord and Soleswara and Pandisvara temples scattered in the District stand even to-day as relics of their rule. Other popular names which refer Lord Siva are Mallikarjuneswara, Chokkanathesvara, Parameswara and Sambamurthi. Siva's consort, Parvati, has no exclusive temple of her own, apart from the shrine allotted to Her in the temples of Siva, except as Kamakshi, the patroness of Kammalars and as Kannika Parameswari, the Goddess of the Komatiars. To the masses, Vigneswarar or Pillaiyar, as he is popularly called, is the most important deity of the Hindu pantheon and his worship is an essential element in all Hindu ceremonies. Subramanya is worshipped under the name of Kandaswami or Muthukumaraswami and there are several temples of no small affluence dedicated to him.[2]

A reformed aspect of Siva worship is comprised in the religion of Vira-saivites or Lingayats. As a sect, the Lingayats sprang into political prominence in the 12 century under the leadership of Basava. Their rise was essentially anti-Brahminic and anti-Jain and the salient feature of their religion is their reverence for the Lingam, which is always worn on their persons. Their temples are popularly called "Bull Temples" or temples of "Basaveswaraswami". Basava means "bull" and Basava, the Moses of Vira-Saivism is revered as an incarnation of the bull, 'Nandi', the *vahanam* of Siva.[3]

Vaishnavism is represented by the worship of Vishnu, Lakshmi and Hanuman. Like Siva, Vishnu also enjoys innumerable names, those most commonly used in Salem being Venkataramana, Narasimha,

[1] *Gazetteer of the Salem district*, 1932, Volume II, Supplement page ix.
[2] *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 112-114.
[3] *Idem*, pages 116 and 117.

Varadaraja, Venugopal and Lakshmi Narayana. Vishnu temples are found in most of the important villages. There are also little masonry shrines on the summits of rocky eminences, dedicated to Vishnu under his popular name of Perumal. Vishnu's consort Lakshmi, has no temples of her own and is only worshipped conjointly with Vishnu. The worship of Hanuman seems to have been very popular among the masses. His huge bas-reliefs are found throughout the District, especially in the Baramahal and Balaghat. Many of these bas-reliefs, gaudy with scarlet paint, are carved on enormous boulders with which the country side is littered.[1]

Unconventional mode of worship among the Hindus.—Besides these traditional Hindu Gods, a number of minor deities or the evil spirits are worshipped by the common people. Among these unorthodox deities, Draupadi, Manmatha, Aiyanar, Mariamman, Ellamman, Bhadrakali and Ankalamman occupy a prominent place in the District. Draupadi, the wife of the Pandava brothers, is a special favourite of the Palliars. Her image is invariably accompanied by the image of Dharmaraja, the eldest of the Pandava brothers and her temples are therefore commonly known as Dharmaraja Kovils which are plain, unpretentious buildings, of simple design. They are very numerous and the priests in them are generally drawn from Palliars, who take a leading part in the temple ceremonies. Outside the temple, there is often a figure of Pothuraja, or 'the King of buffaloes', a person of ferocious aspect who holds a dagger in his right hand and a human head in his left. Festivals to Draupadi always involve two forms of ritual, the recitation of Mahabharatha or dramatic representation of scenes from that epic and a fire walking ceremony. The first of these is usually done by the Palliars ; the second of these is done by others as well, and has been introduced at the festivals to some other goddesses also. At Edappadi, annual festival to Draupadi, takes place about the midddle of Panguni (March-April) and last for 18 days. On the last day of the festival, a fire is kindled in a pit about 25 feet long, 20 feet broad and 2 feet deep. At one end of this pit is a ditch about 3 feet broad, which is filled with water. When the embers of the fire have been levelled, the devotees led by the priest rush round the pit in the direction of the sun, then across it, and into the ditch of water. Women as well as men are said to go through this ordeal and even infants in arms are carried across.[2]

The legend of Manmatha, He—God of Love, and his incineration by a glance from the third eye of Siva is commemorated among certain

1 *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 114 and 115.

2 *Idem* pages 115 and 116.

castes in the *Kaman Pandikai* or festival of Kaman, which takes place about the time of the full moon of the solar month of Masi. The festival is celebrated by the burning of Kaman on the night of full moon, Kaman being represented by a stalk of caster oil plant with some wisp of grass attached on it, which is set up at the meeting points of principal thoroughfares in towns and villages. No temple is dedicated to Him, nor are any offerings made to him. But in Salem two lads are dressed up to represent Manmatha and his wife Rati and are taken in procession through the town, with a cortege of masqueraders and gymnasts very much in the style of the Muharram celebration. The festival is marked by a certain amount of rough fun, as elsewhere in India, and the youngsters amuse themselves by douching each other with green or crimson dye. Sometimes, they dramatise the stories of Manmatha in a series of Natakas which take place on the nights preceding the festival.[1]

The worship of Aiyanar is fairly common in the taluks of Attur, Omalur, Salem and Tiruchengode, but it is comparatively rare elsewhere.[2] Even the Brahmins venerate him and give him an Aryan descent, calling him Hariharaputhra. His temple is either a rude shrine or a spot marked by a trident or an image in a grove. It is heinous to remove even a twig from these groves. He is supposed to keep watch over the villages by riding on horses and other animals at night. It is, however, considered unlucky to meet him when he is so engaged and in consequence his shrine is always erected at some little distance from the village. Mariamman, the Goddess of smallpox, is by far the most important deity in the District and there is scarcely a village without her shrine. The votaries of Mariamman torture themselves in honour of their deity. For instance, at the Reddiyur festival near Salem, men and boys are found with a number of skewers sharpened to a very fine point, thrust through their skin, some 4 inches below each arm pit. Female devotees have their tongues pierced with silver needles 5 inches long, the blunt edge of which are neatly fashioned as spear-blades or tridents.[3] Ellamman, the goddess of boundary, is specially popular among the Telugus. The deity is supposed to be Renuka, the royal wife of the sage Jamadagni, who, having fallen from perfection, was beheaded by her son, Parasurama, at his father's behest. The goddess is conventionally represented by a wooden image in a sitting posture with fiery face, four arms and hands and a crown of serpents. But the principal image of the goddess is made of stone buried in the earth, which represents her head and to which

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[1] *Gazetteer of the Salem district*, Volume I, Part I (1918) pages 115 and 116.

[2] *Idem*—page 117.

[3] *Gazetteer of the Salem district*, Volume I, Part I, page 118.

offerings are usually made. The worship of Bhadra Kali is popular in the taluks of Attur, Salem, Omalur and Tiruchengode and was frequently associated with buffalo sacrifice. Ankalamman is worshipped by most non-Brahmin castes and is honoured with sacrifices of sheep, goats, fowls and pigs. The annual festival to this goddess begins on Mahasivarathri and during its course is celebrated the grim Mayana puja or ceremony of the burning ground. In Attur, the festival lasts for 10 days.[1] Other minor deities are Chamundi, Selliamman, Pattalamman, Gangamman, Doddamma, Chikkamma and the Akasa Kannigal or Heavenly maidens. Devils, such as Peys and Bhutams, are also worshipped by some people under the name of Muni, Muniappan and Munisamy during ear-boring and hair cutting ceremonies. Yet another demon popular in Attur and Salem taluks is Madurai-Veeran, who is worshipped on Fridays.

As animal sacrifice is prohibited by law, it is not resorted to at present and is replaced by cutting of pumpkins and lime fruit soaked with paste made of lime and turmeric powder.

Some of these devils which are said to possess women are exorcised by professional exorcists who are often the pujaris of the shrines of the local goddesses. Tree worship and Cobra worship are also not uncommon. Among the trees and plants, the margosa and the tulasi are commonly worshipped in the District. The margosa is considered sacred and worshipped as the abode of Mariamman. As to the cobra, the higher castes consider it a sin to kill it, believing as they do, that the men who does so will have no children. Childless wives worship the figure of a cobra cut on a stone slab and placed under a pipal tree which has been married to a margosa tree. Worship is performed by going round the tree 108 times for 45 days. The child which was supposed to be born by performing the worship is, in this as in other districts, given a name bearing reference to serpents, such as Seshachalam, Seshamma, Nagappa, Nagamma and so on. Earth, cattle and water are also worshipped. Cattle worship is done not only at the time of the Pongal but also sometimes when ploughing is begun and the treading is done. The Earth is worshipped when the seed is sown and when the first ploughing of the year is begun. Water is worshipped when the first floods arrive and so are the rivers on the eighteenth day of the month of Adi when they rise. The latter festival is called the *Padinettamperukku.*

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1 *Gazetteer of the Salem district*, Volume I, Part I (1918) page 120.

Besides worship, vows play a large part in the life of the people. Vows are made to gods as well as minor deities and they take various forms. Parents desiring offspring make a vow that, if a child is born, they will perform the ceremony of the shaving of its head in the temple of the deity which granted the boon. Sometimes they vow that, if a child is born, they will hang a miniature cradle in the temple. Similarly when a child is ill, they vow that, if it recovers, its jewels will be presented to the deity. More often when a person falls ill, he vows to brand his body or to go round the temple a certain number of times, sometimes by rolling himself over and over on the ground, after he recovers. Vows are also taken in anticipation of boons, in which case, until the boon is granted the devotee undertakes to forgo salt in food or to offer models of the affected limb in silver or other metal. It may be mentioned here that hook swinging was an ancient religious custom in this as well as in the other districts of the State. Although it is practically obsolete, the upright posts of wood or stone (*Siddhi-kal*) are still to be seen in front of the temples of the village goddess throughout the District and the ceremony is said to be performed in effigy.[1]

More numerous than vows are the superstitious beliefs of the people but the spread of literacy and higher learning more and more people are discarding their observance. An owl or a vulture is supposed to bring ill-luck to the house on which it perches ; a tortoise in a house or in a field which is being ploughed is considered inauspicious. So also the cawing of a crow on a house is supposed to indicate the arrival of a guest. The dream of temple car in motion or burglary is supposed foretell the death of some near relation. To hear some one sneezing, or to be questioned as to the business on which one is going, is considered bad omen; so also are the catching sight of either one Brahmin or two Non-Brahmins or a widow or oil pot or a snake or a huntsman or a Sanyasi. It is considered good omen to hear a bell ringing, a cannon sounding, an ass braying, a garuda crying or on first leaving the house, to catch sight of a married woman, a corpse, flowers or water. Evil spirits are supposed to be warded off by talisman and houses and persons haunted or possessed by evil spirits are exorcised by professional sorcerers. The going out of lights during a meal or on suspicious occasions is supposed to foreshadow evil and the hissing noise of the oven to indicate the arrival of a guest. The entrance of a viper inside the house or in the field is supposed to be an ill omen. The fighting of crows in front of the house is supposed to foretell news of death. The effects of an evil

[1] *Gazetteer of the Salem district*, Volume I, Part I, 1918, page 122.

eye are supposed to be warded off by adorning houses in the course of construction by some object which will conspicuously attract people.

In several places in the District stone slabs may be seen set up on the outskirts of villages. These are thought to be able to ward off sickness and other harm which threaten to enter the villages and are reverenced accordingly. Some of these slabs are quite blank, others have letters cut on them, while some others again bear the rude outline of a deity and are accordingly given the names such as Pidari or Ellai-amman (the goddess of the boundary). Periodical worship is performed by breaking coconuts, burning camphor and placing lights on the slabs relating to Pidariar, Ellai-amman. Again, at cross roads may sometimes be seen pieces of broken pots, saffron, etc. They are thrown there at dead of night to ward off diseases. Further, amulets are also worn by many villagers.

New religious movements.—As for new religious movements, mention may be made of District Arulneri Tirukoottam, Salem. This organization represents the Salem circle of the institution inaugurated by His Holiness Kundrakudi Adigalar. The aims of the association are to induce Hindus to conduct congregational prayers in temples periodically as often as possible ; to assist in the spreading of scriptures, particularly those of Nayanmars and Alwars ; and to rouse feelings of religion and humanity in the minds of the people. Another source of spiritual inspiration in the District is the Sri Ramakrishna Mutt, Salem, which conducts, *bhajans* and several discourses on religious subjects.[1]

Religious discourses and lectures are periodically conducted in the Theosophical Society, Salem. At the time of festivals in temples, religious discourses are also held in all the important temples.

On Saturdays, in the month of *Purattasi* bhajans are held at various places. On all the thirty days in the month of *Marghazhi* (December-January) processions go round the streets in the early morning hours reciting devotional songs from *Tiruppavai* and *Tiruvembavai.*

Inter-caste relations.—The Hindu social organization is composed of several castes. Each caste consists of several sub-castes, between which inter-dining is allowed, but not inter-marriage. Each sub-caste is an endogamous group, the members of which may, except within the prohibited degrees of relationship, freely inter-marry. The sub-caste is itself divided into a number of smaller exogamous groups. The members of each group are theoretically descendants in the male line of a common

[1] *The Salem District Directory*, 1955–56, page 90.

ancestor, and are regarded as *dayadis*. Thus, a marriage between two members of a group would be looked down upon as within the prohibited degrees of relationship, and therefore as incestuous. Hence a Hindu must choose his bride from any group within the sub-caste save his own, the bride becoming a member of the group into which she marries.[1]

With spread of literacy and social awakening among the masses the rigidity of caste barriers is almost disappearing and even inter-caste marriages are now not uncommon.

In matters of social administration each caste is an autonomous unit. In almost every village each sub-caste has its headman who is variously known as *Ur-Kavundan, Periya-Tanakkaran, Kuttimaniyam, Kariyestan,* etc. He is usually assisted by a peon (*Kolkaran*), and sometimes by a sort of vice-headman (*Kariyastan, Kariyakaran*). In some castes, the *Ur-Kavundan* gives his decisions on his own responsibility and in others in consultation with his assistant or a panchayat of leading men of the village. The *Ur-Kavundan's* jurisdiction is usually confined to petty matters of social discipline. Appeals against his decision and disputes of a grave character are referred to a high tribunal consisting usually of a council of *Ur-Kavundans*, presided over by an officer variously entitled *Nattan, Ejaman,* etc. This tribunal exercises jurisdiction over a number of villages, the number varying with the strength and distribution of the communities concerned. The British rule, however, by ignoring caste politics, has tended to disintegrate caste solidarity, and the Civil Courts of Judicature have done much to undermine the authority of caste, tribunals, to the financial detriment of the communities concerned.[2]

Some salient customs among Hindus.—As for the Hindu customs, pollution is observed by all castes except Lingayats. It is caused by menstruation, child birth or death and usually extends to the near relatives. The period of pollution varies greatly with the different castes. The most purificatory ceremony is *Punyahavachanam*, which is observed by almost all castes. As a preliminary, the house is prepared by rubbing the floor with cow-dung and water and white-washing the walls. Sometimes, a pandal is also erected in front of the doorway. All the members of the family take oil-bath and don new clothes. A measure of rice on a plantain leaf is placed before the persons who are to be purified and on this is placed a brass vessel of water, the mouth of which is covered with mango leaves. The *purohit* or family priest then recites *mantras* over the vessel and sprinkles the water so consecrated over all

[1] *Gazetteer of the Salem District*, Volume I, Part I, 1918, pages 123 and 124.

[2] *Idem*, pages 127 and 128.

the members of the family, who are present and over all rooms of the house. The most potent and efficacious of all purificatory rites connected with this ceremony is the drinking of the *panchagavya*, the five products of the cow, *viz.*, milk, curd, ghee, cow-dung and cow-urine.[1]

Most of the castes who claim to be *Dvija* or "twice-born" observe the ceremonies, connected with childhood, *viz.*, *namakaranam* or naming ceremony, anna-prasanam or weaning ceremony, *Chaulam* or tonsure ceremony and *upanayanam* or investiture with sacred thread. But some of these ceremonies are not observed by many of the other Non-Brahmin castes. The weaning ceremony among Brahmins is done when the boy is six months old and the tonsure at the end of the third year. From the orthodox point of view, *upanayanam* should be performed before the age of eight, but in practice it is performed much later. Some of the Non-Brahmin castes that wear *punul* are invested with it on the eve of marriage. The ceremonies observed in connection with the *namakaranam* vary in different castes. The names usually selected are those of ancestors or local deities, or of deities who are believed to be the special guardians of the family. For example, Ardhanari is a popular name round Tiruchengode and Betrayan round Denkanikota. The eldest son is usually named after his grand father.

Marriage Customs.—The most suitable match for a boy is considered to be his maternal uncle's daughter. His paternal aunt's daughter is preferred next and in some caste he has preferential right to marry the daughter of his sister. A girl who is thus married by virtue of her relationship to her husband is called "urimai girl".[2]

Weddings usually take place in *Chittrai* or *Vaikasi* (April-May) or (May-June), when agricultural work is suspended and in some communities the marriage season extends to *Ani* or *Avani* (June-July or August-September). In some castes, the chief ceremonies take place at the house of the bride's parents, while in some castes the bridegroom's people are hosts. In a few communities the ceremonies are performed in the houses of both the contracting parties.[3]

The marriage rites in vogue among the Brahmins resemble those of the Vedic times in all essentials. A marriage is usually arranged only if the horoscope of the boy and the girl agrees, if they do not belong to the same gotra and if the girl is not older than the boy. The marriage ceremony is performed in the bride's house, the bride's father bearing all

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1 *Gazetteer of the Salem district*, Volume I, Part I, pages 130 and 131.

2 *Idem* pages 133 and 134.

3 *Idem*, page 135

the expenses. Formerly it used to last for four or five days, but nowadays it is completed even in a day.

The ceremony begins with the *Nischayathartham* or betrothal and is followed by the performance of various *vratams* consisting of oblations to the sacred fire by the bridegroom. He then dresses himself like a married man and proceeds on a mock pilgrimage called *Paradesapravasam* or *kasiyatra* and is met and brought back by the bride's father. The bride is now brought out decked in her wedding clothes and the pair are brought face to face and made to exchange garlands. The couple then sit on a swing and married women go round them thrice, carrying water, light, fruits and betel. After this the couple are conducted into the house and seated on the marriage dais. The ceremony proper now begins with the proclamation of *gotras* of the bride and bridegroom so as to ensure that they do not belong to the same gotra. The bridegroom does puja to *Ganapathi*, if he is a Saivite and to *Vishwaksena* if he is a *Vaishnavite*. He then performs the *Ankurarpana* which consists of placing in five earthern pots nine kinds of grains soaked in water.

The next stage is the tying of thread dipped in turmeric paste around the wrists of the bride and bridegroom, who, facing the assembly, proclaims, "I am going to take the bride". He then invokes the Gods, *Indra, Surya and Bhaga* to bless the marriage. The father of the bride and the bridegroom now wash each other's feet with milk and water, after which the bride sits on her father's lap and her mother stands at her side. The father then places the bride's hand in that of the bridegroom and both the father and mother pour water over the united hands of the couple, the father reciting the sloka, "I am giving you a virgin decorated with jewels to enable me to obtain religious merit". This is called *dhara* (pouring water) ceremony. It forms the binding portion of the marriage ceremony among Telugu Brahmins and some Non-Brahmin castes. The couple then sit in front of the sacred fire and the bride's father after pouring ghee as an oblation and reciting some *mantras* pours some water over the hands of the bridegroom and offers him a mixture of honey, plantain fruit and ghee and, afterwards a coconut and plantains. The bridegroom then gives a new and costly silk cloth (*kurai*) to the bride who puts it on and sits on her father's lap. This is followed by the bridegroom tying the *tali* on the bride's neck when all the Brahmins bless the couple by throwing rice over their heads. A *dharbha* waist cord is passed round the waist of the bride and the couple now perform a *homam*. The bridegroom takes hold of the bride's right wrist and pressing the fingers passes his hand over the united fingers three times. This is called *Panigrahanam*. The next item is *sapthapathi* or the taking

of the seven steps which is generally considered the most binding part of the ceremony. In this the bridegroom lifts the left foot of the bride seven times repeating certain *mantras*. A *homam* is then made. The bride then treads on a stone thrice and some fried paddy is put into the sacred fire each time. The *darbha* girdle is now removed from the bride's waist, when everybody disperses.

Towards evening, the bride and bridegroom sit before the sacred fire while the Brahmins recite the Vedic *mantras*. A male child which has not lost its brothers or sisters is now made to sit on the lap of the bride and given a plantain fruit and the bridegroom invokes prosperity and progeny to bless the house. The couple are then shown *Dhruva* (the Polar star) and *Arunthathi* (smaller star Ursa Major) and these are worshipped. The *Stalipaka* ceremony is afterwards performed. In this the bridegroom offers cooked rice as an oblation to the sacred fire. The *purohit* now decorates a ficus stick with *darbha* grass and gives it to the bride-groom. It is placed in the roof or somewhere inside the house near the seed pans.

On the second and third day *homams* are performed in the morning and evening and the *nalangu* ceremony is gone through. This ceremony consists in the bride drawing lines over the feet of the bridegroom with a little of turmeric paste mixed with *chunam*. On the fourth day the Brahmin priests make the couple sit beside them, and after the recitation the Vedic verses, bless them. The shoulders of the couple are then smeared with turmeric paste made red with *chunam* and mark is made with the same paste on their foreheads. This is called *Pachai kalyanam*. Tambulam is then distributed to all. The family priest now calls out the names and gotras of those who have become related to the couple; and, as each person's name is called out, he or she is supposed to make a present of clothes, money, etc., to the couple. Among Telugu and Kannada Brahmins instead of the *Pachai kalyanam*, another ceremony called *Nagavalli* is performed. In this ceremony two lights and two vessels representing Siva and Parvati are arranged in the form of a square. Unbleached thread soaked in turmeric paste is passed round the square and tied to the pandal. The couple sit in front of the square and after doing *puja* cut the thread and take their seats within the square. The bridegroom then ties a *tali* of black beads on the bride's neck symbolically in the presence of all the Gods who are represented by a number of small pots round the fire.

Among the Non-Brahmins, the marriage ceremony is generally performed in the *puranic* fashion with the Brahmins officiating as priests.

Formerly it was spread over three days, but now-a-days it is generally performed in a day. On the day preceding the wedding day, the bride is brought in processions to the house of the bridegroom and the marriage pots are purchased. On the morning of the wedding day, the pots, the milk-post and the light are placed on the marriage dais. At the same time nine small pots called *palighai* pots are filled with mud and seeds of different kinds of grain are planted in each. The bride and bridegroom then go separately through the *nalangu* ceremony. They sit on a plank, while five women smear them with oil and afterwards with greengram paste. Coloured water is then waved before them to avert the evil eye. After bath, the bridegroom is taken in procession to a *Pillaiyar* temple to obtain the blessings of the God. On his return the boy is received outside the house and rings are put on his toe either by his sister-in-law or brother-in-law. The pair then go three times round the dais and offer cooked rice to Gods. The next process is the tying of *tali* or *bottu*. The couple sit side by side on a plank and the Brahmin *purohit* ties the threads (Kankanam) round the wrists of the bride and bridegroom. Burnt offerings are made and water is poured out in token that the girl is given in marriage to the bridegroom. *Tali* or *bottu* is next worshipped and taken round to be blessed by the assembled persons. It is then handed over to the bridegroom who ties it on the bride's neck, while his sister holds a light called '*kamakshi Vilakku*' by his side. The happy couple now change their seats and coloured rice is then thrown on them. They next go round the dais three times with their little fingers tied together. At this point the bridegroom, lifting the bride's left foot, places it on the grindstone and points out the star '*Arundhati*' as an emblem of chastity. They then go through the mock ceremony of picking up rings from a pot into which they have been dropped. The pair are afterwards blessed by their relatives and are finally taken into a room where they are given milk and fruit. In the evening the threads are removed from the wrists of the couple and the *paligai* pots are taken and emptied into a river or tank. They remain in the bride's house for a few days and then go to the bridegroom house.[1]

Widow re-marriage.—The re-marriage of widows is prohibited by custom among most of the Hindu castes and even among such castes which tolerate the practice, it is regarded as sort of legalized concubinage (*Kattuppadu*). The marriage ceremony is simple. The widow puts

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume III, pages 100—104, Volume IV, pages 145—148 and 194—195, Volume V, pages 440—441 and 473—483 Volume VI, pages 19—21 and 354—355 (*Gazetteer of the Tiruchirapalli district*, 1907 pages 96—97).

on a new cloth presented to her by her lover and the latter ties the *tali* in the presence of the headman. Where divorce is allowed, divorcees are usually permitted to re-marry, the wedding ceremony being similarly truncated. [1]

Funeral Ceremonies.—When a Brahmin is about to die, he is removed from his bed and laid on the floor. If he dies on *Danishtapanchami* (inauspicious) day, he is taken out of the house and placed in the court-yard or pial. Some prayers are then uttered and sometimes a cow is presented (godhanam) to a Brahmin priest. As soon as he is dead, his body is washed, religious marks are made on the forehead and parched paddy and betel leaves are scattered over and around it by the son. The sacred fire is then lighted, rice is cooked in a new earthen pot and a new cloth is thrown over the corpse. A simple bier of bamboos and straw is then prepared and four bearers are selected. To each of the bearers *darbha* grass is given in token of his office to carry the corpse to the burning ground. The eldest son who is the funeral celebrant and his brothers, if any, are shaved and the last respects are paid by the widow and the female relationship by going round the corpse three times. The funeral procession then starts consisting of men alone, proceeded by the eldest son carrying a mud pot containing fire. On the way to the burning ground, the corpse is sometimes placed on the ground and some *mantras* are recited and cooked rice offered to propitiate evil spirits. At the burning ground certain *mantras* are again recited and other rites, performed, after which the body is placed on the funeral pyre and the pyre set fire to by the eldest son. He then carries a pot filled with water, having a hole at the bottom through which water trickles out on his shoulders, three times round the corpse and at the end of the third round, throws it down and breaks it. The son then pours a little water on a stone and sprinkles himself with it and the rest follow him. After this they pass through a bundle of *darbha* grass held sloft by the priest and gaze for a moment at the sun. Everybody then goes to a tank and bathes. No food is cooked in the house where death has taken place on the day of death.

On returning home, the son performs the rites of *Nagna Sraddham* and *Pashana Sthapanam*, the former by presenting clothes, lamp and money to a Brahmin and offering balls of cooked rice to the departed spirit and the latter by setting up two stones, one in the house and the other on the bank of a tank. For ten days libations of water mixed with gingelly seeds and balls of cooked rice are offered to the stones. On the day after

1. *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 135 and 136.

cremation, the relations assemble at the cremation ground for performing the ceremony called *Sanchayanam* which consists in extinguishing the burning embers and removing the fragments of bones from the ashes. These bones are taken away in a mud vessel and latter thrown into a sacred river or buried in the ground. On the tenth day a large quantity of food is cooked and heaped on plantain leaves when all the female relations go round it wailing. The food is thrown into a tank and the *tali* of the widow is then removed. It is the general custom for the widow to have her head clean shaved on that day; but now-a-days some of the widows do not observe this custom. On the tenth day *tarpanam* or oblation of water is performed. After a bath a homam is offered. On the eleventh day, a Brahmin is fed after going through *Sraddha* rites. On the twelfth day an important *sraddha-like* ceremony is performed ; and at the close of this ceremony, six balls of cooked rice are offered to the ancestors. The balls of rice are arranged in two rows with some space between them. This is divided with *darbha* grass into three portions and each portion is arranged close to the balls of rice. On the thirteenth day a feast is held and domestic worship is carried out, at the close of which verses composed in praise of the deceased called *Charama slokas* are read. In the course of the year following the death, twelve monthly and four quarterly *sraddhas* are performed by the son. Annual *sraddhas* are performed thereafter but, if the son performs the sraddha at Gaya, it is not obligatory upon him to perform the annual *sraddha*. The annual *sraddha* consists of homam, offering of cooked rice to the *pitris* (*manes*) and the feeding of one or two Brahmins.[1]

Among the non-Brahmins, a coconut is broken and camphor is burnt when a person is at the point of death. The thumb and toes of the corpse are then tied together and it is bathed in oil. If it is that of a married man, the widow bathes in such a way as to make the water fall upon it. It is then laid on the floor covered with a new cloth and religious marks are made on the forehead. The son goes round it three times carrying an iron measure (marakkal) in which a lamp rests on paddy. After all ceremonies are over, the corpse is carried to the burial ground on a bamboo stretcher. If the death takes place on Saturday, a chicken is tied to the bier. This is done with a view to avert the risk of another human death, as a corpse on a Saturday, it is said, will not go unaccompanied. On the way fried rice is strewn on the road, the idea being that the spirit of the deceased will try to find its way back to the house that night, but will stop to pick up the fried rice on the way and so will be prevented from arriving before day-break. When the funeral

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume I, pages 299–305.

procession approaches the burial ground, the corpse is set down near a stone representing Harischandra, the guardian of the burial ground and food is offered to the stone. The corpse is then taken to the burial ground with the feet turned towards the house. When it is placed in the grave or on the pyre, the relations throw rice over it and the son goes three times round the grave or the pyre, carrying on his shoulder a pot of water. He then throws the pot and set fire to the pyre with his face averted. The mourners afterwards bathe and return home and worship a lighted lamp.

Next day the mourners return to the burial ground headed by a man blowing a conch. On the way some food is offered at the Harischandra's temple. At the burial ground the charred bones are collected and thrown into water. An effigy is made and worshipped with plantains, coconuts, etc. Milk is then poured over the figure by the relations and friends. For the next thirteen days the mourners generally abstain from meat. The only ceremony performed during this period is the worship of the cloth of the dead men. The women of the house wail every morning and evening, generally till the fifteenth day. On the night of the fifteenth day the man's soul is worshipped in the form of two bricks with offerings of four kinds of cakes and the widow's tali is removed. On the sixteenth day a final ceremony called *Karumantaram* is performed to cause the soul of the dead to enter into the company of other ancestors of the family. The males proceed to a tank or river where the man's soul represented by three stones is reverenced. The stones are then offered with 32 balls of rice (two for each day since the death) and are thrown into water. After certain other ceremonies, six or seven plantain leaves filled with rice and other offerings are placed on the ground. Six of those are intended for Siva, Vishnu, three forefathers and the family priest. The last is not strictly intended for any one but is merely put there as an accompaniment to a bowl of water which is placed on the ground, so that the spirit may quench its thirst on the way to heaven. Prayers are said and then four balls of rice are made for the three forefathers and the deceased. The ball of rice for the deceased is broken up and mixed with the other three balls so as to symbolise his amalgamation with his forefather. At the end of the ceremony presents are distributed to the Brahmins and agnates. The death pollution is then removed by the sprinkling of holy water and the ceremony concludes with a feast to the relatives.[1] An anniversary ceremony (*tevasham*) in imitation of the Brahmin *sraddha* is performed by some castes.

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume I, pages 15–16, Volume III, pages 104–105 and 242; Volumo IV, pages 149–150 Volume V, pages 442–443; and Volume VI, pages 22–23.

Children who die young are usually buried and so also are those who die of smallpox or cholera. Burial is adopted in the case of men who have acquired a great reputation as *Sanyasis* among the Brahmins and among those who wear the Lingam.[1]

Some important castes and their distinctions.—India being a secular state, no attempt had been made in taking a census of the population by castes and sub-castes in recent years. The customs and manners of each caste and community are however still preserved by a majority of them and it is therefore found necessary to briefly describe them. It may also be noted here that all the customs and manners enumerated with regard to each of the communities may not be observed today by all members of the various communities.

Brahmins.—The Brahmins in the District, as elsewhere, form a distinct group. Though they belong to the common Hindu fold, there was a belief that they were of superior caste. With the spread of education among all classes of people the feeling of superiority among them is however now on the wane. The Brahmins are not one homogeneous group. They are a heterogeneous lot. There are many sects and sub-sects among them.

The Saivities proper believe that there is only one god Siva, who is self-existent and that he is not liable to lose his personality. The *Smarthas* on the other hand, recognise the Trimurties, Brahma, Vishnu and Siva as equal manifestation of the supreme spirit and believe that the soul of man (*jiva*) is only a portion of the infinite spirit (*atman*) and that it is capable of being absorbed in the atman. Among the *Vaishnavites* there are two principal sects in the south, those who are the followers of Sri Ramanuja and who call themselves *Sri Vaishnavites* and those who, are the followers of Sri Madhavacharya and who call themselves as *Madhvas*. All Brahmins, whether *Vaishnavites* or *Saivites*, have according to the *sutras*, observe the following *samskaras* (rites) : *Garbhadanam, Pumsavanam, Simantham, Jatakarnam, Namakaranam, Annaprasanam, Choulam, Upanayanam and Vivaham*. These rites are believed to purify the body and the spirit, but not all of them are, in practice, observed by all at the present day. In addition to these ceremonies all Brahmins, perform funeral ceremonies and the annual *sraddha* (memorial rites). The Brahmins are all expected to perform the *Ahanikams* (daily observances) such as the bath, the sandhya prayers, Brahma Yagna, Deva Puja, Tarpanam (oblations of water), etc.[2]

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[1] *Gazetteer of the Tiruchirapalli District*, 1907, pages 98 and 99.

[2] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume I, pages 269–303.

The Tamil Brahmins are mostly *Smarthas* and *Vaishnavas*. Each of these sects is divided and subdivided into a number of smaller groups based on sectarian, occupational, territorial, ritualistic and other differences. Among the *Smartha* sub-divisions may be mentioned the *Vadama* (the northerners), the *Brahacharanam*, the *Ashtasahasram*, the *Vattima* or the *Maddhima*, the *Kaniyalar*, the *Choliya*, the *Viliya*, the *Kesika*, the *Prathamasaki* and the *Gurukkal*. The *Vadamas* claim to be superior to the other classes ; they worship both Siva and Vishnu but follow the *smartha* customs in every way. The *Brahacharnams* are more saivite and more orthodox than the *Vadamas*. The *Ashtasahasrams* are considered to be inferior to the *Vadamas* and the *Brahacharanams*. They are, however, like the *Brahacharanams*, more saivite than the *Vadamas*. The *Vattimas* are said to be noted for their ceremonial habits and for their sense of corporate unity. The *kaniyalars* are mostly temple servants and wear *vaishnava* marks. The *Choliyas* are mostly temple priests and temple servants. The *villiyars* are supposed to be descended from an ancestor who offered his eye to Lord Siva for want of flowers. The *Kesikas* or *Hiranyakesikas*, as they are some times called, closely resemble the *vadamas* but are an exclusive endogamous unit and are highly orthodox. The *Prathamasakis* follow the White Yajur Veda. They are also sometimes called *Katyayanas* and are considered inferior by the other sects. In regard to the *Vaishnavas*, or *Sri Vaishnavas*, as they are sometimes called to distinguish them from the *Madhavas* they are all supposed to be converts from Smarthas. There are two distinct groups of *Vaishnavas*, the *vadakalais* (northerners) and the *tengalais* (southerners) who are easily distinguished by the marks on their foreheads. The *Vadagalais* put on a U shaped mark and the *Tengalais* a Y shaped mark. Each one of these groups is divided into the *vaikhanasas*, the *pancharatras*[1] and the *hebbers*. The *tengalai* group also consists of the *Mandyas*. The orthodox *Sri Vaishnavas* are very exclusive and hold that they co-existed as a separate caste of Brahmins with the *Smarthas*. All Vaishnavites are expected to undergo a ceremony of initiation into *Vaishnavism* after the *Upanayanam* ceremony.[2]

There are also the Telugu Brahmins, the Kannada Brahmins and the Tulu Brahmins. The Telugu Brahmins are divided into two sections the *Niyogis* and the *Vaidiks*, the Kannada Brahmins have two distinct sections, the *Smarthas* and the *Madhavas* ; the Tulu Brahmins are divided into two sections, the *Shivallis*, the *kotas*, the *Kandavaras*, the

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1 According to J. E. Farquhar, the pancharatras and the vaikhanasas refer to the mode of worship in Sri Vaishnava temples.

2 *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume I, pages 333–349.

Haiviks, the *Panchagramis* and the Koteswara.[1] Of these, the Golconda Viyaparis of Krishnagiri taluk form an interesting community. They are said to be an off-shoot of the Telugu *Niyogis* and closely connected with the *Aruvelu* and *Nendavariki* groups. They call themselves *Ayyar*, but they are all *Vaishnavites*, and wear the namam. Another community worthy of note is that of the *Marka* Brahmins settled in Tali. Most of the *Markas* are *Kanarese-Madhavas*, but some are Smarthas. They are a wealthy and ambitious community, but their Brahmanic status is not admitted by other Brahmins and so they are compelled to keep aloof.[2] It is not necessary to say more about these Non-Tamil Brahmins, as they are not many in number in the District.

THE MAJOR NON-BRAHMIN COMMUNITIES.

Vellalars—The Vellalars, the leading cultivating class of the Tamil country, form an important community among the Non-Brahmins. The word Vellalar is derived from *vellanmai* (*vellam* or water plus *anmai* or management), meaning cultivation or village. Essentially a peace-loving and industrious people, they had taken to the cultivation of the rice, betel, tobacco, etc., with excellent results. Among them are to be found also merchants, shop-keepers, government servants, etc., but they do not generally take up menial professions. They call themselves variously as Pillais, Chettiars and Mudaliars. The principle sub-castes are Kongu, Tondaimandalam Tuluvu, Nirupusi, Nayanar, Pusaikkara, Karaikattu and Solia. The Kongu Vellalars are divided into the following territorial groups : *Tentalai* (corrupted into Sentalai), *Vadatalai, Palai, Padaitalai, Naramabukatti, Pavalamkatti and dellikai.* The chief settlements of the Kongu Vellalars are in the Tiruchengode and Harur taluks. *Narambukkattis* are so named because they wear entrails round the neck. Possibly this is an uncharitable variant of Arumbu-Katti, those who tie flower buds. *Pavalamkatti* Vellalars are so called on account of the circlets of coral beads worn by their women on the left arm. They are found in the taluks of Tiruchengode, Salem, Omalur, and Dharmapuri. The *Vellikai Vellalars* are so called because their women wear silver bangles on the upper arm. They are commonly found in Dharmapuri and Hosur and Krishnagiri and at Kanavay Pudur in Omalur. True *Tondaimandalam* Vellalars, who are strict vegetarians are very rare in the District. They occur sporadically in the Talaghat and also in Dharmapuri and Harur. *Tuluva* Vellalars are found in the Talaghat taluks and in Dharmapuri and Harur. Some authorities classify them as

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume I, Pages 365–386.

[2] *Gazetteer of the Salem district*, 1918, Volume I, Part I pages 137–138.

a section of the Tondaimandalam Vellalars, but this classification is not generally accepted in the District, as they are flesh-eaters. In Attur they are called *Vettilaikarar* or *Kodikal Vellalars* and are said to be experts in the cultivation of betel-vine. The so-called *Maniyakkarars* of the Baramhal are said to be *Tuluva* Vellalars organised under a *Pattakkaran* at Harur who appoints *Nattars* for Kambayanallur, Kaveripatnam Sagadevi, etc. Most of the Vellalars of the Krishnagiri taluk call themselves *Nayanar* and they acknowledge the *Dharma Sivachar Guru* of Nerinjipet. *Nayanars* are also found in Salem and Omalur. In the latter taluk as well as in Dharmapuri they are said to be identical with *Nirupusi* (நிருபூசி) and *Pusaikara* Vellalars, but in Krishnagiri these three sections are reported to be distinct. *Nirupusi* is divided from the sacred ashes (*niru* or *vibhuti*) which they apply to their foreheads, and all *Nirupusis* are *Saivites*. *Karaikattu* Vellalars are found in several villages in the taluks of Omalur and Attur (*Soliya or Chola*) Vellalars are not common, but they are said to occur in all the Talaghat taluks.[1] In addition to these divisions and sub-divisions of the Vellalar caste proper, there are now-a-days many groups, who, though they belong to quite distinct castes, claim to be Vellalars.

The Vellalars, whatever division and sub-division they belong to, observe in common some essential customs, except among the Kongu Vellalars. Each division of them contains both the Vaishnavites and the Saivites, and contrary to the rules among the Brahmins, the differences of sects among the Vellalars are not of themselves any bar to intermarriage. Each division has *pandarams* or priests recruited from among its members who officiate at funerals and minor ceremonies and some of these wear the sacred thread, while the other vellalars wear it only at funerals. They burn their dead and perform *sraddhas* and observe the ceremony of invoking their ancestors on the Mahalaya days. All of them abstain from alcohal and generally refuse to eat in the houses of any but the Brahmins. All of them may dine together but no member of any one of the main divisions and the varoius sub-divisions may marry into another division or sub-division. The *Karaikattu* Vellalars are said to have some peculiar customs. It is said that they associate freely with the *Kunnavars* and eat food cooked by them ; but if a *Kunnavar* is invited to the house of *Karaikattu* Vellalar he must not touch the cooking utensils or enter the kitchen. It is also said that they observe a ceremony called *Villakkidu Kalyanam* or the auspicious ceremony of lighting the lamp. It is performed by girls in their seventh or ninth year or later but before marriage and it consists in worshipping *Ganesa* and the Sun at

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1 *Gazetteer of the Salem district*, Volume I, 1918 Part I, pages 139–141.

the house of the girls' parents. At this ceremony the girls' maternal uncle gives her a necklace of gold beads and coral and a new cloth, while the other relatives make other presents. The girls wear this necklace called *Kodachimani* (hooked jewel) even after marriage.

Some Vellalars observe the Brahminical custom with regard to second and third marriages. Some Vellalar women observe a ceremony called *Sevvai* (Tuesday) *Pillaiyar* or as it is sometimes called Avvai Nombu, because the famous poetess *Avvai* observed it. The ceremony takes place twice in a year, once on a Tuesday in the month of *Thai* (January-February) and again on a Tuesday in the month of Adi (July-August). It is held at midnight and no males, even babies in arms, were allowed to witness it. A number of women would join together and provide the rice required ,and at the house where the ceremony was to be performed, it was pounded into flour and mixed with leaves of *Pongamia glabra* and margosa. The mixture was then made into cakes, some flat and some conical to represent *Pillaiyar* and the rites were performed with these cakes and flowers, betel, turmeric, comb, kumkum, etc.[1] The extent to which the ceremony is now observed is however not known.

The Kongu Vellalars differ strikingly from the rest of the Vellalars in many of their customs. Both at wedding and funeral ceremonies, they employ priests of their own caste called *Arumaikkarans* and *Arumaikkaris* who must be married people with children. On the wedding-day the bridegroom after taking a bath, goes on horseback to a stone called '*nattukal*' planted for the occasion, carrying some fruit and pastle and worships it. The stone is supposed to represent the Kongu country and the pestle the villagers, and the whole ceremony is said to be the relic of a custom of the ancient Kongu people, which required them to obtain the sanction of the king for every marriage. On his return from '*nattukal*', balls of white and coloured rice are taken round the bridegroom to ward off the evil eye and his mother gives him three mouthfuls of food. The barber then blesses him and then he returns on horse back to the bride's house where he is received by one of her party similarly mounted. His ear-rings are put in the bride's ears and the pair are then taken to the 'nattukal'. On their return thence, an *Arumaikaran* touches them with a betel leaf dipped in oil, milk and water and ties the tali on the neck of the bride, after it has been worshipped and blessed. Then, after an elaborate blessing by a barber and a *pulavar* (bard among Kaikolars, the fingers of the contracting parties are linked together anointed with milk and then

[1] *Castes and Tribes of Southern India* by Edgar Thurston 1909, Volume VII, pages 361–389.

separated. The death ceremonies of Kongu Vellalars are not peculiar except that the torch for the pyre is carried by a member of the scheduled caste and not, as among most castes, by the chief mourner, and that no ceremonies are performed after the third day. On that day after thr bones are collected and thrown into the water, the barber pours a mixtu of milk and ghee over a green tree, crying *poli* and *poli*.[1]

A sub-caste of Kongu Vellalars is called *Nattans*. The Nattans are called *Nattur Kavundar*, while the Kongu Vellalars are called *Kudiyana Kavundar*. The customs of the *Nattans* are practically the same as those of the Kongu Vellalars except in certain minor details.[2]

Vanniyars.—There are a number of schools of thought on the origin and status of the *Palliars* or the *Vanniyars* or the Padayachis as they are commonly called. The name *Palliar* is said to denote their Pallava origin and the name *Vanniyar* is said to denote *Vanniyakulkshtarias* which means *Kshatriyas* of the fire or *Agnikula* race. Some of them also claim descent from the solar and lunar race. Some of them wear the sacred thread. They are also known by several names such as *Nayakar*, *Varma*, *Nayanar*, *Odayar* and *Gounder*. Some of them claim to belong to the Chola race and called themselves *Chembiars*. These names, however, do not denote sub-divisions or sects and all the *Palliars* freely interdine and intermarry. They are said to be strict in matters of caste and social customs. Their occupation is generally agriculture and trade.

They have among them several sub-divisions, such as *Rudra Vanniyar*, *Krishna Vanniyar*, *Sambu Vanniyar*, *Brahma Vanniyar*, *Indra Vanniyar*, the *Agamudiyars*, the *Agni*, the *Arasu*. The *Nagavadam* (Cobra head or ornament of the shape), the *Nattumar*, the *Pandamuthu*, the *Perumal* and the *Kallaveli*. But the most important sub-castes in the Salem district are *Arasu Vanniyars*, *Pandamuthu—Vanniyars*, *Olāī Vanniyars* and *Nagavadam Vanniyars*. Of these, *Arasu Vanniyars* are more numerous but they are somewhat less brahmanised. The *Pandamuthu Vanniyars*, however, consider themselves superior to other *Vanniyars*. They derive their name from their curious customs of piling up two columns of *kalasams* in their marriage pandals. Both the sub-castes are common throughout the District except the Hosur and Krishnagiri taluks. *Olai Vanniyars*, and *Nagavadam Vanniyars* are said to be off-shoots of *Arasu Vanniyars*. *Olai Vanniyars* are numerous in the taluks of Hosur, Dharmapuri,

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[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume III, pages 417—421.

[2] *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 141–142 and 144–148.

Krishnagiri, and Harur. They are so named on account of their women wearing in their ears rolls of palm leaf instead of kammals. *Nagavadam Vanniyars* are common in Hosur, Krishnagiri and Dharmapuri. They are so called because their women wear a curious shoe-shaped ear ornament in gold, bearing a serpent's head. They are either Saivites or Vaishanavites, but they also worship demons like *Mutyalamma*, *Mariamma*, *Aiyanar*, *Muneswara* and *Ankalamma*. During the festivals, the goddesses are frequently represented by a pile of seven pots called *Karagam*, decorated with garlands. The marriage ceremony is performed in the bride's house. Re-marriage of widow is tolerated among *Pandamuthu Vanniyars.* [1]

Agamudaiyars.—The Agamudaiyars are another cultivating class found mostly in the taluks of Attur, Harur and Krishnagiri. The word Agamudaiyar means a house-holder or a landlord. They have no exogamous sects or *kilais.* They are Saivites and employ *pandarams* at their funerals ceremonies.[2]

Udaiyars.—The Udaiyars, another cultivating class, are found in the taluks of Salem, Rasipuram, Omalur and Attur. They are divided into three sub-castes, namely *Malaiyaman*, *Nattaman* and *Sudarman* which all admit that they are descended from one common stock.

It is said that the three groups are the descendants of a king who once ruled at Tirukkoyilur, the first of whom took the hilly part of his father's country and so was called *Malaiyaman* ; the second took the level tracts, and was therefore named *Nattaman* ; and the third became the scholar of the family and learned in the holy books (Sutras) and was accordingly called *Sudarman.* The Udaiyars were the caste from which were drawn some of the *Kavalgars* (watchman) who, in pre-British days, were appointed to perform police duties and keep the country clear of thieves.

Among the Udaiyars, a man has the right to marry the daughter of his father's sister and, if she is given to another man, the fathers' sister, it is said, has to return to her father or brother the dowry which she received at the time of her marriage and this is given to the man who had the claim upon the girl. The eldest son in each family is to be named after the god of the village which gives its name to the *Kani* or

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[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume VI, pages 1—29.

Gazetteer of the Salem district, 1918, Vol. I, Part I, pages 142—143.

[2] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume I pages 5—16.

Gazetteer of the Salem district, 1918, Volume I, Part I, page 148 and 149.

sect to which the family belongs and the child is usually taken to that village to be named. Widow re-marriage is forbidden. Brahmins are employed for their ceremonies. Both cremation and burial are practised by them.[1]

Kapus or *Reddiars*.—The Kapus or Reddiars are also an important caste of cultivators. They seem to have been a powerful Dravidian tribe in the early centuries of the Christian era, before the time of the Pallavas. They are split up into a number of sections, some say, fourteen, of which the *Panta-Reddiars* form the most important section. The other sections into which the Reddiars of this district are divided are *Pokanatis*, *Pedakanti* and *Nerati*. The *Pedakanti Reddiars* are found in Dharmapuri, Hosur and in Uttankarai.

The *Pokanati Reddiars* are found in the Dharmapuri taluk, the Panta Reddiars in the Attur taluk and the *Nerati Reddiars* in the Hosur and Dharmapuri taluks. The *Panta Reddiars* are said to be divided into two endogamous divisions, namely the *Perama Reddiar* or *Muduru Kapus* and *Katama Reddiars* or *Letha Kapus*. There are a number of exogamous sects among the Reddiars some of which are totemic.

Some of them are Vaishnavites and others Saivites. They also worship other deities such as *Thallamma*, *Nagarapamma*, *Putlamma*, *Ankamma*, *Muneswara*, *Poleramma* and *Dasamma*[2].

Kammas.—The Kammas are supposed to be the immigrants from the Telugu country during the Vijayanagar times. Originally soldiers by profession, they are now mainly agriculturists and traders. They are divided into two sub-castes : Goda Chatula and Campa Chatula. Some of them are Saivites, while others are Vaishnavites. They worship the orthodox gods as well as minor deities, like *Gangamma*, *Ankamma*, *Poleramma*, etc. Their marriage is generally celebrated at the house of the bridegroom. At the time of the *tali-tying*, the bride and bridegroom stand up with a screen spread between them and the bridegroom, with his right big toe on that of the bride, ties the bottu (*tali*) round her neck. On the following day, after the usual *nagavalli* or sacrifice to the *Devas* is offered, a *nagavalli bottu* is tied to the bride. When she becomes a widow her *nagavalli bottu* is removed on the sixteenth day, before the

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume VII, pages 206—216.

Gazetteer of the Salem district, 1918, Volume I, Part I, page 149.

[2] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume III, pages 222 to 249.

Gazetteer of the Salem district, 1918, Volume I, part I, pages 165 and 166.

males proceed to tank or river for the *Karumantram* ceremony. Towards the evening she sits on a small quantity of rice on the ground and her marriage *bottu* is removed. [1]

Tottiyars.—The Tottiyars, otherwise known as the *Kambalattars*, are another caste of Telugu cultivators whose ancestors were probably poligars and soldiers of the Nayak kings of Vijayanagar. They claim to be the descendants of the eight thousand *Gopis* associated with Krishna. The caste is divided into three endogamous sections, *Vekkili*, *Tokkala* and *Yerra Kolla*, one of these has a number of sects.

Vakkaligars.—The *Vakkaligars* or *Okkiliyars* are a large Kannadiga caste of cultivators who have migrated from Mysore. Like other *Kanarese* castes, they have exogamous sects. In the Salem district, the caste is split up into three sub-divisions, namely, *Kunchiga, Morasu* and *Gangadikara*. *Kunchiga Okkiliyars* are found in the Hosur and Dharmapuri taluks. The *Morasu Okkiliyars* derive their name from the ancient *Morasu Nad* which comprised the eastern districts of the Mysore State and the adjoining taluks of the Salem district.

By religion the *Okkiliyars* are both Saivites and Vishnavites. Intermarriage between Saivites and Vaishnavites is permitted, even though the former be Lingayats. They also worship village deities, Magaliamma and Koniamma. During the marriage ceremony the bridegroom carries a dagger with a lime stuck on its top and partly covered with a cloth, when he proceeds to the bride's house with a bamboo, new clothes, the tali jewels, etc. He must have the dagger till the wrist threads are untied. At some *Okkiliyars'* marriages the caste priest called *Kanigars* (soothsayer) officiates at the *tali-tying* ceremony. Karumantaram is performed on the eleventh day.[2]

Komatiars.— They form the great trading caste of the State and are to be found in almost all the districts. They trace their origin to *Ayodhya*. It is said that 714 families migrated to Penukonda where a king called Vishnu Vardhana fell in love with a beautiful girl of the caste named Vasavamba. The Komatiars dared not refuse the King's offer of marriage, but on the appointed day the maid, her parents and a married couple from each of 102 families immolated themselves on funeral pyre. These

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[1] *Castes and Tribes of Southern India* by Edgar Thurston, Volume III, pages 94–105.

Gazetteer of the Salem district, 1918. Volume I, Part I, pages 166–167.

[2] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume V, pages 438–443.

Gazetteer of the Salem district 1918, Volume I, Part I, pages 167–169.

102 families are identified as the gotra groups into which the Komatiars are now divided. Vasavamba is now worshipped as a tutelary goddess of the caste under the name of *Kannika Parameswari* and is regarded as an incarnation of *Parvati.* The Komatiars speak Telugu, but they are conversant with Tamil also. They have caste headmen and caste panchayats. They have several sub-divisions, such as the *Gavara*, the *Kalinga*, the *Trinika*, the *Lingadhari*, etc. and many sects which are exogamous and based on totems.

A Brahmin *purohit* officiates at their marriage and each *purohit* has a number of houses attached to his circle. This marriage ceremonials are of two kinds, "*Puranoktha*", and *Vedokta.* In the "Puranoktha" form of marriage, the ancestors are invoked, *ashtavarga* or the worship of the eight of the principal Gods of the Hindu pantheon, is observed and after the *mangalyam* is tied, a festival is held in honour of the *goddess Kannika Parameswari.* It also includes a few other ceremonies such as the procession of five boys and girls decked with jewellery, to the local temple, "*thotlu pooja*", etc. In the "Vedokta" form of marriage the bridegroom goes through the Upanayanam ceremony and pretends to go off to Kasi (Banaras). He is then met by the bride's party who takes him to the bride's house where the *mangalyam* is tied by the bridegroom before the *homam.*

Widow re-marriage is not permitted among any section of the caste; and except among the Saivites, a widow is not compelled to have her head shaved, or to give up wearing jewellery or chewing betel. The Vaishnava widows always retain their hair.

The Komatiars wear the sacred thread and utter the *Gayatri* and *other sacred mantrams.* There are among them Saivites as well as Vaishnavites. The Saivites daub themselves with ashes; the Vira Saivites or Lingayats wear the Lingam in a silver casket, and the *Madhvas* put on the sect marks of the *Madhava Brahmins.* The Komatiars venerate, as has already been stated, the deified virgin *Kannika Parameswari,* and worship also other gods and goddesses. They employ the Brahmins for the performance of their ceremonial rites and recognise the Brahmin Guru, *Bhaskaracharya.* The dead among them are cremated, except in the case of the children and the *Lingayats*, and their death ceremonies closely resemble those of the Brahmins. They are, as is well known, not only traders, but also money-lenders.[1]

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume III, pages 306–348.

Gazetteer of the Salem district, 1918, Volume I, Part I, pages 175 and 176.

Beri Chettiars.—This caste of Chettiars belong to several groups and their occupation is generally trade. They are said to have come from Kaveripuram near Kumbakonam in the Tanjavur district. They have a number of endogamous divisions. They have also caste panchayats presided over by a headman called *Periathanakaran*. Some of them worship Siva and some Vishnu. Some of them are also Lingayats. Some of them bury their dead while others burn them. All of them wear the sacred thread and do not tolerate widow re-marriage. Some of them follow the pure Vellalar customs and abstain from animal food.[1] They acknowledge the supremacy of a Guru entitled Dharma-Sivachar, residing at Nerinjipet in Bhavani taluk, Coimbatore district and many of them call themselves Dharma Sivachar Vaisyas.

Janappars.—The Janappars were originally a section of the Balijas, but they have now developed into a distinct caste. Their name is said to be derived from the word *Janappu* (hemp), the cultivation of hemp and its conversion into gunny bags being the hereditary occupation of their forefathers. They are called Saluppa Chettis, *Saluppan* being the Tamil form of *Janappan*. They are divided into twenty-four gotras and some of these are totemistic in character. Although they speak Telugu they have adopted the marriage rites of the Tamil country. There are, however, some points of interest in their marriage. At the time of the betrothal if the omen proves auspicious, a small bundle of nine to twelve kinds of pulses and grain is given by the bridegroom's father to the father of the bride. This is preserved and examined several days after the marriage. If the grain and pulses are in good condition, it is a sign that the newly married couple will have a prosperous career. They are both Saivites and Vaishnavites. They worship Parvati under the name of *Durga* and *Angalamma* is regarded as a special patroness of the caste.[2]

In the Salem district they are found mostly in the Dharmapuri, Krishnagiri and Harur taluks. Harur is their chief settlement. They acknowledge *Ayyangar Gurus* at Torapalli (Hosur), Rayakota and Ketandapatti (near Vaniyambadi). Most of them have abandoned the occupation of their forefathers in favour of trade and money-lending. The cattle trade of the District is entirely in their hands[3].

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1 *Castes aud Tribes of Southern India* by Edgar Thurston, 1909, Volume I, page 211–218.

Gazetteer of the Salem district, 1918, Volume I, Part I, page 177.

2 *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume III, pages 447-450.

3 *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 177–178.

Kavarai Chettiars.—The Balijas or the Kavarais are a Telugu trading caste who have settled in the Tamil Country. The name *kavarai* is said to be a corrupt form of *karavar*, descendants of Kuru of the Mahabaratha. It is also said to be the equivalent of *Gauravalu*, sons of Gouri, the wife of Siva. The name Balija is said to derive from *Bali* (fire) *jaha* (spring), i.e., men sprung from fire. They have exogamous sects like *tupaki* (gun), *jetti* (wrestler), *pagadala* (coral), *bandi* (cart), etc. Their caste title is Naidu. They are popularly classed as Kota Balijas, who are military in origin and claim kinship with the emperors and viceroys of Vijayanagar and Kandyan dynasty and Peta Balijas, who are traders. Some of them trace their ancestry to a chieftain called Dora Krishnamma, who ruled near Manjakuppam, tamed a wild elephant at Tiruchirapalli and subdued Tirunelveli. There is nothing peculiar in their customs except that those who belong to the *Simeneli* sects and believe themselves to be the direct descendants of Krishnamma, have two special forms ceremonial called *Krishnamma perantalu* and the carrying of pots on the heads of the bride and bridegroom when they go to the temple before the *Kasiyatra* ceremony. The former is performed on the day prior to the *tali-tying* day and consists in the worship of the soul of Krishnamma and the presentation of a new cloth, some money and betel to a married woman[1].

Most of the Balijas in the Salem district are of the *Gajulu* section of the Peta Balijas. The other sections of importance are *Musuku Balijas* and *Ravuts*. All these three sections appear to be true sub-castes ; they interdine, but not intermarry[2].

Vaniyars.—The Vaniyars are the oil-pressers or oilmongers among the Tamils. Their caste contains four sub-divisions called *Kamakshiamma, Visalakshiamma, Achchu tali* and *Toppa tali*, the first two referring to goddesses worshipped by each, and the last two to the peculiar kinds of *talis* worn by their women. There is nothing peculiar in their customs. They employ the Brahmins as priests, prohibit widow re-marriage, usually burn their dead and decline to eat in the houses of any caste below that of a Brahmin[3]. In common with the Beri Chettis, they reverence as Gurus, Dharma Sivacharya of Nerinjipet in Bhavani taluk and Gnana-Sivacharya of Mullendram in Arni Jagir. But unlike some Beri Chettis, they do not abstain from flesh. They claim to be *vaisyas* and wear the sacred thread. They are an enterprising community and many of them, notably

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1 *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume III, pages 263–266.

2 *Idem* pages 177–178.

3 *Castes and Tribes of Southern India* by Edgar Thurston, Volume VII, pages 312–315.

in Dharmapuri, have abandoned their ancestral occupation in favour of trade and money-lending[1].

Kammalars.—The Kammalars also known as the Viswa Brahmins are distributed throughout the District and are most numerous in Salem and Tiruchengode Taluks. They are made up of five occupational sections, namely, the *Thattar* (goldsmith), the *Kannar* (brass-mith), the *Tachchar* (carpenter), the *Kal tachar* (stone mason) and the *Kollar* or *Karumar* (blacksmith). They claim to be descended from Visvakarma, the architect of the gods, and on that account they consider themselves superior to Brahmin and call the latter as Go-Brahmins and themselves as Visva Brahmins. Visvakarma is said to have had five sons named, Manu, Maya, Silpa, Trashtra, and Daivanatha and these are supposed to be the originators of the five castes among the Kammalars. Accordingly some of them who do smithy work are called *Manus* ; some who do carpentry work are named *Mayas* ; some who do stone-carving are known as *Silpas* ; some who do metal work style themselves as *Trashtras* and some who do jewellary work call themselves *Visvagnas* or *Daivagnas.* The five sections intermarry but, it is said, the goldsmiths have, especially in towns, ceased to intermarry with blacksmiths. There are also three endogamous tribal groups among them, the *Pandya*, the *Soliya* (the Chola) and the Kongar. The Kammalars of this district belong to the Kongar group.

They have adopted Brahminical gotras and the five sections among them have five gotras called the *Visvagu*, the *Jungha*, the *Ahima*, the *Janardhana* and the *Ubhendra* (the *Upendra*). Each of these gotras, it is said, has twenty-five subordinate gotras. Sometimes they call themselves *Achari* and Pathathar which are equivalent to the Brahmin, titles *Acharya* and *Bhatta* and claim a knowledge of the Vedas. They wear the sacred thread and most of them claim to be vegetarians. Their women, unlike those of the other castes, throw the end of their sari over the right shoulder. In their marriages they closely imitate Brahminical ceremonials. Their *Pandarams* officiate as priests at their marriages, funerals and other ceremonies. They profess the Saivite faith and hold *Pillaiyar* in great reverence, but their special goddess is *Kamakshi Amma* who is commonly spoken of as a *Vriththi Daivam.* She is worshipped by all the sub-divisions and female children are frequently named after her. Besides *Kamakshi Amma,* they worship also various village goddesses (grama devatas) such as *Saptha kanniar* (seven virgins), *Kochada Periyandevam.* She is worshipped by all the subdivisions and female children are frequently named after her. Besides *Kamakshi Amma,* they worship also various

[1] *Gazetteer of the Salem district,* Part I, 1918, Volume I, page 183.

village goddesses (gramma devatas) such as *Saptha kanniar* (seven virgins), *Kochada Periyandevam* (Vishnu) and *Periyar Nayanar* (a manifestation of Siva).

The Kammalars are a highly organised caste. Each of their five subdivisions has its head a *Nattamaikkarar* or headman and a *Karyasthar* or Chief Executive Officer under him who are elected by the members of the sub-division. Over them all is *Anjivittu Nattanmaikkarar* (also known as *Andi Vittu Periyathanakkarar*) who is elected by lot by the representatives chosen from among the five sub-divisions[1]. An appeal from this panchayat lies to a Guru known as Jaya Venkatacharlu, who presides over a *Matam* (Vipuri Matam) at Kaveripatnam and this *Matam* in turn appears to be subordinate to *Brahmayyagari Matam* at Pettalur in Cuddapah district of the Andhra Pradesh[2].

Sengunda Mudaliyars.—The Kaikolars or the Sengundars are a caste of Tamil weavers. The word *Kaikolar* is said to be the Tamil equivalent of the Sanskrit *Virabahu*, a mythical hero from whom the caste is supposed to have sprung. It is also said to be derived from *Kai* (hand) *Kol* (shuttle). The Kaikolars are also called *Sengundar* (red-dagger). They consider the different parts of the loom to represent various *devatas* and *rishis*. The Salem Kaikolars belong to the Kongu section. The Kaikolars recognize a distinction between *Peruntali* and *Siru-tali* and the Kongu Kaikolars belong to the 'Peruntali' section. There are among them several subdivisions. Their hereditary headman of the caste is called *Perithandakaran* or *Pattakaran* and is, a rule, assisted by two subordinates entitled *Sengili* or *Gramani* and *Ural*. In religion they are Saivites and some of them have taken to wearing the *lingam*. Subramanya under the name of Muthukumaraswami is the particular patron of the caste. It is said that every Kaikolar family was formerly expected to set apart one girl to be dedicated as *Deva Dasi* to a temple. Remarriage of widows is permitted among them.

Devanga Weavers.—The Devangas are a caste of Kannada and Telugu weavers of the Tamil district. They are also called *Senniars* or Sedars. Their legendary ancestor is *Devalan* or *Devangam* ("body of god") who was created by Siva at the request of the *Devas* and who over-threw five Asuras with the help of the Goddess Chamundeswari. The blood of five Asuras was coloured respectively yellow, red, white, green and black and Devalan used their blood for dyeing thread. The Devangas

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume III, pages 106—125.

Census of India, 1901, Volume XV, Part I, pages 159 and 160.

[2] *Gazetteer of the Salem district* (1918), Volume I, Part I, Page 187.

of this district say that they migrated from Hampi, the capital of the Vijayanagar empire, and their first settlement was Amarakundi, the capital of Gatti Mudaliyars.

They have several endogamous as well as exogamous septs. Their title is usually Chetti, but some of them call themselves by the Brahminical titles of *Sastri* and *Aiyar*. Some of them wear also the sacred thread. The majority of them are Saivites and wear the *lingam*. They employ Brahmin *purohits* and have adopted many Brahminic customs, especially in connection with marriage. Their Nagavalli ceremony consists in making a square design on the floor with coloured rice grain and placing on the square two pots representing Siva and Uma with a row of seedling pots near them. A thread is wound nine times round the pots and tied above to the Pandal. After the pots have been worshipped, this thread is cut and worn with the sacred thread for three months. The dead among them are buried in a sitting posture with head lifted. Over the grave a *lingam* is set up and worshipped throughout the death ceremonies. For the settlement of caste disputes they are divided into groups known as *pangalams* presided over by a Chetti (Settikkaran), who is assisted by one or more deputies called Pettan[1].

Sourashtra Weavers.—The *Patnulkarars* or *Sourashtras* as they are now called are a caste of enterprising weavers who originally came from the Sourashtra country. They claim to be Brahmins and support their claim on a *sasana* issued by Queen Mangammal. It is said that in their ceremonies including those of marriage and funeral they follow more the Brahminical than the Dravidian customs. Like the Brahmins they wear the sacred thread and tag on to their names such titles as *Ayyangar*, *Ayyar*, *Rao*, *Bhagavathar*, *Sastrigal* and so on, though the conservatives among them still call themselves *Chetti*. They disallow widow marriage, worship both Siva and Vaishnava deities, and are vegetarians. A curious ceremony confirming their foreign origin is said to be performed at their weddings. Before the date of the wedding, the bridegroom's party go to the bride's house and ask formally for the girl's hand. Her relatives then ask them in a set form of words who they are and whence they come and they reply that they are from Surat, that they resided at Devagiri, that they travelled south to Vijayanagar and thence came to Madurai and other places. They have their own sabha to manage their own affairs and they are experts in silk weaving[2].

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[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume II, pages 154–166

Gazetteer of the Salem district, 1918, Volume I, Part I, pages 181–182.

[2] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume VI, pages 160–176.

Idaiyars.—The Idaiyars are the great shepherd caste of the Tamils. They are strongest in Attur, Harur and Krishnagiri taluks. This caste has many sub-divisions of which the *Kalkatti* and *Pasi Idaiyars* are so called from their custom of wearing sixteen glass beads on either side of the *tali* ; the *Samban Idaiyars* take their name from *Sambu* or *Siva* ; the *Kallar Idaiyars* take their name from the *Kallars* ; the *Podunattu* Idaiyars claim to have come from Tirunelveli ; and the *Pancharamkatti Idaiyars* derive their name from the custom prevalent among their women of wearing a neck ornament called *Pancha-haram* or *Pancharam*. Among the *Pancharamkatti Idaiyars* widow marriage is practised and this is because it is said Sri Krishna used to place a similar ornament round the neck of the Idaiyar widows of whom he was enamoured, in order to transform them from widows into married women. They either burn or bury their dead. They assume titles like *Kone, Konar, Pillai, Pongadan* and *Kariyalar*. They consider Saturday as a holy day and being Vaishnavites, they brand themselves like the Vaishnava Brahmins and observe *Sri Jayanti* as their important festival. They observe some peculiar customs in performing their marriages. It is said that, when a bride enters the room decorated for the marriage ceremony, her followers pay to the sister of the bridegroom, the money called the Bride's gold; and that when the bridegroom goes to the house of his mother-in-law, his young companions arrest him on the way and do not release him until he pays a piece of gold [1].

Yadhavas.—The Gollas are the great pastoral caste of the Telugu people. They claim to be the descendants of Sri Krishna and call themselves Yadhavas. They also claim kinship with the Yadhava dynasty of Devagiri. Some of them claim to belong to the *Go-Vaisya* division. Their title is *Mandadi*, but it is not commonly used. Some of them are Vaishnavites, while others are Saivites. They do not, however, employ Brahmin Purohits. Their hereditary occupation is the tending of sheep and cattle and the selling of milk. In the Salem district they are divided into eight endogamous groups, namely, Guti, *Karna, Tumati, Manthai, Doddi, Sana, Akalu* and *Mondi*.

Kurumbars.—The Kurumbars or Kurumbas, as they are sometimes called, also belong to the shepherd caste. There are, however, some among them who are cultivators and weavers. They are classified as *Uru Kurumbars* or town *Kurumbars* and *Kadu Kurumbars* or *country*

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume II, pages 352–366.

Census of India, 1902, Volume XV, Part I, page 155.

Gazetteer of the Salem district, 1918, Volume I, Part I, page 169.

Kurumbars. Those in the Salem district belong to the former group and most of them speak Canarese. The Kurumbars weave *Kumblis* and tend sheep. Their titles are usually *Nayakkan, Gauda* and *Heggade.*

Some Kurumbars, women belonging to a particular sect wear white clothes, black clothes being considered inauspicious. Kurumbars of some other sect, on the other hand, invariably wear a black kumbli. It is not thrown over the shoulders, but is tied tightly over the breasts and under the armpits and secured round the waist with a girdle of coir rope, a fold being made in the Kumbli to conceal the existence of the rope. The *ravikkai* is worn only by women of a particular sub-caste whose clothes may be of any colour. After marriage Kurumbar women should wear shoes and not walk abroad barefooted.

Nadars.—This community formerly earned its living by tapping toddy. With the introduction of prohibition and spread of education, they have now taken to agriculture, trade and government service. They claim to be Kashatriyas. They are divided into two endogamous groups, *viz., Kongu Shanars* and *Kalyana Shanars*. Each of these groups is subdivided into six territorial *Karais* which are mutually exogamous. There is nothing peculiar about their marriage or death ceremonies. Their *tali-tying* ceremony, however, takes place just before sunrise. Widow re-marriage is permitted in some sub-divisions and not allowed in others. Questions of divorce are decided by their caste headman. The dead except the first born infant children, are generally, buried, not burnt. They are mostly Saivites, but they also believe in minor deities [1].

Sembadavars.—The Sembadavars are the fisherman of the Tamil country. They carry on their calling in fresh water tanks, lakes and rivers and never in sea. Some of them are ferrymen and the name has perhaps been derived from *sem* (good) *padavan* (boatmen). There is, however a legend which runs to the effect that the goddess Ankalamma, who is their special deity, was a Sembadavar girl, of whom Siva became enamoured and Sembadavar is said to be accordingly derived from *Sambu* (Siva) or corruption of a *Sivan Padavan* (Siva's boatmen). According to another legend the name is derived from *Sembu padavar* or copper boatmen Parvatha Raja, the story goes disguised as a boatman, while sailing in a copper boat, threw out his nets to catch fish. The four *Vedas* then assumed the form of the nets and the *rakshasas* assumed the form of fishes. Within the nets, a rishi was also caught and getting angry, he

[1]*Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume VI, pages 363–378.

Gazetteer of the Salem district, 1918, Volume I, Part I, pages 183 and 184.

asked the boatman his pedigres and, on learning it cursed him saying that his descendants should earn their living by fishing. It is this that explains why the Sembadavar call themselves as *Parvatha Rajavamsom*.

They are different from sea-fishermen or Pattanavans. They usually take the title or *Nattar*, *Kavandar*, Maniyakkarar, Bakthars or Pillai. A large number of them also call themselves Pujari (priests) and wear a lingam enclosed in a silver casket or pink cloth, and the sacred thread. Their chief settlement in the Salem district is Edappadi where they have, to a large extent, abandoned their ancestral occupation as fresh water fishermen and boat men in favour of trade, weaving and the manufacture of castor-oil and *punak*. Most of them are Saivites and are specially devoted to the cult of *Ankalamman*. Once a year the worshippers assemble at dead of night in a burning ground, cooked rice, plantains and other offerings are laid on a cloth spread on the ground. This ceremony known as *Mayana-Puja* is performed to the beating of a *pambai drum*.

The office of *Nattar* or *Nattanmaikkaran* (headmen) is confined to a particular sept, and is hereditary. Caste disputes are settled at their caste council meetings. They employ Brahmin *Purohits* for the ceremonies connected with marriage, child birth, puberty, *sraddhas* and the 16th day death ceremony. By some Sembadavars a ceremony called "*Muthugunir Kuthtal*" (pouring of water on the back) is performed in the seventh month of pregnancy. They are both Saivites and Vaishnavities[1].

Vettuvans.—The Vettuvans are an agricultural and hunting caste. They are found mostly in Tiruchengode taluk. The Vettuvans, of the Kongu country trace their descent from the followers of an ancient Raja of Kalahasti named Muttani Raja. It is said that about 800 B.C. the King of Chera seized with a desire to eschew the world, handed over his kingdom to a great Saint at Tiruvarur and proceeded to heaven with his wife. The Saint transferred the Kingdom to Brahmin administrators who ruled it for some four centuries. Towards the end of their rule the kingdom suffered severely from the depredations of certain raiders called *ottiars* and *salliars*. The Brahmins in trouble sought the help of Muttani Raja of Kalahasti, who came to the South with his fighting men and crushed the raiders. As a reward for this services the Brahmin rulers offered the kingdom to Muttani Raja who accepted it and made Karur his headquarters. Another tradition states that the

[1]*Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume VI, pages 350–359.
Gazetteer of the Salem district, 1918, Volume I, pages 172 and 173.

Kongu kings invited Vettuvars from the Chola and Pandya countries to assist them against the Keralas. A third tradition relates how the Vettuvans assisted the Chola king Adityavarma to conquer the Kongu country in the latter part of the ninth century.

The Vettuvans are ordinarily called *Kavundans* and are split up into several endogamous sub-divisions. Caste disputes are decided by panchayats presided over by an hereditary officer called *Kottukkaran*, and appeals lie to a *Pattakkaran*. They employ as purohits a set of Tamil-speaking *smartha* Brahmins known as *Sivadivjas*. These purohits officiate at the purificatory ceremonies after child-birth, and on the 3rd and 16th days after death, and among the more advanced classes during the performance of *sraddhas*. Widow marriage is forbidden. Their dead are buried or burnt[1].

Pallars.—The Pallars, an agricultural serf caste of Tamils, are mostly found in the Talaghat taluk. The name is said to be derived from *pallam* (a hollow or low-lying ground) as they are specially skilful in wet cultivation. They trace their lineage to *Indra* and in token thereof their brides wear a wreath of flowers. They have a number of sub-divisions, such as the *Aiya* (father), the *Amma* (mother), the *Anja* (father), the Atta (mother), the *Devandra* (Indra), the *Kadaiyar* (lowest or last), the *Konga*, the *Manganadu*, the *Soliya* and the *Tondaman*. These sub-divisions are endogamous. Their customs follow to a great extent the practice of Kongu Vellalars.

The headman of the Pallars is called *Kudumbar* and he is assisted by a *Kaladi* and sometimes by a caste messenger called *Variyar* whose business it is to summon people to attend to caste meetings, marriages, funerals, etc. They are nominally Saivites but in reality devil worshippers who perform pujas to *grama devatas*.[2]

Kusavars.—The Kusavars are the Tamil potters. The name Kusavar is said to be derived from the Sanskrit word "Ku" signifying earth, the material in which they work, and *'aven'* a personal termination. They wear the sacred thread and profess both Saivism and Vaishnavism. Their special deity is *Aiyanar*. Some of them have priests of their own caste, while others employ Brahmin priests. They have usually Velan as their title. Both divorce and widow marriage are normally forbidden among them.

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[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume VII pages 394—395.

Gazetteer of the Salem district, 1918, Volume I, Part I, pages 149—152.

[2] *Ibid.*

They are an essential element in every village community. There are the traditional bone-setters of the village. They often officiate as priests to the village deities and they have important duties to perform in connection with marriage ceremonies [1].

The caste of barbers.—The Ambattars are the Tamil barbers who have for ages been also village medicine men, surgeons and musicians. Their women used to act as the village midwives to the majority of Hindu castes ; and in some castes (e.g. Kongu Vellars, Nattars, etc.) a barber has important ceremonial duties at weddings and funerals. They employ Brahmin purohits for their marriage and death-ceremonies. They are either Saivites or Vaishnavites. Inter-marriage between the two sections are allowed and commonly practised [2].

The caste of washermen.—The Vannars are the washermen of the community. The name is said to be rather an occupational term than a caste title. Divorce is allowed among them and divorcee may marry again. Their caste God is *Gurunathar* and they have their own *pujaris.*

They have many ceremonial duties to perform on the occasions of births, marriages, deaths, etc., among Hindus and other castes. In towns they are paid for their ordinary services in cash, but in villages they are also rewarded in kind, cooked food being a common form of remuneration. They are also entitled to gifts at festivals, marriages, death, etc. [3].

Oddars.—The Oddars or Vaddars are a Telugu people who, as their name indicates, originally came from Orissa. They are found in some of the Tamil districts. They are divided into four groups : *Kallu* (stone), *Mannu* (earth), *Maram* (wood) and *Uppu* (salt). Those of the *Kallu* section are workers in stone. They are also called *Bandi Oddars* on account of the quaint clumsy buffalo-cars in which they carry stone. They are more settled in their habits than the *Mannu* Oddars. The *Mannu* Oddars are in great demand for tank-digging, road making and other operations requiring earth-work. They are migratory in their habits, shifting their settlements according to the demand for labour, and forming temporary encampments on the outskirts of towns and villages or in the vicinity of the work on which they are for the time being engaged. The *Maram* Oddars are comparatively rare; they earn their living by cutting

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume IV, pages 188–197

Gazetteer of the Salem district, 1918, Volume I, Part I, pages 149–152.

[2] *Idem,* Volume VII, pages 17–32.

Idem, page 189–190.

[3] *Idem,* page 190.

timber and carving wood. The *Uppu* Oddars serve as sweepers in towns and villages.

There are both Saivites and Vaishnavites among them and they worship also the minor deities such as *Ellamma*, *Ankamma*, etc. Their wedding and funeral ceremonies resemble those of the Balijas. Music and flower, however, are not allowed at marriages. Divorce and widow marriage are freely allowed among them. An unmarried girl or childless mother who dies is buried without any ceremonies at all. Their usual title is *Boyi*. Their caste panchayats are presided over by a Yajaman or *Pedda Boyadu*[1].

Satanis.—The Satanis are a Telugu caste of temple servants. They are supposed to have come into existence during the time of the great Vaishnavite reformer, Sri Ramanujacharya. They are divided into four exogamous sub-divisions, *viz.*, *Ekakshari*, *Chanturakshari*, *Ashtkashari* and *Kulasekhara*. Their traditional occupation is the performance of menial service in Vishnu temples, but they supplement their earnings by tending flower gardens, selling flower garlands, making fans, grinding sandal-wood into powder and selling perfumes. In their customs they approximate closely to *Tengalai Vaishnava* Brahmins. They call themselves *Ayya*, shave their head completely and tie their lower cloth like a Brahmin bachelor. They do not however, wear the sacred thread, and some of them bury their dead.[2]

THE PRINCIPAL HILL TRIBES.

Malaiyalis.—The Malaiyalis are the principal inhabitants of the Talaghat Hills, their chief settlements being on the Shevaroys, Kalrayans Chitteris, Kollimalais and Pachamalais. They originally belonged to the Vellala caste of cultivators and migrated from Kancheepuram to the hills, when the Muhammadan rule was dominant in South India. According to tradition, three brothers by name Periyannan, Naduvannan and Chinnannan went to a forest for hunting accompanied by three hunting dogs and were not able to quit the forest for two days on account of heavy rains. Their hounds, however, returned home and on seeing the dogs without their masters, their wives concluded that their husbands had died in the jungle and accordingly as loyal widows they set fire to their houses and perished in the flames. On the third day the hunters returned. Only to find their houses in ashes and their wives dead. The bereaved

[1] *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume V pages 422—436

Gazetteer of the Salem district, 1918, Volume I, Part I, pages 187—189

[2] *Idem* Volume VI, pages 297—304

Idem Volume I, Part I, pages 195—196

husbands thereupon consoled themselves by marrying again. Periyannan chose a *Kaikolar* girl and settled on the Kalrayans; Naduvannan chose a *Vedachi* as his bride and the Pachaimalais as his residence ; Chinnannan married a *Devendra Pallan* and made his home on the Kollimalais. These three brothers thus became the progenitors of the three closely defined sub-castes into which the Malaiyalis are divided, the Peria Malaiyalis, the Pachai-Malaiyalis and the Kolli Malaiyalis.

Of these three sub-castes, the Kolli Malaiyalis are the most conservative, and are found on the Kollimalai of Namakkal and Rasipuram taluks, on the Bodamalais and in the valley between the Bodamalias and the Jerugumalais. On the Kollimalais, they are organised into four nads, of which two are in Attur. The Pachaimalais are organised in three nads, of which two are in Tiruchirapalli and the third covers the Pachaimalais of Attur. The Peria Malaiyalis hold the Kalrayans, the Shevaroys and the Chitteries. The Kalrayans are said to have been colonised by five chieftains, whose descendants still govern the five kalrayan *jaghirs* as a sort of priestly hierarchy each jaghir being divided into several subnads. The Shevaroys are divided into three nads, while the Chitteries form the residence of a *Guru* who appears to be reverenced by all the three sub-castes of the Malaiyalis. Castes disputes among the Malaiyalis are decided by *Ur-Kavundan* who is also called Muppan. He is assisted by a *Kangani* or by a number of *Karakkarans* who are elected.

Malaiyalis of both sexes are ardent smokers. The practice of producing fire by silica and steel still survives among the Pachai Malaiyalis. The duties of the barber, dhoby and midwife are performed by people of their own caste. They, however, engage Harijans to play tomtoms, etc., on ceremonial occasions, to work as agricultural labourers in their fields and to assist them in their hunting excursions. When any of their cattle die, they will not go near or touch their carcase but send for the nearest Harijan to remove it. If, however, an animal gets injured, intentionally or accidentally and is likely to die on the injury, they will then sell them to the coolies for a trifle. Some of the Malaiyalis are reputed to be cow-doctors and will set a broken leg very well. They will not touch a cow-hide or use it as ropes for their ploughs, etc., nor do they make any attempt to secure the hide of their cattle that die.

The Malaiyalis have a large number of exogamous clans called vaguppus. A curious feature of these vaguppu is that certain groups called *Dayadi vaguppus* are inter-exogamous also. The marriage custom of the Malaiyalis differ but little from those of the plains. Brahmin *purohits* are not employed and the *purohit* duties at marriges and

other domestic occurrences are performed by caste officials. The betrothal contract is settled in the presence of *Ur-Kavundan*. On the *Pachaimalais*, the preliminary *nalangu* is performed on Sundays; the *pandals* are erected at the houses of both the bride and bride-groom on Wednesday and the *Muhurtham* takes place on Thursday. At the house of each party a *Kalasam* is prepared of new vessels placed one above the other, and is taken to the *Vigneswara* temple on the Wednesday night. On the Kollimalais the ceremonies take place at the bridegroom's house whither the bride is taken between day-break and 7 a.m. on the wedding, morning. The bridegroom places the tali on the girl's neck and the *Ur-Kavundan*, standing behind her, ties it. Divorce is not permitted among the Periya Malaiyalis, but it is allowed among the Pachai Malaiyalis on payment of a fine. Widow re-marriage however is permitted in all the three sub-castes. At a widow marriage among the Kolli Malaiyalis the bridal couple kneel opposite each other and a cloth is suspended between them. The bridegroom passes the tali under the cloth and places it on the bride's neck. But he is not allowed to see the face of the bride, till the tali is tied by the Ur-kavundan. When a widow marries, the children she bore to her first husband are taken charge of by their father's nearest male relative.

When a Malaiyali girl attains puberty, a period of pollution ranging from seven to thirty days is observed. Throughout this period, the girl is bathed daily, water being poured over head and the house cleaned once a week. Purification after child-birth is said to take place on the 12th, 15th, or 16th day. It is not common to consult the local *pujaris* as to what name should be selected; and the priests after certain ceremonies announce the name under divine inspiration. Children are named after popular deities.

The dead are usually buried; but those who die of cholera, leprosy or any other infectious or epidemic disease are burnt. When cremation is resorted to, the milk ceremony is omitted. The pollution period ranges from three to thirty days. The ghosts of the dead are believed to hunt the house and are propitiated with sacrifices of fowls, goats, pigs, etc. No *sraddhas* are performed, but the departed ancestors are worshipped on occasions of marriage, child-birth, puberty, etc. A Malaiyali's house is held sacred and not even a Brahmin is allowed to enter it with shoes on.

They worship both Siva and Vishnu and wear namam and *vibuti*, the former being reserved for religious worship and the latter for every day use. They do not, however, resort to Brahmanic temples or employ

Brahmin *archakas*. The patron deity of the caste is *Kari-Raman*, an incarnation apparently of Vishnu. His chief temple is at Kovil-Pudur in Mel-Nad of Periya-Kalrayans. No blood sacrifices are offered to Kari-Raman. Besides Siva and Vishnu they also worship Kali, Pidari, Mari, Ayyanar, etc. Most of these deities have no shrines and are worshipped in the open air or in a roofless walled enclosure. They are served by *Pujaris* of Malaiyali caste who are known as *Tathans* or *Andis* and whose Office is often hereditary. The chief festivals observed by the Malaiyali are Pongal, Deepavali and the 18th Adi. The Second day of Pongal (Mattu-Pongal), *Deepavali* is celebrated by a great hunting excursion and by bull dances[1].

Koravars.—The Koravars are commonly spoken of as a gipsy tribe, but in some parts of the Salem district they have organised a regular *Kaval* system, similar to that of the *Kallars* in Tanjavur and Tiruchirapalli districts. They are commonly found in the Attur and Harur taluks. Their language is a medley of Tamil, Telugu and Canarese. They are split up into numerous sub-divisions, the best known among them being *Dhabbai* (basket) *Uppu* (salt), *Karuveppilai* and *Kavalkaran* (guard). But all Koravas appear to recognise four quasi-exogamous sub-divisions *viz*., Kavadi, Menpadi, Hendra-kutti and Sattupadi. These names are said to be connected with worship *Kavadies* carry the Kavady so frequently associated with the worship of Subramanya, *Menpadis* sing praises and *Mendrakuttis* offer shoes to the idol, while *Sattupadis* adore their gods, with flowers and jewels. The Kavalkara Koravas are divided into three groups which are endogamous, *viz*., *Mel* and residing south of Salem; Attur-nad, east of Attur, and Salem-nad west of Attur and east of Salem. Of these the Salem-nad Koravas claim superiority. They are said to employ Brahmin *purohits* and their customs approximate more closely than those of other nads to the orthodox customs of Hinduism. Their *Kaval* fees consist of 12 Madras Measures of grain and a sheep per annum for each house-hold and Rupees six for every tope of cocoanut and areca. But the custom of recovering, or giving compensation for, all property, stolen in villages protected by *Kaval*, is dying out.

The marriage takes place at the home of the bride. At the appointed time the contracting couple are seated on a blanket, on which some grains of rice have been previously sprinkled. The guests form a circle round them and the bridegroom ties a string of black beads round the bride's neck. When the string has been tied, the married women present with hands crossed, throw rice over the heads of the pair. At a wedding

[1]*Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 152–164.

of *Kavalkara Koravas*, a pandal is erected and covered with leaves of *Nagamaram*, and the bride and bridegroom take their seats on a rice-pounding pestle, covered with yellow cloth. The tali is of gold and is tied with a yellow thread. Among koravas polygamy is freely practised and widows and divorcees may remarry. Marriage is usually among adults and the wife may be older than the husband.

The dead are buried. Among the *uppu* Koravas, if the deceased is unmarried, the body is wrapped in a yellow sheet and decked with flowers and if married in a white sheet, while the corpse of a widow is honoured with neither sheets nor flowers.

The household god of the Koravas, which is as a rule very rudely carved, may be a representation of Vishnu or Siva. Their patron deity is Subramanya, the son of Siva. In addition to these, they also worship *Kolapuriamman*, *Perumalswami* and other appropriate deities. Korava women indulge in telling fortunes. They use a winnowing fan and grains of rice in doing this and prophesy good or evil according to the number of grains found on the fan[1].

SCHEDULED CASTES.

Paraiyars.—The Paraiyars or as they are commonly called Pariahs some say, derive their name from *Parai* which means a drum, since certain sections of the Paraiyars act as drummers at marriages, funerals, festivals, etc. Others, however, question this derivation, remarking that only some of the Paraiyars, and not all act as drummers. The term Paraiyars is said to be not found in ancient Tamil literature ; instead the term used in those days is said to be *Pulayar* or *Eyinar*. In ancient times they are said to have held a very higher social status. They find employment as agricultural labourers, grave diggers, village watchmen, scavengers, etc.

They are divided into Tangalans, Vadakkatti Paraiyars, Kongu Paraiyars, Kizakkatti Paraiyars, Soliya (Chola) Paraiyar and Katti-Paraiyars. The Kongu Paraiyars comprise two sub-castes, *viz.*, Otta Valaiyal and Retta Valaiyal. The women folk of the former wear bangles of the chank shell on the left arm only, while those of the latter wear ordinary bangles on both arms. The females of Kongu Paraiyars are distinguished from others by wearing their upper cloth on the right hip. It is said that the Otta Paraiyars prohibit the re-marriage of widows. The Katti Paraiyars are so called on account of their hereditary occupation

[1] *Gazetteer of the Salem district*, 1918, Volume I, Part I, pages 196–198.

of iron smelting. The Paraiyars are served by Paraiyar washermen who *do not inter-marry with other Paraiyars and form a true sub-caste;* and the same appears to hold good of their barbers.

It is usual among them to give the father's name when distinguishing one person from another ; as for instance, Tamburan, son of Kannan. They also delight in giving nick-names such as *Nondi* (lame), *Kallan* (thief), *Kullan* (dwarf), etc. There are some occupational sub-division among them such as the barbers, the washermen, the play-actors, the priests and the scavengers and outside these sub-divisions any Paraiyar may marry any Paraiyar girl. They generally live in poor quarters away from other communities. They have priests of their own called *valluvars* and *few important individuals known as Panakkarars (monied men).* The *Panakarars* form a committee or council to decide ordinary quarrels and caste disputes, and exercise the rights of imposing fines, dissolving marriages, etc.

Their marriage ceremony is very simple. A part of the marriage ritual consists in setting up a pole of the *Odina Wodier* tree at the place appointed for the ceremony and afterwards planting it near the house and seeing if it will grow. The removal of the *tali* of a widow is effected in a curious manner. On the sixteenth day after the husband's death, another women stands behind the widow who stoops forward and unties the tali in such a way *that it falls into a vessel of milk placed below to* receive it. Adoption ceremonies are also odd. The adoptees feet are washed in turmeric-water by the adopter, who then drinks a little of the water. Adoption is accordingly known as '*Manjanir Kudikkiradu*' or the drinking of turmeric-water and the adopted son as the 'manjanir pillai' or the 'turmeric-water boy'. They generally bury their dead. They believe that after the milk ceremony, the spirit departs to a place of respite until it is reborn.

The Paraiyars are nominally Saivites or Vaishnavites but in reality are devil worshippers. The *devatas* whom they generally worship are called *Ammas* (mothers) or *village deities. Sometime the Ammas* are worshipped as virgins (*Kanniyamma*) or the seven virgins. Some stones representing the Seven Virgins are placed on a little platform under a margosa tree sheltered by a wattle hut or a small brick temple. This temple is called *Amman Koil.* More usually they worship in a similar temple one particular mother called *Grama Devata,* such as *Ellamma, Mungilamma, Pudariyattal* or *Pidariamma.* The goddesses whom they specially revere as titular deities are Gangammal and Mariyattal. The latter is considered the goddess of small-pox.

Festivals are held in her honour whenever cholera or small-pox makes its appearance.[1]

The Valluvars as has been already stated are the priests of Paraiyars and officiate as *purohits* at their marriages and other auspicious ceremonies. They are also famous as fortune tellers and exorcists. Although they are found in all the taluks, they are most numerous in Salem and Attur. They are divided into several sub-castes, such as Tiruvalluvar, Kaipidi Pukatti, Moramkatti. Some of them wear the sacred thread and adopt the title of "*Nayanar*". They include in their ranks both the Saivites and the Vaishnavites. The two classes, however intermarry and dine together. The Saivites wear the lingam and bury their dead in a sitting posture [2].

Chakkiliyars.—The Chakkiliyars are the leather workers of the Tamil districts. They appear to be immigrants from the Telugu or Kannada districts and a very large proportion of them speak Telugu or Kanarese. They are said to have no endogamous divisions within themselves, but they are divided into exogamous clans (kilais). The *avaram* plant, the bark of which is a tanning agent, is held in much veneration by them and the *tali* is tied to a branch of it as a preliminary to marriage. Their marriage ceremonies closely resemble those of Paraiyars. Their widows can remarry. Divorce can be obtained among them by the payment of a certain sum to the other in the presence of the local head of the caste. Nominally they are Saivites but are in reality devil worshippers. Their gods include *Aiyanar*, *Madurai Viran*, *Mariamman*, *Muneswara*, *Draupadi* and Gangamma. [3]

SOCIAL LIFE.

Dress and ornaments.—The dress and ornaments worn by the people of the District is almost the same as that of the rest of the State. The common dress of a Hindu male consists of a *dhoti* and a shirt or *jubba*. In the urban parts, pants, shorts, bush-coats and slack shirts are also worn by men now-a-days. With the spread of literacy and the impact of urban civilization on the villages, the use of these modes of dress by men in the rural parts is also not uncommon. The common attire of

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1 *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume VI, pages 77–139.

2 *Castes and Tribes of Southern India* by Edgar Thurston, 1909, Volume VII, pages 303–310.

Gazetteer of the Salem district, 1918, Volume I, Part I, pages 202–203.

3 *Idem*, Volume II, pages 2—7.

Idem, Volume I, Part I, pages 203–204.

a Hindu female consists of a *saree* and a blouse. In the rural parts, generally the length of the *saree* worn is about eight yards whereas in the urban areas it is about six yards. Working class women of the rural areas sometimes dress economically without going in for blouses. Children generally wear shirts and drawers. The Christians in the District, except the Anglo-Indians and the Europeans, generally dress like the Hindus. The few Europeans and the Anglo-Indians in the District adopt the western-style of dress. The common dress of a Muslim male in the District is a *lungi* and a shirt and of a Muslim female a *lungi*, a blouse and a white piece of cloth losely thrown over their shoulders. But Muslim men and women now-a-days dress like the Hindus and they may not be distinguished by their dress.

The traditional dress of the hill-tribes (Malaiyalis) of the District especially those on the Shevaroys consists of a turban and a brown *kambli* (blanket), which serves the purpose of an overcoat, a raincoat, and an umbrella.[1] But with the spread of literacy and the increasing contacts with the people of the plains many of the hill-tribes have adopted the dress style of the plainsmen. Among women, the *saree* is the common mode of dress.[2]

Cotton stuff is the material generally used by people of all communities for their dresses, especially by the poorer sections. The well-to-do however, go in for expensive materials like silk, woollen, etc. Materials like rayon and nylon have also recently entered the fields as fashionable dress materials for men and women.

Tattooing which was once common among some castes, is now fast disappearing. All Hindu women, except widows, wear *kumkum* on the forehead. The women in the District like ornaments as women anywhere else and those who can afford, wear a variety of ornaments like neck chains, pendants, girdles, bangles, ear-rings, nose-screws etc. made of gold and containing precious stones, etc. The poor people go in for similar cheaper jewellery made of silver or silver and gold and artificial stones. All women love flowers and adorn their hair with them.

FOOD.

The staple food of the people is rice. Ragi, Cholam, Cumbu and Horse-gram are sometimes consumed by the labouring classes. The majority of the population are non-vegetarians. Brahmins, Komattis,

[1] *Gazetteer of the Salem district*, 1918, Volume I, Part I, page 111.

[2] *Ibid.*

Saiva Vellalas and Lingayats are vegetarians. The Christians and the Muslims are generally non-vegetarians.

AMUSEMENTS AND FESTIVALS.

A variety of indigenous games are played by the children and the adults. *Kummi* and *Kolattam* are familiar everywhere. Boys amuse themselves with endless varieties of hop-skotch (*Jillu and pandi*), tip-cat (*kitti*), prisoner's base (*barikodu*), marbles (*goli*) and Kite-flying (*pattam*). Uchi-attam is a favourite four-a-side game in some parts. *Ainthamkal* is a forfeit game which consists in throwing up five stones into the air and catching them in various ways. *Pallankuzhi* is played on a board with two rows of little pits into which a certain number of seeds are dropped in succession. *Dayam* is played on diagrams of various patterns. One of the best known of these is *Pulikattam* and is played with 3 "tigers" and 15 "sheep". Of card games, *Kalvi Koduvu* is a curious adaptation of "Nap" and "out"—*attam* of Bezique.

For pastime in hot weather, when all agricultural operations have come to an end, the villagers take delight in dramatic performances which are held during nights in improvised theatres. They constitute mostly scenes from the *Ramayana*, the *Mahabaratha*, etc. Cock-fighting was once very popular in the Attur taluk where regular tournaments were held, each competing village being represented by several champions[1]. Cock-fighting is now prohibited though it may stealthily take place in some remote villages. Playing cards has become a common indoor game both in towns and villages, especially among businessmen and workers. Gambling is prohibited and cases of gambling in playing "cards" are detected by the police and due action is taken against the gamblers.

The educated people both men and women in towns assemble in the evenings at clubs and play tennis, badminton, table-tennis, ring-tennis, carroms, etc.

Festivals.—The Hindus have a number of festivals and feasts all the year around. The most important of these festivals which are common to almost all castes and sects, are the *New Years' Day*, the *Vinayaka Chathurthi*, the *Saraswathi* or *Ayudha Puja*, the *Deepavali* and the *Sankaranthi* or *Pongal*. The New Years' Day for Tamilians falls generally in the middle of April and for the Telugu and Kannadigas in the latter part of March. This is a day of feast for Hindus. *Vinayaka Chathurthi* falls in September and on that day most of the Hindus worship God *Vinayaka* by installing the clay images of the God in their houses.

[1] *The Salem district Directory*, 1955–56, page 92.

The *Saraswathi Puja*, another premier festival falls in October. It is dedicated to Saraswathi, the Goddess of learning. This festival is preceded by celebration for the previous 9 days when houses are decorated, new clothes worn and everything given a new look. On the final day, the Goddess Saraswathi is worshipped. She is the goddess of intellect. The student worships his books, the agriculturist his plough, the oil presser the *chekku*, the barber his razor and so on. The *Deepavali* which commemorates the destruction of the demon *Narakasura* by Sri Krishna falls in October or November. On the morning of the festival people have an oil bath, put on new clothes and have feasts. Children celebrate it with the added zest because they will be allowed to play with fire works and crackers. The *Sankaranthi* or *Pongal* falls on the first of the Tamil month Thai, i.e., about the middle of January. This is a harvest festival. The festival occurs after the harvests. The new rice is cooked with milk and sugar and offered to the Sun God, the giver of light and power. The day following this festival is called the *Mattu Pongal* or the festival of the cows and oxen. On this day, the animals are washed and adorned with flower garlands around their neck and paints on their horns. They are taken around to the sound of drums and tomtoms. Some people wear new clothes on Pongal day. *Sri Rama Navami*, the birth-day of Sri Rama which falls in the end of March or in the beginning of April is usually celebrated by all Vaishnavites. *Upakarnam* or *Avaniavittam* is observed in August or September. On this day, the sacred thread is renewed. *Sri Jayanthi* the birthday of Krishna which comes in the latter half of August is observed by all Vaishnavites. *Karthigai* which occurs in the Tamil month of *Karthigai* (November-December) and which is sacred to Siva is celebrated by many Tamilians by decorating the front of the houses with numerous tiny oil lamps. On this day, bon-fires are lighted in temples. *Vaikunta Ekadasi* which falls in December and which is sacred to all Vaishnavites, is observed by most classes of the people.

Apart from these religious festivals, there are also local festivals associated with temples. The most important among them are mentioned below.[1]

Month.	*Taluk.*	*Name of festival and place.*
(1)	(2)	(3)
January	Tiruchengode	*Taipoosam* festival, Kalipatti.
	Namakkal	*Taipoosam* festival, Kabilamalai.
	Hosur	*Sappalammon* festival, Timmasamudram.

[1] *The Salem district Directory*, page 20.

Month.	*Taluk.*	*Name of festival and place.*
(1)	(2)	(3)
February	Namakkal	Car festival, Sondamangalam.
	Hosur	Car festival, Mathagondapalli.
	Harur	Car festival, Tirtamalai.
		Sivarathiri festival, Solamarathupatti.
		Badrakaliamman festival, Macheri.
March	Tiruchengode	Sivankoil Car festival, Edappadi.
	Namakkal	Car festival, Namakkal.
	Hosur	Chudanathaswami Car festival, Hosur.
	Dharmapuri	Kaliamman festival, Adaman Kottah.
April	Omalur	Car festival, Nangavalli.
	Hosur	*Betroyaswami* Car festival, Donkanikota.
	Dharmapuri	*Kaliamman* festival, Indoor.
	Rasipuram	*Mariamman* festival, Pudupatti.
May—June ..	Tiruchengode	Car festival, Tiruchengode.
August	Tiruchengode	*Adi 18th*, Kumarapalaiyam.
	Harur	*Kanniamman* Jatrai festival, Irulapatti.
	Salem	*Kottai Mariamman* festival, Salem.
	Dharmapuri	*Adi perukkam* festival, Hogena-kal.
September—October.	Namakkal	*Purattasi* festival, Nainamalai.
November	Tiruchengode	*Sethumutti Seklandiamman* festival, Vaikuntam.

COMMUNAL LIFE, CLUBS, ETC.

In recent years the game of cricket has captivated many young men of the District. In fact, it is now played in almost all towns with great zeal. There are two important Cricket Clubs in the District, *viz.* The Salem Cricket Club and the United Gymkhana. The former was inaugurated in 1945 by Dr. P. Subbarayan, who was then the President of the Board of Control for Cricket in India. The latter was started on 1946. The two institutions have trained and ushered many youngsters to the forefront. Apart from these, there are other clubs like the Venkatesapuram Club, the Sourashtra Cricket Club and the Mettur Chemical Cricket Club.[1]

[1] *The Salem district Directory*, 1955–56, page 92.

Due to the availability of good transport facilities in the District, the people in the urban areas, seek a change for rest and recreation and visit places of religious importance and of tourist interest. There are about a dozen tourist agencies, who ply special buses to places like Palni, Kanyakumari, Ooty, Kodaikanal, Tiruchendur, Mysore, Bangalore, Sathanur Dam, Hogena-kal falls, Krishnagiri Project, Kundah Project, Tiruvannamalai, Gingee, etc. During the year 1961, the special buses made 131 trips and carried over 6,000 people.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

The total geographical area of the District may be classified as follows[1] :—

Heads of classifications.	*Area (in acres).*	*Percentage to the total area.*
(1)	(2)	(3)
Forests	9,28,652	20·6
Barren and unculturable land (like mountains) ..	4,93,517	10·9
Land put to non-agricultural uses (lands occupied by buildings, roads, railways, etc., or under water like rivers and canals).	2,31,625	5·1
Culturable waste	2,51,689	5·6
Permanent pastures and other grazing lands ..	1,28,467	2·8
Land under miscellaneous tree crops and groves not included in the net area sown.	85,991	1·9
Current fallows	2,10,111	4·7
Other fallow lands	2,28,917	5·1
Net area sown with crops	19,53,751	43·3
Total geographical area	45,12,723	100·0

Salem district occupies about 14 per cent of the total geographical area of the Madras State. About 43 per cent of the total area of the District is under crops. Barren and culturable land and land put to other uses account for about 16 per cent of the total area. Nearly one fifth (20·6 per cent) of the District is covered by forests and about 5·6 per cent of the total area is culturable waste. The corresponding percentages for the entire State as a whole are, 45·0, 17·4, 13·8 and 6·0 per cent respectively.

Forests.—The area under forests in the District is 9,28,852 acres. They are distributed in almost all the taluks of the District. These forests contain deciduous species with thorny under-growth. Sandal-tree and bamboo also occur in abundance. In 1956–57, the forests brought in a net revenue of Rs. 23,71,206. Nearly 86 per cent of the income (Rs. 20,48,846)

[1]Season and Crop Report of the Madras State for the Agricultural year 1956–57 (Fasli 1366), 1958, Table II, page 29.

was obtained by the sale of sandal-wood during the period. The forests are generally worked for supply of timber, fuel, bamboos, grazing and minor forest produce in accordance with the prescription of the working plans for systematic forestry. Where there were no working plans, as in the case of ex-Panchayat forests, which had been taken under the control of the Forest Department, the forests were worked consistent with Silvicultural principles.

The forests in the taluks of Hosur, Harur, Dharmapuri, Omalur and Salem are well sheltered and are suitable for the growth of timber and coffee plantations. The Shevaroys and Chetteris contain a very valuable crop of sandal-wood. The Pachaimalais and Kollimalais contain valuable timber and sandal wood trees.

Culturable waste.—The total area of culturable waste in this district is 2,51,689 acres. This area mainly remained the same for many years except for some reclamation and better usage during the "Grow More Food Campaign" of 1942 and subsequent years. Suitable areas of the Cauvery *Padugais* (lands near the river) in the Salem district which were under the control of the Forest Department were leased for a specified period for the cultivation of food crops with the concurrence of the Chief Conservator of Forests and the Executive Engineer.[1]

Soil Conservation and Land Reclamation.—Soil erosion is a menace to every nation in this world. It has been estimated that nature takes 300 to 1,000 years to build a single inch of top soil which may be lost by erosion during the course of a year's rainfall. The problem of soil erosion is very old and goes back to the days when man started to produce crops by clean cultivation on slopy land on which rain fell in heavy showers. Erosion is the movement and the subsequent washing away of soil material by water or wind, from unprotected land, i.e., land exposed to rain and wind. By removing the vegetation, i.e., nature's covering protection over the soil, rain drops beat the soil into suspension and the pores are clogged with fine material, thus diminishing the rate of absorption of rain water. This results in the run off of the surplus water carrying the soil along with it as muddy water, bringing about the loss of the valuable fertile soil and plant nutrients.

The prevention and protection of crop lands from erosion are therefore very important to maintain soil fertility. The Agricultural Department has recognised the damage from soil erosion and have

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[1] Grow More Food: Summary of Measures taken and Concessions given by the Government, 1943, page 8.

alerted farmers to the need to adopt soil conservation measures such as bunding, terracing, gully plugging, strip cropping, etc. Subsidies and other financial assistance have been extended in special areas. There is an Assistant Agricultural Engineer at Salem who is in charge of the soil conservation works in the Salem district. Two blocks one in Sankari and another at Rasipuram taluk have been taken up for execution.

Three land colonisation societies for the reclamation of areas classified as cultivable waste have been started by the Co-operative Department. They are the Uthamalai Oddepatti Land Colonisation Co-operative Society, the Mohanurpatti Land Colonisation Co-operative Society and Kanavaipudur Land Colonisation Co-operative Society.[1]

It was found from a State-wide survey conducted in 1917 that isolated alkaline patches of land are present in most parts of the State. Alkaline lands have always been a problem for the agriculturist who tries to bring them into cultivation. The ryots adopt traditional practices and apply bulky organic manures like green leaf manure and farm yard manure[2] in order to reclaim alkaline lands.

The cultivated area.—The net area sown is 19,53,751 acres. The lands under miscellaneous other crops such as groves and gardens account for 85,994 acres and are not included under net area sown. The current fallows are 2,10,111 acres.

The soil.—The soils of the District are classified as (1) exceptionally or permanently improved (2) clay or regar (3) mixed or loamy regar (4) Sandy regar (5) mixed or loamy red ferruginous clay and (6) red ferruginous sand or gravel. Black alluvial clay soil occur in the south of Baramahal and Talaghat. The best known places for the existence of this soil are (1), near Dharmapuri and Adamankottai in Dharmapuri taluk (2) east of the Vattamalai around Kadathur (3) in the Vaniyar valley (4) the Kottaipatti valley between the Tirthamalais and the Kalrayans in Harur taluk. There are large extents of black soil in Namakkal, Omalur, Tiruchengode, Salem and Rasipuram taluks. The black soil occurring further east is not pure, being more clay or more sandy than the usual black from cotton soil. In and about the town of Attur, the soil is almost black from alluvial deposits, but the subsoil is red. Valuable dry farming and garden farming are carried on in the black soils.

[1]The details of the working of these societies will be found under the Section *Co-operation and Agriculture* on page 214.

[2] *Memoirs of the Department of Agriculture*, Madras, Government of Madras, 1954, pages 755–756.

The red and sandy soils are of a superior quality resembling the higher grades of red, sandy loams. In the Talaghat section, red soils (loamy and sandy) predominates. In Hosur taluk, the soil consists of red and sandy loam and is generally undulating giving facilities for the construction and supply of numerous rain-fed tanks. There are also considerable stretches of good loams in parts of Dharmapuri and Krishnagiri taluks, but these and the Harur taluk consist mostly of poor soils. The lowest grades of soil hold less moisture and are often broken up by the propinquity of rock to the surface, which throws difficulties in the way of ploughing.

Saltpetre and salts of soda are traceable in the wet lands of Krishnagiri taluk. The best and the most productive soils are found in the cultivated regions of Hosur, Dharmapuri, Omalur taluks and in the river-fed wet lands of Namakkal taluk.

Rainfall and agricultural seasons.—The mountainous character of the District causes sharp variations in the rainfall of different localities. The northern plateau consisting of Hosur taluk and a part of the Krishnagiri taluk depends on the south-west monsoon, while the rest of the District depends mostly on the north-east monsoon. Around Salem town the rainfall is very irregular and uncertain.

The average annual rainfall of the District is 33.19 inches. The Hosur taluk in the north gets 33·52 inches ; the Baramahal (consisting of Dharmapuri, Krishnagiri and Harur taluks) 25·75 inches ; the Talaghat (consisting of Salem, Omalur Rasipuram and Attur taluks) 36·90 inches mainly from north-east monsoon ; and the tract consisting of Tiruchengode and Namakkal taluks 31·61 inches. The Shevaroy hills on the average receive 63·24 inches of rainfall per year. The southern slopes receive the bulk of the rainfall during south-west monsoon while the northern slopes receive their main rainfall (about 10 to 12 inches) from the north-east monsoon.

There is a particular unevenness in the distribution of rainfall in the year around. There is little rainfall in the first four months of the year. Thunder storms and rains sometimes occur in Salem in May and June. Though rainfall is irregular in May and June, August and September are the rainiest months in Salem. The tanks generally receive their freshes during this period. The south-west monsoon causes about 14 to 16

inches of rainfall. The taluks of Tiruchengode and Namakkal receive only 12 inches of rain during this period. However, they receive 13 inches of rainfall from north-east monsoon, while the rest of the District gets 9 inches. Most of the rainfall during the north-east monsoon is received in October. Rainfall is uncertain in November and December is a dry month.

Dry cultivation, on which the bulk of the population depends for food, begins with the showers of April and May. The summer rains are helpful for dry crops. The first crop matures with the rains of July and August. The second crop, generally, cholam, irrigated ragi, pulses and horse-gram is sown as soon as the first crop matures. In the Hosur taluk, where the two seasons are merged into one, the soil is prepared with early showers, though sowings of ragi are deferred till the end of July or the beginning of August. The crops mature just by the outbreak of the north-east monsoon.

Failure of the north-east monsoon will generally affect the second crop all over Salem, Hosur and Baramahal are more susceptible to drought than Talaghat. The Tiruchengode and Omalur taluks in the Talaghat region are always the first to suffer during the seasons of droughts than other taluks.

The area under principal crops.—The area under food crops (cereals and pulses) in the District in 1956—57 was 17,61,987 acres, registering an increase of 1,12,797 acres above the normal in the preceding five years. The percentage of area under food crops to the total area sown in 1956-57 was 82·1 per cent.

Paddy occupies a smaller area compared to other cereals like cholam, cumbu and ragi. Salem district along with Coimbatore forms a single block of cotton growing region of the State in the north, while Madurai, Ramanathapuram and Tirunelveli districts form the largest cotton growing tract in the south. It has about, 2,18,000 acres under groundnut almost on equal footing with the districts of South Arcot, North Arcot and Coimbatore. Coffee plantations covers about 10,000 acres, next only in acreage and importance to the Nilgiris district. Generally speaking, dry crops are more important in the District than wet and irrigated crops. Ragi is the principal crop, followed by cholam and timber in the order of importance.

The following table shows the area under the principal crops in the District in 1956—57 compared with the normal area (the average of the five years ended 1955—56)[1] :—

Crops.	AREA IN ACRES.	
	Area in 1956—57	Normal area.
(1)	(2)	(3)
Paddy	2,48,943	216,370
Wheat	546	590
Cholam	3,29,840	293,720
Cumbu	2,49,752	262,100
Maize	1,615	1,240
Ragi	3,33,543	295,620
Pulses	3,10,296	297,230
Betelnuts	1,121	980
Cardamoms	67	100
Chillies	9,630	10,090
Sugarcane	14,905	13,320
Fresh fruits	23,544	9,060
Vegetables	12,241	16,020
Cotton	93,268	37,830
Groundnut	2,18,881	2,35,880
Total edible oil-seeds other than groundnut.	43,447	74,300
Total non-edible oil seeds	18,070	18,280
Coffee	10,752	10,820
Fodder crops	9,651	7,320

Agricultural practices.—The methods of cultivation of the different types of lands dry, garden or wet are almost the same as those practised in other parts of the Southern India. Most of the arable lands in the District is dry. Manuring is done before ploughing and sowing or transplantation as the case may be. The farmers generally use wooden ploughs. The Agricultural Department has made an attempt to popularise the efficient iron mould-board ploughs but much of progress has

[1] *Source* : Season and Crop Report, op.cit, Tables IV-A and IV-B, pages 32–39.

not been achieved so far. In Hosur taluk, however, the use of iron plough has made steady progress.

Manures.—The manure used locally consists of cattle-dung, house-sweeping leaves and twigs, tank silt, cattle and sheep penning. The wet lands are generally treated with green leaves got either from the fields themselves or from the adjoining reseives or unreserves. "*Daincha*" is generally grown in wet lands of Attur taluk for purpose of green manure. *Sunhemp*, a fibre crop, is almost used as green manure in Rasipuram taluk. *Indigo* is also grown for purposes of green manureing in Attur, Rasipuram and Namakkal taluks. It is also a common practice in Attur taluk to plant gold mohur plants in waste lands and cut its rich foliage every season, for manuring wet lands. In recent years, the use of groundnut cakes and chemical fertilizers has become increasingly popular with the ryots. In the wet lands on the borders of the river Cauvery, chemical manures are extensively used in plantain gardens and sugarcane tracts.

The rural and urban compost is largely used in all parts of the District. In the rural parts, the Gramsevaks advise the ryots on the formation of compost pits wherein all the sweeping of the cattlesheds and dried leaves are stored and allowed to decompose. The Village Panchayats, Major Panchayats and Municipalities have been asked to conserve the sweepings and refuse of the area and they are sold to bonafide ryots. In a particular year, the Salem Municipality derived an income of about Rs. 56,000 and the Rasipuram Municipality about Rs. 4,000 from these sales.

Seeds.—The ryots generally reserve a portion of their good crops for seed purposes. In the case of cotton, the cultivators get their seed supply from the local bazaar. In the case of new crops like new varieties of paddy introduced in recent years, sugar-cane, ragi, etc., they depend on the Agricultural Department for the supply of improved seeds. The local varieties of paddy are generally being replaced by the improved variety, G.E.B. 24, which is also substituted for Nellore rice. The variety No. Co. 2 is substituted by samba crop and variety No. Co. 3 is in general demand throughout the year. The quality of rice grown is medium-fine and the duration is short. Newer strains of cotton, (Co. 3 Combodia), and Ragi (EC. 593) practically cover the entire area under those crops. Sugar-cane variety No. Co. 419 has dominated all other varieties of cane such as Fiji B and Co. 213 which were popular 20 years back.

The Agricultural Department has recently introduced newer varieties of potatoes, e.g. Great Scot and Royal Kidney. It has also revived the

grape vine cultivation in Krishnagiri which declined due to faulty irrigation and bad seeds. The Department has demonstrated better methods of irrigation, manuring and spraying, the adoption of which have improved the profits in that industry.

Harvesting.—The harvesting of the produce is generally done with the aid of sickles which are generally serrated. In the case of tall crops like Cholam and Cumbu with stiff straw, the ear heads are first reaped and then the straw. The Agricultural Department with the help of farmers' co-operative societies has popularised improved methods of harvesting and after-treatment of crops like plantain, sugarcane, tobacco and betel-leaves. The question of the proper time for harvest, the after-treatment of produce, etc., also studied by the Department and guidance for the general improvement given through the agency of co-operative societies for farming and marketing of produce.

THE PRINCIPAL CROPS.

Paddy.—Paddy is generally grown in the wet lands of the District, mostly by the side of rivers and channels and under tanks. As supplies of water from tanks are very uncertain, most of the farmers who are enterprising, supplement the tank irrigation with water from wells, sometimes constructed in the bed of the rivers. Salem taluk has the largest area under paddy. Attur comes next. It is also cultivated in the taluks of Namakkal, Dharmapuri, Krishnagiri, Tiruchengode, Hosur, and Omalur. There is also some area under irrigated paddy in Kollimalais. There are three seasons for the wet cultivation of paddy, namely the *Kalavadi* or the right season from the middle of May to the end of July, the middle season from the beginning of August to the end of the first half of October, and hot weather from the middle of November to the middle of February.

The short term paddy is called *Kar* (which matures in four months) or *Kuruvai* (maturing in three months) and the long term paddy is called *Samba*, which matures from 5 to 8 months. The *Kar* or *Kuruvai* is usually the earlier crop (April to June) and the *Samba*, the middle season crop. In the northern Baramahal, the *Kar* crops are distinguished as *Mukkar* and *Pikkar* and in Talaghat the hot weather *Kar* is known as *Masi-kar*. The *Pikkar* and *Masi-kar* are sown in December-January. The *Kuruvai-kar* is generally sown a month earlier to *Kar* crops and they mature more rapidly.

Under best irrigation conditions two crops are raised in a year. Two crops can normally be raised on two fifth of the area under paddy in

normal years under favourable circumstances. This is possible in some of the lands under the best irrigation sources of Namakkal, Attur, Tiruchengode and Salem taluks. Wet lands under the Swetanadi in the Attur taluk ordinarily bear five crops in two seasons in two years, the rotation being judiciously selected.

Paddy as a dry crop is also grown in limited extents in all the taluks. Two varieties of 6 or 7 months duration *Pedda-ba iravaddu* and *Nallavadlu*, are grown in Hosur taluk in April and May; the former is grown on black sandy soil and the latter is a purely rain-fed crop. Dry paddy which matures in four months is also grown on the Shevaroys and the Kollimalais. In the Attur taluk, paddy is sown in the saline soils in July-August and it requires eight months to mature.

The normal area under paddy in the District is 2,16,370 acres. In recent years there has been an increase in the area under paddy in most of the districts. In 1956—57 under paddy crop was 2,48,943 acres in the Salem district recording a marked increase of 32,573 acres over the normal.

Cholam.—Cholam is an important crop in the Talaghat. It is cultivated in Tiruchengode, Attur, Harur, and other taluks. In Omalur and other taluks, it is sown as a second crop in December–January on irrigated lands as an alternate crop for Cumbu. The important varieties of Cholam of the District are: *Peria Manjal, Sen Cholam, Talaivirichan Cholam*, etc. The area under " Peria manjal cholam " is steadily increasing. This variety of cholam is both used as gram and as fodder. The area under cholam in 1956–57 was 3,29,840 acres while the normal acreage was over 2,93,720.

Cumbu (*Cajra*).—Cumbu is a dry crop. It is generally grown on the un-irrigated lands mixed with other crops like gingelly or cotton. The area under this crop in 1956—57 was 2,49,752 acres. Cumbu is sown in July in the fields irrigated by baling out water and is reaped in November. It is followed by irrigated Cholam in December.

Ragi.—Ragi is the most important crop in Hosur taluk; it covers the major extent of land in Tali firka ; it is harvested four or five months after sowing round about November-December. It is also extensively grown is Baramahal and Talaghat. A special variety of Ragi, E.C. 593 covers the whole of the millet producing areas of Hosur, Krishnagiri, Dharmapuri, Southern Harur and Attur taluks. In 1956–57, the acreage under ragi was 3,33,543 compared with the normal acreage of 2,95,620 acres.

Samai, *Varagu* and *Tenai* (*Korra*).—These crops are cultivated on poor soils which would otherwise be left waste. The respective areas under these crops during 1956–57 were 1,91,856, 73,000 and 15,225 acres.

Wheat.—Wheat is cultivated as a dry crop on the Shevaroys and Kollimalais. It is also grown in some areas in the plains under well-irrigation. About 546 acres were under wheat cultivation during 1956–57.

Pulses.—The area under pulses of which horse-gram is the most important is large in Hosur and Harur taluks because of the poor soil and lack of irrigation facilities. The area under horse-gram in these two taluks account for about a fifth of the area under this crop in Baramahal, Talaghat and Omalur areas. Horse-gram is also cultivated in some regions of Salem and Attur taluks.

Red-gram is grown in large areas in Krishnagiri taluk where it is cultivated as a mixed crop along with ragi. In Hosur taluk it is mixed with gingelly. It is an eight month crop.

Black-gram is grown in Harur and Omalur taluks, green-gram in Krishnagiri and Dharmapuri and Bengal-gram in Omalur and Krishnagiri. Bengal-gram is often grown when water supply is insufficient, and as a catch crop on wet land in black soils. It is sometimes mixed with onions and coriander. *Mochai* and *avarai* (varieties of beans) are also grown as valuable catch crops on the Shevaroys and Kollimalais.

Condiments and Spices.—Krishnagiri, Namakkal and Salem taluks have large areas under condiments and spices. Chillies are grown all over the District and particularly in Attur taluk. Coriander, a crop suitable for black soil is scattered over Harur, Dharmapuri and Attur taluks. It is grown with gingelly and a mixed crop. Mustard, Cummin (*siragam*) and fenugreek (*vendayam*) are often mixed with other crops and the climate of Kollimalais is peculiarly suited to the growth of mustard, a three month crop. Onions and garlic are also grown in a small way in Salem taluk. There were 9,630 acres under chillies, 5,056 under coriander, and 1,969 acres under tamarind, in 1956–57. Krishnagiri is an important centre for tamarind in the Salem district.

Cotton.—Cotton is the chief commercial crop and it is grown on a large scale in the black soil in Namakkal, Omalur, Tiruchengode, Salem and Rasipuram taluks. In Attur taluk also some cotton is grown. A newer strain of cotton Co. 3 has been popular. Cambodia cotton which is a high yielding and a shorter duration crop is also popular among the ryots.

Oil seeds.—Gingelly is an important commercial crop of Hosur, Dharmapuri, Tiruchengode and Krishnagiri. Castor is grown chiefly in Harur, Hosur and Omalur taluks and also largely as a by-crop in fields of ragi and cumbu in the Tiruchengode taluk. In 1956–57, 29,737 acres were under gingelly.

The cultivation of groundnuts has made remarkable progress and it has appropriated some of the areas under cotton. It flourishes on red soils. It is sown mostly in the unirrigated regions during October–November. It is grown in all taluks except Shevaroys. Groundnut strains A.H. 25 and A.H. 32 have spread all over the District.

Tobacco.—The area under tobacco is fairly large in Attur, Omalur, Tiruchengode and Harur taluks. The chief centre for tobacco cultivation is Temmampatti firka of Attur taluk. It is grown on light (but not sand) soils, preferably with lime and salts. Black tobacco is cultivated on dry lands with well-irrigation. It is usually grown as a second crop in succession to cumbu and ragi and thrives on brackish water. Rain-fed tobacco, which gives smaller returns, is considered superior in quality. In 1956–57, 1,760 acres were under tobacco.

Coffee.— Coffee plantation was first begun on the Shevaroys in 1820. There are now large coffee estates which give a fairly good out-turn. Coffee plants are also found in small patches on the Kollimalais. The plantation on the Shevaroys covers the entire area of 150 square miles with about 11,000 acres of Arabia Coffee, at a height from 4,000 feet to 4,800 feet, yielding about 2,000 tons per yard. It consists of 952 estates of which 813 estates have an extent of less than 5 acres each; 27 estates between 5 and 10 acres each ; 45 estates between 10 and 25 acres each ; and 67 estates above 25 acres each. There is only one crop a year and the picking is done usually between November and February. During the non-picking season, *viz.*, between March and October, the important items of work attended to are weeding, spraying, manuring and regulating shade. Weeding is done by women workers, whereas shade lopping is done by men workers. Spraying and manuring are done both by men and women workers. In 1961, a Coffee Demonstration Farm at Yercaud was opened by the Coffee Board in order to help the local planters to understand the latest methods of coffee cultivation, fertilizer application and plant protection. The work of the Farm is supervised by a Liasion Officer appointed by the Coffee Board.

Coffee processing and curing is an important industry. These have been dealt with in detail in Chapter V—Industries.

Mulberry.—Mulberry cultivation in Salem district comprises an area of 1,820 acres. These have been dealt with in detail in Chapter V on Industries.

Coconut palms.—Belts of coconut palms stretch across Baramahal and Talaghat. Rich topes of coconut palms exist in Krishnagiri, Omalur and Hosur taluks and on the banks of the Cauvery channel in Namakkal taluk. They are also found among arecanut palms in Hosur taluk mainly at Denkanikota and Tali firkas.

Pastures.—Hosur taluk has a mild climate which favours the growth of pastures. Cattle breeding is carried on as a special industry in these pasture lands. The chief varieties of cattle breed in these areas are the Mysore, the Alambadi or Dharmapuri and Tiruchengode breeds. The forest tracts adjoining the Cauvery in Hosur and Dharmapuri taluks support a thriving cattle breeding industry.

Fruits and Vegetables.—The cool heights of the hills and the monsoon rains have favoured the growth of fruits in the Shevaroys. These regions are noted for oranges, pears and plantain fruits. Lemons, apples, plums, peaches, pine-apples and straw-berries are also grown. Kollimalai have extensive fruit gardens, where plantain, guava, and lemons are also grown. Plantains are grown in Hosur, Omalur and other taluks. At Mecheri (Omalur taluk) a special rain-fed variety of plantain is grown. Jack fruits are supplied from Kolli hills.

Salem is famous for graft mangoes. Special varieties of mango saplings are popularised by a large number of mango topes and nurseries in Salem. Kaveripatnam is an important centre for mangoes. Grapes are grown at Krishnagiri, but they are at present entirely diseased due to faulty methods of irrigation. The fruit research stations at Kodur, Kallar and Burliar supplied the Salem fruit growers with better varieties of mangoes and guavas.

Some of the popular varieties of mangoes grown are *Gundu*, *Nadu-Salai*, *Kudadad* and *Malgova*. At Kaveripatnam good varieties of mango grafts are imported from Chittoor, Bangalore and Salem. Mangoes flower in January-February and fruits are collected in April-May.

In Salem mangoes are grafted by a special process called inarching. An ordinary mango shrub of two years' growth is taken. The top is cut off and the stem pared to half its thickness to a distance of 3" or 4" from the top. An incision of similar size and shape is then made in the stem of a suitable shoot in the parent tree and the two are bound tightly

together with a piece of waxed cloth, which is afterwards covered with a mixture of cowdung and earth.

Slightly different methods are adopted for inarching Guava, Orange, Lime and Pomegranate. In these cases, the stock is pared on both sides and spliced into a longitudinal upward incision (technically known as a "cleft") in the parent shoots.

Mango grafts flourish on the Shevaroys up to a height of 2,500 feet. Above this height, fruit-flys destroy the fruits by burrowing in the soft tissues and rendering them valueless.

Irrigation.—The Salem district occupies a prominent place among the dry districts of the Madras State. Most of the arable lands in the District are dry and the crops are mainly rain-fed. The tracts generally receive poor rainfall from the south-west and north-east monsoons which are noted for their fickleness.

The main sources of irrigation in the District are canals from the three river systems, the *Ponnaiyar*, the *Vellar* and the *Cauvery*, tanks and wells. Among the districts of the State, the proportion of the net area irrigated to the net area sown is the lowest in the Salem district. It was 18 per cent in 1956–57. Wells are the chief sources of irrigation in the District. In 1956–57, 54·2 per cent of the net area irrigated was under well irrigation. The District is also well served by a system of irrigation by tanks. About 1·66 lakhs acres of land depend on tank irrigation.

THE RIVER SYSTEMS AND THE MAJOR HEADWORKS.

I. PENNAR SYSTEM.

The *Pennar* and its tributaries drain the northern and eastern portion of the Hosur taluk, the Krishnagiri taluk, the northern portion of the Dharmapuri taluk and the Harur taluk. The *Pennar* and its tributaries, the *Vanniyar* and *Pambar* are perennial rivers, though the supply is scanty in the dry season. The river and its tributaries irrigated 25,652 acres in the District.

The Ponnaiyar or Pennar or Pennaiyar.—The *Ponnaiyar*, called the Southern Pinakini (*Pinaka* means Siva's bow) rises on the south-eastern slopes of the Channakesava Hills, north-west of Nandidurg in Mysore State. It flows southwards for the most part of its course in Mysore. After traversing the Devanachalli and Hoskote taluks and crossing the Madras-Bangalore line near Kudgoda Railway Station about 12 miles to the east of Bangalore, it turns slightly to the east and makes its way through the hills and enters the Hosur taluk in a south-easterly direction, three miles north-west of Bagalur.

A little below Bagalur, the river takes a sharp turn and flows in a southern direction and receives the tributary known locally as the *Chinnar* on its right. Two miles lower down, it crosses the Hosur-Krishnagiri road and takes again a south-easterly course. A mile below this road and about a mile to the west of Aliyalam, there is the *Aliyalam Anicut*, the first anicut in this State. It again takes sharp turn to the east near Airavapalli and enters the Krishnagiri taluk.

In its course through this taluk it is joined at the left by the Chinnar near Bikkana Palli village and at about a mile lower down, it is joined by the *Markanda-Nadi* on the left near Omalagatte, about five miles north-east of Krishnagiri. Below this village, the river again takes a sharp turn to the south-east. It flows in an irregular course till the Krishnagiri-Dharmapuri road crosses it near Kaveripatnam. Its course is then more uniform. Four miles below this crossing, there is the second anicut, the *Nedungal anicut*, which feeds the Barur tank system in the south-western corner of the taluk. The river then crosses the Dharmapuri-Tiruppattur road near Irumattu and flows along the boundary between the Krishnagiri and Harur taluks.

It then receives the Kambayanallur on the right, crosses the Jalarpet-Salem line to the north of Doddampatti Railway Station. It then runs in an easterly direction through Hanumanthunathan and takes a number of hair-pin bends, to the north of the Tirthamalai hills. At the first bend, it is joined by the *Pambar* on the left. It then turns southwards, and two miles below it , receives the *Vanniyar* on the right. It then winds its way through deep ravines and narrow gorges to the north of the hills, receives on the left stream from the Hottaipatti valley, turns south-eastwards and winds its way to east of the Tirthamalai hills. There are a number of rapid falls in this part of its course. It then runs for six miles along boundary of Harur and Chengam taluk of the North Arcot district, receiving the *Bodamalai Ar* and the *Kovil Ar* on the right, and *MatturAr* on the left, besides the drainages of several other minor torrents.

It forces its way through the Chengam gap between the Tirthamalais and the Tavadi hills, and enters the Chengam taluk at the extreme west of the Ponnaiyar Reserve forest to the south of Puliampatti. It traverses the forest in a north-east direction till it reaches a spot, a mile to the north-west of Chinnapadi hills and about 5 miles west of Sathanur and then takes a sudden turn to the south. The site of the Sathanur Reservoir is selected a mile below this point. Below this point, the river turns to its usual south-easterly course and crosses by a causeway, the Tiruvannamalai-Tanippadi road near *Olagulapadi* ; it receives the

Pambanar on the right and the *Aliyar Ar* on the left, and flows, for four miles along the boundary between Chengam and Kallakurichi taluks, and then that of Kallakurichi and Tirukkoyilur.

It then enters the Kallakurichi taluk of the South Arcot district at Porasapattu and receives on the left in the Tirukkoyilur taluk the *Turinja Ar* which flows from the Tiruvannamalai taluk. Close to this confluence and about 18 miles after it enters the District, is the third anicut, the *Tirukkoyilur Anicut,* the only anicut of any importance across the river. Below this anicut, the river splits into two branches. which join lower down near Cuddalore. It finally falls into the Bay of Bengal after a course of 260 miles---53 miles in Mysore and 110 miles in Salem, 21 miles in North Arcot and 76 miles in South Arcot.

The river passes through wooded country and deep ravines and gorges for the major part of its course. There is practically no flow in the river except during the monsoon seasons when it receives floods for short duration. immediately after which the flow dwindles down to a trickle. Its bed is generally too deep and rugged to admit of irrigation till it reaches the Harur taluk ; and it is still a violent and rapid stream in this taluk.

The ayacut irrigated under the *Aliyalam anicut* is 280 acres and that under the *Nedungal Anicut* is 4,500 acres. Nineteen open-head channels between the anicut and the next irrigate 4,631 acres. The Tirukkoyilur Anicut irrigates 22,012 acres. Open-head channels below irrigate 37,225 acres. The total extent of irrigation under these channels is 68,586 acres.

Spring channels in its sandy bed which used to afford abundant direct irrigation and supply tanks have since failed ; and the lands irrigated under them to the south Kaveripatnam in the Krishnagiri taluk are no longer the richest in the District.

Krishnagiri Reservoir Project.—The idea of forming a reservoir on the Ponnaiyar to benefit areas in Krishnagiri originated from Mr. Thomas, the Collector of Salem during 1875. His proposal was for a reservoir to benefit 30,000 acres. After investigation, plans and estimates were prepared for a reservoir of 6.000 m.c. ft. capacity to benefit 15,000 acres. But in view of the unreliable nature of the data of the river discharge and want of finance, the scheme was then abandoned. The local residents refer to the project even today as "Thomas Project".

In 1947 interest on this project revived consequent on the general drive to augment food supplies in the State. Detailed investigation was started in 1948 and completed in 1949. It was proposed to impound the

surplus waters of *Ponnaiyar* after the Nedungal anicut. The Project was first opened on 10th November 1957.

The Krishnagiri Reservoir as now constructed consists of a storage reservoir of 2,410 m.c. ft. across the river at about two miles west of mile 163/4 of the Madras—Cálicut Trunk Road in the village limits of Periamuthur of Krishnagiri taluk and about 6½ miles from Krishnagiri. The nearest railway station for the dam site is Tiruppattur in North Arcot district 27 miles away on Jalarpet-Salem section. The dam is constructed at a point where the *Ponnaiyar* river valley is narrowed to a width of half a mile by the two hills present there. By the construction of this dam, though no appreciable amount of wet land was submerged, four villages were affected by the submersion.

The actual length of the dam is 3,250 feet, 2,339 feet being earth and 911 feet being masonry construction. In the masonry portion, there is a spillway comprising of eight vents of 40 feet span. The storage capacity of the tank is now fixed at 2,410 m c. ft. which is reduced from the original planned size with a view to save the important village " Gangileri " from submersion.

Two canals take off from the reservoir, direct one from each-flank. The left side canal which is 11½ miles long will irrigate an extent of about 4,546 acres and the right side canal which is 8½ miles, an *ayacut* of 4,470 acres, in Krishnagiri taluk. Of the total *ayacut* of 9,000 acres, 5.240 acres will be new and 3,760 acres existing wet to which supply will be assured. The total cost of the project is Rs. 1·84 crores. The project is expected to confer lasting benefits to the backward taluk of Krishnagiri.

The surplus waters of *Ponnaiyar* after meeting the requirement of *Tirukkoyilur anicut* and lower down irrigation requirements is further dammed at *Sathanur* in North Arcot District. The river waters are used further to irrigate lands in Tiruvannamalai, and Chengam taluks of North Arcot district and Tirukkoyilur taluk of South Arcot district.

The Barur Tank Project (Krishnagiri taluk).—This project was first conceived during the great famine of 1877. It was taken up in 1887–88 and completed in 1891 at a cost of about four lakhs of rupees.

The *Ponnaiyar* was dammed at Nedungal by an anicut 912 feet long. A channel, (7 miles 1 furlong, 180 ft.) takes off from a head sluice in the left flank, and 18 sluices take off from this channel on the right for direct irrigation. It feeds three small tanks, the Maruderi, Velangamudi and Barur small tank, formerly fed by river channels, and is taken to the

Barur Great Tank which lies at the head of a shallow valley and is bounded by low ridges on the east and west and has a water spread of 688 acres. This tank was enlarged. Two main channels which follow the contours of these ridges were excavated to irrigate the intervening lands. The west main channel is 2 miles 4 furlong 20 feet long and has one branch channel. The east main channel is 10 miles 7 furlongs long and feeds three branch channels; the drainage of its tail-end lands flows through the mitta tanks of Anandur, Tiruvanapatti and Agraharam. The channels increase the supplies to ten other tanks also.

The Agraharam Channel takes off from a head sluice of the *Nedungal Anicut* ; it irrigates lands in villages to the south and terminates in the Devarashalli Tank. The total ayacut under the channel is 300·50 acres and under the tank 99·49 acres.

The completion of the Barur Project was not followed by rapid extension of cultivation as was expected. It had been proposed to irrigate, 6,887 acres out of the commandable area of 11,251 acres, including 1,457 acres already irrigated under the tanks. It was found in 1918 that, as the capacity of the tank was 248·6 m.c.ft., it has to fill 4½ times to irrigates 3,634 acres of first crop and 3,366 acres of second crop and that the ayacut fixed was out of all proportion to the capacity of the tank.

Several improvements have since been made from time to time. The area irrigated under the Barur Project is 6,887 acres, about one third of which is under the second crop.

The Markanda-Nadi.—The Markanda-Nadi flows due south from the Mysore plateau. Its western branch flows two miles below the Mysore boundary through Tirtham (Hosur taluk) and forms the Tirtham basin. The eastern branch separated from it by a low ridge known as the Ado-Konda or Adora-Konda ridge, forms the Vappanapalle valley. The two branches unite ; the river flows southwards and falls into the *Ponnaiyar* just as it emerges into low country in the Krishnagiri taluk.

Bada-Talav Project (Krishnagiri).—The streamlets which flow from the Maharajagadai hills feed the large Bada-Talav tank to the north-east of Krishnagiri. Its surplus passes through Muhammed Ghouse Sahib Tank (ayacut 358 acres) at Vadanapalli and the Timmapuram Tank (ayacut 482 acres) into the *Ponnaiyar* at Kaveripatnam. The Bada-Talav tank was sanctioned in 1949. It was started in 1949 and completed in September, 1952.

An anicut of 250 feet long and 8 feet high has been constructed across *Markanda-Nadi,* a tributary of *Ponnaiyar* and a channel takes up stream

of the anicut to feed the Bada-Talav tank. The scheme is to enable not only first crop to be raised over the whole extent of the ayacut but also second crop on an area of 300 acres. Water was first let down the channel in July, 1952.

The Bada-Talav tank has an ayacut of 821 acres and two other small tanks lower down have an ayacut of 90 acres. Out of the total ayacut of 911 acres under the three tanks, only 494 acres were being cultivated for want of supply.

An anicut has been put up at Marasamudram and a channel excavated on the left at a cost of Rs. 7·95 lakhs for works or Rs. 10·4 lakhs including direct and indirect charges to enable the entire 911 acres to be cultivated with first crop and 300 acres with second crop. The execution was completed in June, 1952. The effect of the scheme is being watched with a view to examine the feasibility of bringing a larger extent under the scheme.

The Kambayanallur River rises in the north-western corner of the Krishnagiri taluk. It receives on the right the *Pulahalli* which receives the run-off of the Pikkali hills and country round. Palakode in the Dharmapuri taluk and the *Dharmapuri river* (also on the right), which receives the run-off of the northern slopes of the Vettamalai in the same taluk. It flows through Kambayanallur and falls into the *Ponnaiyar* about two miles north-east of this village.

The Pambar.— The Pambar rises on the Javadis and receives the run-off from these hills and the Elagiri hills in the Tiruppattur taluk of the North Arcot district. It follows a course of remarkable straightness and flows southwards through the Harur taluk receiving the *Bargur* river to its right. It falls into the *Ponnaiyar* just as it leaves the Harur taluk.

Pambar Anicut Scheme (*Harur taluk*).—It is proposed in this scheme to put up a reservoir across the Pambar in the limits of Manampatti, three miles east of Uthangarai and to excavate a left main channel to irrigate 2,000 acres in the Uthangarai sub-taluk at an estimated cost of Rs. 35 lakhs.

The *Bargur*, the *Mattur* and the *Sandur* are tributaries of the *Pambar*. These three rivers rise in the valleys east of the Maharajagadai Hills in the north-east of the Krishnagiri taluk. The *Sandur* falls into the Mattur close to the Penukondapuram taluk and just to its north, their combined water flow eastwards past the tank and fall into the *Bargur* river on the right in the Harur taluk, close to its boundary with the Krishnagiri taluk. The *Bargur* flows in a south-easterly direction

through the Krishnagiri, Tirupattur and Harur taluks and falls into the Pambar on its right. These rivers drain the eastern part of the Krishnagiri taluk and they are lined with coconut topes and wet cultivation.

The Mattur supplies water to the Penukondapuram project and the Attipallam tank with an ayacut of 221 acres.

The Penukondapuram Project (Krishnagiri taluk).—This was an old ruined tank restored on a large scale about 1,882 at a cost of Rs. 72,640. No breaches appear to have been occurred ever since.

A bund has been put up across the *Mattur* below its confluence with the *Sandur*. The chief source of supply is the *Sandur* and additional supply is derived from an open-head channel excavated from the *Mattur* in 1898–99. The supply of this tank is precarious, the bund leaky, the soil sandy and its registered ayacut is 430 acres. The question of repairing its bund is under consideration.

The Vaniyar.—The *Vaniyar* rises near Sengadu in the north of the Shevaroys and flows in a north-easterly direction (almost parallel to the Manjavadi pass to its east), through one of the gorges in the District and through a valley between the eastern and western sections of the Shevaroys. It enters the plains at Venkatapuram in the Harur taluk ; it crosses the road there and flows past. Harur (which is in its left bank and for which it is the main source of drinking water) and falls into the *Ponnaiyar* just below its confluence with the *Ponnaiyar*.

Venkatapuram tank is fed by an anicut across it. The Paraiyapatti Pudur tank near Jammanahalli is supplemented by the Elumicha Perumal Koil anicut and they have a joint ayacut of 486 acres.

II. The Vellar System.

The country between the Kalrayans and the Kollimalai-Pachamalai ranges in the Attur taluk is drained by two rivers, the *Vasishtanadi* and the *Swetanadi*, which are separated by the watershed formed by the Paithur Hills. These two rivers combined to form the *Vellar* in the Perambalur taluk of the Tiruchirappalli district. The *Vellar* runs for about 25 miles along the boundary between the Tiruchirappalli and South Arcot districts, and flows through the Vriddhachalam and Chidambaram taluks in the latter and falls, after a course of 82 miles at Porto Novo, into the Bay of Bengal. *Swetanadi* means in Sanskrit the same as *Vellar*, i.e., white river. It is not clear why this term is used for these rivers as, when in freshes, they flow with ruddier waters than any other river in the District.

The Vasishtanadi.—This is the northern of the two streams and is sometimes known as the *Perar*. It rises in the *Aru-nuttu-malai* or "Siva's.

Spring Hills" a term applied to the hills in the Salem taluk immediately east of the Manjavadi Pass. It flows in one of the most beautiful valleys between a ridge rising to nearly 3,000 to 4,000 feet in the eastern side of the Manjavadi Pass, and a parallel ridge similar in appearance, about a mile and a half to its east. It flows north-northeast for nearly seven miles and turns abruptly due south and flows down the Kiripatti valley, entering the plains below Belur. Two miles below, it receives in the left the *Kariyakovil* river which drains the Kalrayans. The *Kariyakovil* receives on the right the *Ammapalaiyam* river flowing from the head of the Kottaipatti Pass). As it approaches the Salem-Attur Road, it bends eastwards and receives on the south the *Singapuram* river. The river then keeps close to the Cuddalore road and receives on right the *Malliyakara* just west of Attur. It flows through Attur and divides the town into two portions, the eastern portion known as Pudupet and the western portion being Attur proper. It continues to flow close to the road till Talaivasal, where the road crosses it by a bridge. It turns slightly towards the south and flows for about 16 miles along the boundary between Attur and Perambalur taluks on one side and Kallakurichi and Vriddhachalam taluks of the South Arcot district on the other. It is joined by the *Swetanadi* at Peraiyur in the Perambalur taluk in the Tiruchirapalli district, about four miles to the west of Toludur in the South Arcot district.

The freshes in the *Vasishtanadi* rarely fail. There are 16 anicuts across it, and channels from them irrigate about 6,348 acres of some of the richest lands in the Attur taluk.

A number of tanks receive supplies from the *Koriyar*, the *Singapuram*, the *Kiripatti* or *Narasingapuram* (a jungle stream which falls into it on the right), and the *Manjini* which falls into it on the right on the boundary between the Attur and Perambalur taluks.

The Tulukkannur (ayacut 108 acres) is fed by an anicut from the *Koriyur*. There is direct irrigation of 9·6 acres, and 189 acres are under the tank from the *Chinna-Krishnapuram Anicut and* 59·49 acres are under the channel from the *Periya-Krishnapuram Anicut* across the *Singapuram*. The *Siliyampatti, Ichampatti, Sithar*, and *Narasingapuram* (within the limits of Sokkanadapuram) *Anicuts* across the *Kiripatti* or *Narasingapuram* river irrigate 42 acres, 6,822 acres, 100 acres and 81·34 acres, respectively. The Ayyaneri Tank (ayacut 178 acres) of Attur is fed by a jungle stream and the Odiyattur Tank (ayacut 232 acres) is fed by an anicut across the *Manjini*.

The Swetanadi.—The southern stream, *Swetanadi*, receives almost the entire drainage of the Kollimalai and the Pachaimalai hills. It is not joined by any tributaries of importance. It flows for a short distance along the boundary between Attur and Perambalur taluks into the Perambalur taluk, where it joins the *Vasishtanadi* near Poraiyar (in the Perambalur taluk) on the boundary between the Perambalur and Vriddhachalam taluks, four miles from Toludur in the latter taluk, to form the *Vellar*.

In fertility and constancy of its freshes, it resembles the Vasishtanadi. There are 7 anicuts across it and channels from them supply water to a number of tanks and also directly irrigate 3,054 acres under them.

III. The Cauvery System.

The Cauvery and its tributaries irrigate the southern portion of Hosur and Dharmapuri taluks drained by *Sanatkumaranadi* and *Toppur* (*Veppadiyar*), and Salem, Omalur, Tiruchengode and Namakkal taluks drained by *Sarabhanga-nadi* and *Tirumanimuttar* ; and a portion of Rasipuram sub-taluk drained by a tributary of the latter.

The Cauvery.—Soon after the *Cauvery* receives the Arkavati, it enters the Madras State and flows for two miles along the western boundary of Hosur taluk with the Kollegal taluk of Coimbatore district. At the point where it enters into this State, it is so narrow that it is only a few yards wide, and a goat can leap across it. This point is known as *Meka-datu.* The river first flows through deep gorge and then through a sort of canyon which it has cut for itself in the solid rock for a distance of one mile. It turns sharply to the south and after some distance turns to the east continuing to flow along the boundary of Hosur and Kollegal taluks. It receives the *Doddahalla* on the left in this part of its course. After flowing for a short distance along the boundary of Dharmapuri and Kollegal taluks, it turns south-eastwards and receives *Sanatkumaranadi* on the left, below the celebrated *Hogena-kal* falls, 20 miles below the *Meka-datu* falls.

Hogena-kal falls are about 9 miles west of Pennagaram, about 1,750 feet above the sea level. The line of the Toppur Hills is broken by a ravine which dips to meet the *Cauvery* at Hogena-kal which is about 780 feet above the sea-level. Shortly after road crosses it at the 8th mile, the river debouches on to a level terrace which forms the left banks of the *Cauvery* above the falls. The *Cauvery* at this spot flows in a broad strong stream, but within a short distance, it is divided into two by a large island. The main body of the water flows towards the right of western bank; the channel suddenly becomes constricted, and the river plunges into a deep chasm which it has carved out 86 feet below. It is from the cloud of

spray which eternally overhangs this cauldron that the name *Hogena-kal* or "smoking rock" is derived. The Cauvery is peculiarly sacred at Hogena-kal and the pool into which the river leaps is called *Yegakundam*.

The recent floods in the Cauvery in June 1961, caused heavy damages in Thanjavur district on account of the over-flowing of the Mettur Reservoir. In order to conserve the surplus waters and to mitigate havoc caused by floods, two reservoirs have been proposed to be constructed, one at Hogena-kal across the Chinnar river (Sanatkumara-nadi) and the other in the upper reaches of Cauvery in Hosur taluk. A third reservoir across the Cauvery has also been proposed at Hogena-kal for the generation of electricity.

The Cauvery then turns sharply eastwards and flows along the boundary of the Dharmapuri taluk and the old Mettur Sub-taluk (Omalur taluk). It flowed through Kaveripuram (10 miles above Mettur) in this part of its course, but this town is now submerged by the Mettur Reservoir; close by, it receives the *Maddalapallam* on the left near the boundary of the Omalur taluk and turns sharply south-south-westwards, and flows through Mettur where the *Stanley-dam* is constructed across it.

It continues to flow south-westwards and flows past Nerinjipettai in the Coimbatore district along the boundary of the Tiruchengode and Bhavani taluks and receives the *Sarabhanganadi.* It flows in this part of the course close to the Sitamalais in the Tiruchengode taluk and close to the Pollamalais on the opposite side in Coimbatore District. It receives the *Bhavani* on the right (at Bhavani in the Coimbatore district opposite Kumarapalayam) and sharply turns south-eastwards and flows along the boundary of the Tiruchengode taluk with the Erode taluk.

It then flows on the eastern boundary of Namakkal taluk with the Erode taluk past Jedarpalayam, where the Rajah Channel takes off on the left ; a few miles below, the Pugalur channel takes off on the right. It receives the *Noyyil* on the right along its boundary with the Erode and Karur taluks and turns eastwards the flows along the southern boundary of Namakkal taluk with the Karur taluk of the Tiruchirapalli district.

The Vangal channel takes off on the right ; the Tirumanimuttar falls into it on the left ; the Kumarapalayam channel takes off on the left and the Nerur and Mohanur channels take off on the right and left in this part of the course.

It leaves the District and flows along the boundaries of Musiri and Kulittalai taluks in the Tiruchirapalli district. It receives the *Kariapottanar* on the left in this part of the course.

The river continues to flow in a south-easterly direction through the Tiruchirapalli and Thanjavur districts, and after a course of several hundred miles falls into the Bay of Bengal through a series of insignificant mouths in the Thanjavur district.

The area drained by the river in its course up to the head of the delta is over 26,000 sq. miles. As the *Cauvery* drains a considerable area in the Western Ghats, where there is a heavy rain fall due to the south-west monsoon, the greater part of the water is provided by this monsoon, which also causes the highest floods. From Mettur Dam downwards, its catchment is subject to the north-east monsoon rains, and the high floods due to this monsoon usually occur in November. The *Bhavani*, the *Amaravathi* and the *Noyyil* are the chief tributaries in this reach, though the first two in their upper reaches are also under the influence of the south-west monsoon.

The *Cauvery* is usually fordable in the limits of the Salem district in March, early in April and again latter in May and throughout June. It is unfordable during the rest of year.

When in freshes, the river rises 10, 15, or even 20 feet at intervals in its upper course. Generally, at points where it cuts through hard rocks, it forms deep natural pools, locally known as '*Maduvu*', which even in the driest season, retain water at a depth of 30 feet or even 60 feet. The position of these '*maduvus*' is permanent.

The bed of the Cauvery, along the most of its course along the District boundary, is too deep and too rocky to allow of water being used for irrigation. There is extensive irrigation below Mettur and up to the Upper Anicut under Korambu channels, which take off on either side of the river in the Salem and Tiruchirapalli districts. In some cases bed regulators have been put up at their heads and the channels have also been improved. A large extent is irrigated under the Kattalai High Level Scheme in the Tiruchirapalli district (lower down, a few Korambu channels take off from the *Coleroon*).

The Cauvery-Mettur Project.—The sequence of rainfall in the area drained by the *Cauvery* during the south-west and north-east monsoons conduces to a fairly high flow during the irrigation season from June to January except for a break between the monsoons. Before the construction of the Mettur Dam all the water of the river was not capable

of being utilised for irrigation purpose, and it ran to waste into the sea. At other times, the supply is far below the requirements. While the south-west monsoon supply is copious and dependable, the north-west monsoon supply is irregular and frequently fails. Irrigation in the delta has to depend upon a monsoon which is often unreliable. It has sometimes caused damage by high floods or by drought. It is to protect the delta from the fluctuating supplies, during these periods that the Cauvery-Mettur Project was executed. The chief aim of this project is to remedy this state of affairs, by storing the waters of the surplus floods during the south-west monsoon and distributing them evenly in the succeeding period.

The need for storage even to protect the existing delta was first recognised in 1834 by Sir Arthur Cotton. His solution was to put up a dam across the Cauvery, at a suitable site to store up the excess waters running to waste and pass them down later when required for irrigation. A scheme known as the Cauvery-Project for damming the river just above Mettur opposite Panamarattuppatti in the Tiruchengode taluk where the Palamali and the Sitamalai Hills converge 35 miles above Erode and 24 miles above the confluence of the *Bhavani* and the *Cauvery* and to form a reservoir to hold 80.000 million c.ft. of water, the water-spread of which was to reach northwards beyond the confluence of the Toppur with *Cauvery* to Hogena-kal Falls submerging the villages round Solappadi and Baddirahalli, in the Dharmapuri taluk, was under consideration. There was also a heated argument during a period of 60 years about the relative merits of a dam across the Cauvery and the Bhavani. This was settled when Col. Ellis submitted in 1910 a scheme to construct a reservoir of 80,000 million c.ft. capacity to irrigate an additional area of 328,395 acres in Pattukottai, Thanjavur and Mannargudi taluks at a cost of Rs. 3·85 crores. After a long drawn out discussions and prolonged negotiations with Mysore and after taking into full account that the supplies would not be available in this State to the extent anticipated on the basis of the award ratified in 1916, the dispute with Mysore was settled on the basis that the Krishnarajasagara Reservoir was to be regulated without prejudice to Madras State and the new area of irrigation in this State (otherwise than by improvement of duty) was to be limited to 301,000 acres, out of which 30,000 acres (in addition to 13,000 acres by improvement of duty) was to be irrigated by improving and extending the *Vadavar*, a branch of the *Vennar* which takes off above the *Kachamangalam Anicut* and the remaining 271,000 acres was to be irrigated by excavating a new canal called the Grand Anicut Canal, to take off on the right margin of the river above the Grand Anicut.

The Mettur Dam has been constructed in a gorge, where the river enters the plains. The work was commenced in July 1925. Post-war conditions necessitated an increase in the estimated cost of the Project. In 1928, the Project estimate was revised to Rs. 7·37 crores including direct and indirect charges. The dam site was shifted to its present location, a mile north of the one proposed by Col. Ellis, partly in order to secure extra surplusing capacity over the right flank of the new alignment. Some changes in the canal system including the re-alignment of the main canal, were also made. Provision was also made for a hydro-electric installation of the dam and the extra outlay incurred by the Project on the installation of pipes, valves, etc., was borne by the Electricity Department.

According to the sanctioned scheme, a portion of the canal system was to run in Pudukottai State. As that State would not agree to a reasonable arrangements for the administrative control of the lands on which the canals were proposed, the Main Canal was realigned outside that State. The system was inaugurated on 21st August 1934.

The Stanley Dam, which is 176 feet high, contains about 54·62 million c.ft. of masonry and is one of the largest of its kind in the world. The area of the waterspread of the Stanley Reservoir is 59·25 sq. miles. The reservoir backs up 33 miles to the foot of the 70 feet high Hogena-kal Falls, which are partly submerged. At full reservoir level, it backs up three miles along the river from its confluence with the Cauvery. It has submerged 26 villages on either bank including part of Kaveripuram, and does not submerge any area south of Thoppur.

An outlet for the surplus of the main reservoir is located at the Ellis Saddle, a narrow depression in the hills to the east of the dam.

A masonry bridge 1,274 feet long in the form of a concave curve of 800 feet radius, and supported by 16 piers, has been constructed at a cost of Rs. 26 lakhs.

In addition to the Mettur Dam and the Stanley Reservoir the Project consists of the excavation of the Grand Anicut Canal just above the Grand Anicut and a distribution system to supply water for 271,000 acres. The distribution and supply of water to about 10 lakhs of acres in the old delta has been improved and it was proposed to increase the double crop area about 70,000 acres in the old delta. The high flood discharges like those in 1924 can be regulated in such a way as to materially reduce the damage to the country south of the reservoir.

Though the storage is primarily for irrigation, a portion of the water let down is utilised for generating electricity, 4 pipes 8½ ft. in diameter, have been built in the structure of the dam equipped with necessary screens, gates and valves. These pipes lead the water from the reservoir to the turbines in the power-house at the toe of the dam and they provide not less than 10,000 *h.p.* of electricity. Power generated is stepped up for transmission to distant centres in Thanjavur, Tiruchirapalli, Salem, North Arcot, South Arcot, Chingleput and part of Coimbatore. Mettur Power has reached up to Tiruchirapalli and Nagapattinam in the south ; Chingleput and Arkonam on the east ; Tirupati on the north ; and Erode on the west.

The installed generating capacity of the Mettur Power house is 40,000 K.W. The maximum power so far generated under full reservoir conditions is 45,100 K.W. in November 1950. The generating capacity at Mettur during the irrigation closure periods is 3,000 K.W. to 20,000 K.W. depending on the reservoir level and discharge permitted.

The Mettur Canal Scheme (*Tiruchengode taluk*).—This was a scheme taken up under First Five-Year Plan intended to meet the deficit in the Cauvery-Mettur Project ayacut. The cost on the scheme worked out to Rs. 192·91 lakhs.

A weir has been constructed across the High Level Supply Channel from the Mettur Reservoir, 490 ft. below the toe of the dam. Provision is also made to draw the supply from the low level vents when the level in this Reservoir falls below the sill of the high level sluices.

The Main Canal, which is designed for a duty of 45 acres per cusec, starts from the High Level Supply Channel and runs in a falling contour more or less at the foot of the hills. It runs for 2 miles 3 furlongs, in P.W.D. lands, managed by the Mettur Township Committee. At 4 miles 2 furlongs, it bifurcates in the Coimbatore district. One branch continues to flow on the right side of the *Cauvery*, while the other crosses the river by a pressure aqueduct into the Salem district. The Right or West Bank canal is 26 miles 5 furlongs and irrigates 18,000 acres in Omalur taluk of Salem district and Bhavani taluk in the Coimbatore district. The left or east Bank Canal runs after crossing the *Cauvery* for nearly five miles in a falling contour at the foot of the Pakkanad R.F. It crosses the Idappadi-Bhavani road about 4 miles from Idappadi, and the *Sarabhanganadi*, lower down by a R.C.C. pressure aqueduct. At its 29th mile, it crosses the Salem-Kumarapalayam road, about 3 miles above Kumarapalayam. It continues in a south-easterly direction till

it ends above the Erode-Salem Railway line about 3 miles from Pallipalayam on the Tiruchirapalli road. It is 39 miles 1 furlong and irrigates 27,000 acres in Omalur and Tiruchengode taluks.

The area under each canal has been divided into four blocks. When the storage in the Mettur Reservoir permits an adequate supply (the Reservoir permits wet cultivation in only half of the ayacut), paddy will be raised in two blocks and irrigated dry crops in the other two blocks. The cotton is raised in the second crop season (i.e., from September to March, as under the Lower Bhavani Project), on a certain number of acres under both the canals, and on the rest grows an irrigated dry crop in the normal season. In unfavourable years, paddy will be raised in one block as a minimum, cotton in one block and dry crops in other two blocks by rotation. The supply of water will be from the 16th June in normal years. The date of supply as well as the extent to be permitted for wet crops will depend on the storage condition of the Mettur Reservoir. Subsequently, Government approved in G.O. Ms. No. 1440, P.W., dated 7th May 1959 the proposal to try the conversion of the entire ayacut of 45,000 acres into wet cultivation for five years as an experimental measure before making the practice permanent.

Cauvery Channels.—A number of Korambu channels take off on either side of the Cauvery in the Salem and Tiruchirapalli districts. They are cess-fund channels under the control of the Revenue Department.

The Rajah Channel (Namakkal taluk).—The Rajah Channel or the Paramathi Rajah Vaikkal is the first Cauvery Channel after the river leaves the Mysore State. It takes off on the left. It is 22 miles long. Its Korambu used to be 1½ miles long and water level had to be raised by 3 ft. 9 inches to get the command of the ayacut under the channel; it was expensive and cost Rs. 12,000 annually prior to the construction of the Mettur Dam.

While the delta is under the influence of both the monsoons, the area served by the Rajah Channel and other similar channels are not so. The minimum supply that had to be let down from the reservoir to maintain the water level at the head of the river to command the ayacut of the Rajah Channel under which valuable garden crops are raised throughout the year, was much in excess of its actual requirements. If, on the other hand, the Reservoir were to be regulated according to the requirements of the delta, the issues to the Rajah Channel had to be reduced or cut off altogether to avoid the waste of a very large portion of supplies

from the storage at Mettur. The supply from Mettur is usually cut off at the end of January.

Jedarpalayam Bed Regulator (*Namakkal taluk*).—The Jedarpalayam Bed Regulator is a special subdivision, constructed in 1947–49 close to the spot where the Rajah Channel used to take off from its *Korambu* across the *Cauvery*. The scheme consisted of a bed regulator not only to maintain the command level but also to control the supply in the channel ; a typical section and foot bridge at the head of Rajah Channel; and two masonry outlets in the leading channel.

This is a contribution work ; the ryots under the Rajah Channel and its branch, the Kumarapalayam channel, paying one-third contribution of the original estimate of the work. The *Korambu* has been replaced by the bed regulator which has been provided with shutters at the open off-take. The right half of the regulator is in Coimbatore taluk limits. There has been an extension of cultivation of about 500 acres after construction of the bed regulator.

The Kumarapalayam Channel.—The Kumarapalayam channel is a branch of the Rajah Channel and gets its supply from three sluices at miles 12/6, 12/7 and 15/6 of the Rajah Channel and receives the drainage from the ayacut of that channel from M. 13/0 to 19/0. It is 11 miles long and has an ayacut of 1,296 acres.

The extent of registered irrigation under the Rajan and Kumarapalayam channels is 5,960 acres.

The Mohanur Channel (*Namakkal taluk*).—The Mohanur Channel takes off on the right at Nanjai Edayar opposite the head of Nerur Channel. It is 17 miles long and has a registered ayacut of 1,700 acres of which a small portion lies in the Namakkal taluk. It is maintained by the P.W.D.

The Dodda-halli (*Hosur taluk*).—The Melagiri Hills in the south-west of Hosur taluk are drained into the *Cauvery* by five big basins, the biggest of which is that of the *Dodda-halla*.

Two streams, one of which descends into Kundukota Ghat and drains the Salivaram plateau, and the other which rises near Javalagiri and flows *via* Palni and Mariyalam enclose the Anchetti valley. They unite and flow southwards ; and receiving some streams from the Miladikki and Tagatti valleys on the right and the Eb-halla from the Manchi plateau on the left. The river is then known as the Dodda-halla and it flows for six miles through a deep ravine. It flows south-wards and finally discharges into the Cauvery.

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The Chinnar or *the Sanatkumaranadi*.—This river rises in Mysore where its waters are partly utilised by small tanks near Anikal. It flows into the Hosur taluk. It drains the country near Denkanikota and drains the large forest reserve of Ayyar and Marande-halli.

It flows through Tali and Sarandipalli tanks (with ayacuts of 110 acres and 127 acres). It takes an eastward course and a mile off Kelmangalam, its course is intercepted by the rock mass of Huedurgam. Four miles to the west of Kelmangalam, the *Dodda-belur Anicut* was constructed across it in 1673 A.D. by Chikka Deva Raja of Mysore. It debouches from the uplands into the plains through a gap in the hills ; and a few miles below it flows through Pancha-palli, beautifully situated at the foot of the Melagiri Hills and is famous for its fertility under Amani-Talav Tank.

It then leaves the Hosur taluk and enters the Dharmapuri taluk and flows through Maranda-palli, where an anicut has been constructed across it past Mallapuram. It flows southwards to the Pikkili Hills, which diverts its course to the west. But for this obstruction, the river would have flowed into the *Pennar*. It falls into the *Cauvery* just below the Hogena-kal Falls.

The river runs in a course which more or less describes in the Hosur and Dharmapuri taluks, a crescent enclosing the broken country known as the Melagiri Hills between it and the Cauvery and the horne of which point to the west.

An Anicut Scheme across the Chinnar near Anchetti (Hosur taluk).—Preliminary investigations were made into a proposal to put up a dam at Anchetti at a cost of Rs. 1 lakh across the *Sanatkumaranadi*. The adjoining tract, however, is sparsely populated, and mostly covered by reserved forests.

The Marandahalli Anicut (Dharmapuri taluk).—The catchment area of the river up to this point is 340 square miles. A channel three miles long takes off from the Marandahalli Anicut across the *Sanatkumara-nadi* and discharges into Sangam-basavan Talav (the first of a series of tanks in the *Pennar* basin). The surplus of this tank flows into the Maveri Tank, the surplus of which flows into Jer-Talav, the last and the biggest of the group. The area irrigated is in the reaches of the river above and below Marandahalli and near Mallapuram and it is very fertile.

The Chinnar Reservoir Scheme (Marandahalli Project, Hosur and Dharmapuri taluks).–It was proposed to utilise the water which now passes over the Marandahalli anicut by damming the river at Bodikuttapalli in

the Hosur taluk to form a reservoir and a distribution system. The stored water was to be let down the river and picked up again at the Marandahalli anicut. The bunds of the Sangam-basavan, Maveri and Jer-Talav tanks were to be raised and their capacity increased to stabilise the existing wet ayacut of 1,842 acres under these tanks and to irrigate a new area of 1,100 acres under the Jer-Talav tank where a large extent of land was available for irrigation. It was proposed to remodel the present sluice on the right flank of the Jer-Talav tank, and a main channel 3½ feet. long was planned to be constructed off from the sluice and irrigate 1,535 acres inclusive of the existing area of 346 acres in four villages in the Dharmapuri taluk. In years when residual storage was left in the reservoir at the end of the season it would be possible to raise a second crop in about 750 acres. The cost of the project was estimated at Rs. 53·15 lakhs for works and Rs 59·38 lakhs including direct and indirect charges. It was proposed to levy a betterment fee of Rs. 200 per acre and a water rate of Rs. 11 for the first crop and Rs. 5·50 per acre for the second crop. As the ryots were unwilling to pay these water-rates the proposal was dropped in 1917.

The scheme was re-examined in 1958 and proposals at a cost of Rs. 40·50 lakhs for forming a reservoir across the Chinnar at about 8 miles above the Marandahalli anicut in Hosur taluk, were under examination. The ayacut that would be benefited was 1,190 acres now, besides stabilisation of 2,626 acres of existing wet lands. Detailed investigation is proposed to be done side by side with the execution after the scheme is sanctioned.

The Toppur River or *the Thoppiar* or *the Veppadiyar*.—It flows north-eastwards through the ravine in which the Mallapuram Ghat road is situated and forms the boundary between Harur and Omalur taluks for this part of its course. *Veppadi*, from which the river takes one of its names, is a small village in this ravine.

The Toppur river then turns westwards, and for the rest of its course, it flows along the boundary between Dharmapuri and Omalur taluks. It winds its way along the deep gorges in the Omalur taluk and passes through a narrow valley between the Reddihalli and Mankondamalais. It flows through Toppur on the Madras-Kozhikode road into the Toppur Pass, receives the *Perumbalai* on the right and falls into the *Cauvery* at Solappadi.

Owing to the dis-afforestation of the Shevaroys, the rainfall is scanty in this area. The floods in the river have dwindled in magnitude and

duration. The water in the river has not been beneficial to the lands on either side of its course.

The Perumbalai (or *the Palar* or *the Pambar*) flows in a south-westerly direction in a serpentine course from the other of the two valleys between the Toppur Pass and the *Cauvery*, from the Indur tank in the Dharmapuri taluk to join the Toppur, a few miles above its confluence with the *Cauvery*.

The Thoppiar Reservoir Scheme (Dharmapuri taluk).—The Chief Engineer (Irrigation) had formulated following three alternative proposals for consideration:—

(i) To put up a dam within the limits of Thoppur (Toppur) in the Dharmapuri taluk, with a pick-up anicut, three miles below and a left-side channel to irrigate 930 acres in Omalur taluk, and a right-side channel to irrigate 1,405 acres in Dharmapuri taluk both from the pick-up anicut, at a cost of Rs. 54 lakhs for works. The reservoir will have a capacity of 500 m.c.ft. and submerge two villages, Lambadi and Kurugalur. It is proposed to levy a water-rate of Rs. 10 per acre for the first crop and Rs. 5 per acre for second crop ;

(ii) the reservoir of 500 m.c.ft. at the site and the pick-up anicut system of alternative and also a supply channel from the left bank of the reservoir to feed the system of tanks in the adjacent *Sarabhanganadi* minor basin for assuring supply to their existing registered ayacut of 3,815 acres in Omalur and Tiruchengode taluks at a cost of Rs. 87 lakhs ; and

(iii) a reservoir of 500 m.c.ft. and a tank supply channel from the left flank of the reservoir to serve the ayacut of 3,815 acres in the *Sarabhanganadi* basin only at a cost of Rs. 75 lakhs.

The Sarabhanganadi.—The Periyar or the *Omalur East* river rises in the Yercaud lake, plunges down the Kiliyur Falls and then turns westwards towards Omalur.

The Pattipadi or *Pariankuli* or *Ghat River* or *the Omalur West river*, as it is called in various parts of its course, rises in the western slope of the Shevaroys and flows down the Kadaiyampatti Ghat ravine. It crosses the Salem-Jalarpet Railway line (from Mangalore), turns to the south and continues in the same direction till it joins the Periyar.

These two rivers enclose Omalur just above the confluence. The combined stream is known as the *Sarabhanganadi* and flows southwards into the Tiruchengode taluk.

It then bends to the south-west and joins the *Cauvery* near Kaveripatti.

It fills several large tanks near Edapadi in Tiruchengode. There is an anicut across it at Dasavilakku in the Omalur taluk. It flows southwards in the Omalur taluk and bends to the south-west as it enters the Tiruchengode taluk ; and falls into the sea near Kaveripatti in that taluk.

It passes through the heart of Omalur and Tiruchengode taluks and through rich fertile valleys in a country interspersed by low earthern hillocks. It serves both as a source of supply and as a drainage course to the various group of tanks including the large tanks near Edapadi in Tiruchengode taluk. There are numerous small anicuts built throughout in ancient times.

The Tirumani-Muttar or *the Salem River*.—The Tirumani-Muttar (the sacred pearl river, so-called as the mussels which abound in its lower reaches sometimes produce pearls) is formed by two streams which rise near the Manjavadi Pass and unite about three miles above Salem. It divides Salem City into two portions. Salem proper is on the east on its left banks and Shevapet on the west on its right bank. It flows due south from Salem and joins the Cauvery in *Namakkal* taluk.

Fresh water flows in the river only for a few days in the year immediately after the rains. For the rest of the year, the stream in and around Salem carries only sewage water. A small stream from the Kanajamalai Hills called the *Ponnar* or the *Gold river*, fills the Mallasamudram tank and falls into it on the right, four miles below Salem. Its chief tributary is the Elur river, which drains the southern slopes of the Bodamalais and the basin in which Rasipuram lies and falls into it on the right in the Nammakkal taluk. It feeds three tanks at Serukkala (ayacut 184 acres), Idumbankula (155 acres) and Mel-Samanthanbur (79 acres). There are 23 anicuts across it and they irrigate 15,371 acres in Salem taluk.

The Karipathanar or *the Karuvattar*.—This small hill stream which rises in the Kolli-malais and falls, after a short course in Namakkal and Musiri taluks of the Tiruchirapalli district into the Cauvery, was once the boundary between the Pandyan, Chola and Chera Kingdoms.

It receives all its freshes in the north-east monsoon. It is used as a good deal for irrigation. It is the source of the important mitta tanks at Bommasamudram, Ponnekulam, Palapalayam and Tusur in the Namakkal taluk. There are eight semi-permanent anicuts across it. The anicut

at Valaiyapatti irrigates the wet lands in the village. Two other anicuts lower down supply the Arur (ayacut 381 acres) and the Andapuram (114 acres) tanks in the Namakkal taluk.

Tanks.—There are 87 major tanks in the District. The only tanks of considerable size are the Barur Large tank, the Bada-Talav Large tank (821 acres) and the Penukondapuram tank (430 acres) in the Krishnagiri taluk; the Alapuram tank in the Harur taluk; the Annasagaram tank (486 acres) and the Kolagathur Shelarayan tank (538 acres) in the Dharmapuri taluk ; the Sundarapatti tank (404 acres) in the Attur taluk ; the Idapadi Large tank (441 acres) in the Tiruchengode taluk; and the Navani Large tank in the Namakkal taluk.

A group of tanks near Dharmapuri, the Adamankottai tank (270 acres), Mademangalam tank (405 acres) and Annasagaram tank (486 acres) receive the drainage of the Vathalaimalai ; and the Kolagathur tank (538 acres) and Sogattur tank (348 acres) which overflow into the Ramakkar tank (276 acres) in Maddiganapalli that of the Pikkili Hills. The drainage from these tanks flows *via* Krishnapuram tank and Kambayanallur into the *Pennar*. Adamankottai, Kolagathur and Mademangalam tanks are known as the *Solarayan Eri* and the lands irrigated under them are very valuable. The streams which flow towards the *Pennar* from the high ground near the Palakode Pass feed a chain of tanks of no mean fertility in the Krishnagiri taluk.

Salem City gets its supply of drinking water from Panamarattu tank, nine miles to the south-east of Salem at the entrance to the valley between the Bodamalais and the Jarugumalais. It was partly fed from a channel which takes off just above an old anicut across the *Panamarattupatti river*, otherwise called the *Varattar*. A new anicut has been constructed across this river above the site of the old anicut and a new supply channel with a regulating sluice at its head, a surplus weir, a valve tower and an irrigation sluice in the bund of the new reservoir have also been constructed. The water from the reservoir passes through the valve tower into the filter beds and thence by gravitation through the steel main into the town. The scheme was executed in 1908–1911 at a cost of Rs. 8·4 lakhs.

There are 2,359 minor irrigation tanks mostly in Krishnagiri, Hosur and Dharmapuri taluks, a fairly large number in Harur, some tanks in Attur, Tiruchengode, Omalur and Salem taluks and a few in Rasipuram and Namakkal taluks. The majority of them have small catchment areas and ayacuts of less than 50 acres.

The extent irrigated under the tanks is about 1·66 lakhs acres during the first crop and about 33,400 acres during the second crop. Irrigation under tanks has often to be supplemented by wells in December and January when their supply runs short.

Repairs to a number of minor irrigation tanks in Omalur, Krishnagiri, Dharmapuri, Salem and Hosur taluks have been completed in recent years. The Grow More Food Scheme that was completed in recent years is the Bada-Talav Project Scheme.

Wells.—Wells are more numerous in Attur, Salem and Rasipuram taluks (where there is good sub-soil water) than in Tiruchengode, Dharmapuri, Namakkal, Krishnagiri and Omalur taluks. They are much fewer in Harur and Hosur taluks.

There are a number of small irrigation schemes for less than 50 acres throughout the District. Cost per acre of these new schemes vary from Rs. 1,200 to 1,600 per acre due to the presence of rock at a depth of 3-5 feet from ground level and as a number of cross-drainages have to be constructed on account of the configuration of the District.

The number of old and new wells subsidised in Salem district since 1946 are furnished below :—

Year of the scheme.	*Number of wells subsidised.*
(1)	(2)
1946–47	2,231
1947–48	2,449
1948–49	1,315
1949–50	850
1950–51	411

THE PROGRESS OF SCIENTIFIC AGRICULTURE.

The Agricultural technique has been improved by the use of efficient implements, better seeds and manure and improved protection of crops against pests and diseases.

Agricultural implements and farm mechanization.—Tillage is the manipulation of the soil by means of tools and implements to alter its structural relationships and provide conditions favourable for plant growth. Tillage perhaps is one of the oldest of agricultural arts and the problems of soil cultivation are not well understood even today. Generations of practical farmers have evolved by trial and error methods of soil cultivation which have maintained soil fertility at an undiminished level. The tools and implements used for tillage are many and varied and

considerable progress has been made in recent years in their design to make them more and more efficient.

The main objects of tillage are—

(i) to modify soil, structure in a manner as to produce suitable tilth to a sufficient depth for germination of seeds and the subsequent growth of plants ;

(ii) to readjust the movement of soil moisture and soil air and ultimately regulate and modify soil temperature ;

(iii) to incorporate and mix manure, vegetation or organic matter for their rapid decomposition in the soil ;

(iv) to destroy or suppress weeds ;

(v) to render plant foods more available by the action of weathering agencies ;

(vi) to promote favourable conditions for the development of beneficial soil organisms ; and

(vii) to destroy insect pests and diseases lurking in the soil.

The plough.—Among all agricultural implements, the plough is the most useful implement and the one most extensively used for field operations from very ancient times.

The country plough consists of a wooden body to which is fixed an iron share, a shaft pole and a handle or stilt. The country plough, thus, is a very simple implement which could be easily fabricated and repaired in the rural areas by a local carpenter and a smith. The country plough differs from the modern iron plough in two ways. Firstly, the country plough makes a "V" shaped furrow and splits the soil and there is no inversion of the furrow sluice. Therefore it is necessary to plough a field a number of times, at least four times to stir the surface soil completely without leaving unploughed areas. Secondly, the country plough has no adjustment for varying the width or depth of the furrow as provided in modern iron ploughs. Inspite of these two disadvantages, the country plough has the important advantage in that it can be worked in a field even when it is slightly wet without much injury to the soil which is not possible with an iron mould board plough. The country plough has a light draught and therefore is also easily worked by the generally small sized village cattle. Further, the country plough is cheap and is easily fabricated and repaired and the raw materials necessary are also locally available.

Country ploughs are designed in various sizes to suit different condition of work. Those used for wet puddled conditions are generally small and

light while medium to heavy types of ploughs are used in garden and dry lands.

The impact of western civilization and development of scientific agriculture, particularly after the industrial revolution in Europe and America, have given our country some lead in the application of mechanical inventions to agricultural implements. The first iron plough was possibly introduced during the middle of the 19th Century. The manufacture of iron mould-board ploughs in India dates back to 1920 when Kirloskar Brothers in Kirloskarvadi attempted to design and manufacture the smaller type of foreign ploughs. Coopers of Satara followed them. From 1930, several others started the manufacture of iron ploughs. There are also certain local fabricators in the Salem district who are manufacturing improved iron ploughs and other labour saving implements.

The modern ploughs are of varied pattern. A typical mould–board plough consists of the plough bottom and the plough accessories. The plough bottom is the real unit of the plough and consists of the real working parts to penetrate, lift and invert the soil. It is framed and built in the form of a three-sided wedge. The essential parts of the plough bottom are the frog, the share, which is the cutting edge of the plough, the landside which slides alongside of the furrow slice and the brace, which holds all these parts together and gives rigidity to the plough bottom. The frog holds rigidly the share, landside and the mould-board. It is made of good tempered steel or sometimes of cast iron. The share is the part which helps the plough to penetrate into the soil and cut the furrow slice and hence it is the cutting edge of the plough. The landside, is the part that receives and counteracts the side pressure due to the turning of the furrow slice on the mould-board. It keeps the plough steady in the soil while ploughing. The mould-board is a curved steel plate so fitted that it completes the lifting of the furrow slice cut by the share and then turns it over completely and leaves it lying at an angle of say about 45 degrees. The kind of furrow slice that is turned by a plough is dependant upon the mould-board which are of different forms. The plough accessories are the handles, the beam or shaft pole, the clevis and the coulter. Some ploughs have one or more wheels in addition.

Harrows.—After a field has been ploughed, the first step in the preparation of the seed bed is to break the clods and bring the field to the proper condition of tilth to receive the seeds. This is done by harrowing and cultivating and the implements used for this purpose are called harrows and cultivators.

Harrows are of several kinds. When a few branches are tied together and drawn over the field, this constitutes brush harrow and is even now a popular harrowing equipment. The spike tooth harrow is made up of a number of teeth resembling spikes carried on a suitable frame. The peg tooth harrow is an indigenous edition of the spike tooth harrow. In this harrow, number of hard wood sharpened pegs are mounted on a wooden frame. It serves the same purpose as a spike tooth harrow. The blade harrow or the *guntaka* is the common name for a group of implements, wherein a mild steel blade of varying width and thickness is fitted to a frame which constitutes the main tilling part of the implement. The most common implement used for seed bed preparation, the *Guntaka*, essentially consists of a long steel flat or blade of about 2 inches breadth and 4 to 6 feet length fixed on two projecting arms from a wooden beam. On the wooden beam are also fixed two poles which extend to the yoke for yoking purposes. When drawn by a pair of bullocks, the blade works at an angle to the soil surface, thus penetrating to a depth of one or two inches resulting in the stirring of soil over the whole length of the blade. The depth of penetration could be varied by tying the harrow near or far from the yoke, a farther yoking resulting in deeper penetration. When yoked sufficiently near the draught animals and the yoke the wooden beam and the blade are in a level with the soil and there is no penetration of the blade into the soil, the beam alone moves just over the soil. Such an adjustment is used for covering seeds behind the seed drill.

The H.M. Guntakas are the modern counterparts of the indigenous implements. They are designed to provide a better range of adjustment for depth of working to facilitate the replacement of the blade for various purposes and for the provision of a strong iron frame to last longer. *The H.M. Guntakas* are made in different sizes with varying widths of the iron blade.

Cultivators generally follow the ploughs to break up the furrow slices and clods. A cultivator that is generally used in South India is the Junior Hoe. Though called a hoe, the junior hoe is an inter-cultivator. It is a light cultivating implement primarily designed for loosening the soil and eradicating weeds between rows of crops. It has a light steel frame, which is approximately triangular in shape, to which the *cultivating tynes* are attached. A wheel which regulates the depth of penetration is also provided along with a pair of handles for steering the implement. In all implements of this kind, there is a lever arrangement by which the frame could be broadened or narrowed to adjust cultivation width to the space between the rows of crops. The frame is collapsible and actually collapses when the space between the rows is narrow and expands for

broader rows. The tynes being fixed to the collapsible frame also adjust themselves naturally parallel to the work.

The Junior hoe is a general purpose implement that can be used for several purposes with suitable parts and adjustments. The *tyne* point is generally replaceable and the type of *tyne* point mentioned earlier could be fitted on for working. When the reversible *shovel tynes* are fitted, it can be used for inter-cultivating crops, covering seeds and manures more economically than the country plough. With a double mould-board hiller attachment to the central back *tyne* or a furrower, the implement can be used for laying the land into ridges and furrows and also for earthing the soil to row crops. The hoes are drawn up and down the rows by a pair of bullocks or by a single bullock, if properly trained for the purpose.

Other implements.—Levelling of a field may sometimes be essential particularly when the field has to be irrigated for crop production. The Buck scraper or earth scoop is a simple and efficient bullock drawn implement for the levelling of fields, for excavating drains, for sinking tanks and for similar earth moving work, over short distances.

When a crop has to be irrigated after sowing as is done under the garden land conditions, it may be necessary to throw the fields into ridges and furrows. The ridge plough is a useful implement for forming ridges and furrows and the bund former for forming basins for irrigation.

The ridge plough is an ordinary plough but also two mould-boards, one for turning the soil to the right and the other for turning the soil to the left. The share is a double wing type to take care of both the right and left mould-boards.

In the preparation for garden lands for irrigation small bunds to a height of about nine inches or ridges are formed lengthwise and crosswise. This forming of the field into beds was hitherto done entirely by human labour involving ten or twelve man-days. The bund former recently designed by the Department of Agriculture of the Madras State can be worked with bullock power for forming the beds, thus saving considerable manpower.

Sowing methods.—Sowing of seeds may be done by any one of the following methods:—

(i) broadcasting,

(ii) dibbling behind the country plough,

(iii) dibbling by hand in lines on the sides of ridges previously formed, and

(iv) drill sowing.

Large tracts of land in South Madras State are sown broadcast and this is the most popular form of sowing. Broadcasting is the scattering of seeds in the field by hand to effect a uniform spread over the whole field. Even distribution is attained only with considerable skill on the part of the sower. Dibbling behind the country plough is dropping the seeds by hand uniformly in the plough furrow by women walking behind the plough. The country plough is used for this purpose as it makes a convenient "V" shaped furrow to receive the seed. Such dibbling behind the country plough is adopted in sowing large sized seeds like groundnut and cotton, where the seeds have to be sown at a reasonably good depth of two to three inches. When crops are sown under irrigated conditions, the field is thrown into ridges and furrows at the required spacings to effectively irrigate the field. Ridges and furrows are made with a ridge plough. Seeds are sown in such fields on the sides of the ridges by hand dibbling of the seeds individually.

The indigenous seed drill is intended to sow seeds in lines. The indigenous seed drill consists of a beam, usually made of 'Babool' wood on which is mounted three or six coulters. The coulters are made of wood with iron share points resembling a miniature country plough. They open furrows for depositing the seed and are fixed in an oblique position on the beam to obtain correct penetration into the soil. The tynes are set on the beam at required spacing between the rows of crops to be sown. On each tyne is a hole at its base and on each hole is mounted a corresponding metal or bamboo tube. Three such tubes from three adjacent tynes telescope to end in a seed hopper fixed on the top. The hopper is of wood with in holes communicating to each tube, such that when the seeds are dropped into the hopper, they pass through these holes and the tubes and then are finally deposited into the soil after passing through the holes in the tynes. The tubes and hopper are mounted and fixed by tying strings to the beam and tynes. Every three tynes have a hopper and six tynned drill has therefore, two hoppers. A handle is fixed to the beam to facilitate guiding of the drill by the driver. The beam is tied on to the yoke by means of the shaft poles. A pair of bullock specially trained to walk straight pulls the seed drill and a woman follows with each hopper delivering seeds into it regularly. The deposition of the seed has to be done carefully to effect uniform distribution of the seeds in the row,

In the *mechanical seed drill*, the sowing operation is automatic which provides some amount of uniformity and precision in the distribution of the seeds in the rows. The essential parts of this drill are a seed box to hold substantial quantity of seeds, a mechanism to deliver uniform quantities of seeds to the tubes conveying the same to the soil, furrow openers, the frame on which these are mounted and a mechanical gear arrangement to provide power to drive the seed delivery arrangement. The seed box has in its base two discs. The top disc which resolves has a number of holes drilled in it to match the size of the seed and the spacing required in the row. The bottom disc is fixed and has six holes, each in direct communication to a tyne tube. The top rotating disc is interchangeable and has to be changed according to the seed used for sowing. While sowing, this disc rotates being driven by a gear arrangement connected to the wheel of the seed drill and in doing so, a hole in the top disc comes directly over a hole in the bottom disc at regular intervals. When this happens, a direct communication is maintained between the seed box and the soil through the tubes and a tynes and a few seeds drop. This contact between the seed box and the soil is maintained at regular intervals and seeds are allowed to drop on each occasion. In this manner uniform sowings are effected as the seeds drop down uniform intervals.

Farm Mechanisation.—In all parts of the world today, agriculture is mechanised to a degree, but in some countries the trend of mechanisation has been revolutionary while in others it has been halting. Farm mechanisation consists in using power for various agricultural operations such as ploughing, lifting water, threashing, winnowing, transportation, etc. The advantages in having a tractor for cultivation are many. First is, it enables cultivation of large holdings even under conditions of insufficient man power resulting in saving of wages where high wages exist for labour. Secondly, there is a large reduction in the number of work stock required for cultivation. Thirdly, a tractor helps in carrying out agricultural operations in time, as in all agricultural operations proper timing is very important. Further the work done by power machinery in many cases is more tidy and efficient compared to the work turned out by human or cattle labour. Further, more mechanisation ultimately helps in reducing the cost of production of agricultural commodities.

Farm mechanisation, however, poses certain problems. Firstly mechanisation calls for a large initial capital investment. Secondly, skilled labour is required for operating the tractor. Skilled labour is costly. Lack of adequate servicing and repair facilities in rural areas

where the tractor has to ultimately work is also a problem. The risk of breakdown in the remote farms has necessarily to be considered particularly when repair or servicing facilities are completely absent. Further resultant reduction in the number of workstock may lead to a reduction in the output of cattle manure and soil fertility may perhaps be affected in the long run. The most troublesome problem in farm mechanisation is the existence of very large number of small holdings. The average holdings in the State are very small. Even big landlords do not have their lands in one block.

These are weighty considerations against mechanisation. Even in the face of these disadvantages, there is room for mechanisation in many farms in the country, particularly in large farms under well irrigation. Tractors are now gradually becoming popular in these areas.

There is an Assistant Director (Drilling) stationed at Salem with jurisdiction over the entire district to attend to the work connected with the running and maintenance of tractor units and pumpsets. Tractors with ploughs and bulldozer attachments are let out on hire at concessional rates for ploughing uncultivated fallows, for bringing new lands under cultivation for clearing shrubby growth and levelling uneven terrain. Petrol pumpsets, crude oil engines, electric pumps and motors are also distributed to the cultivators both for hire and sale. Arrangements are also made to supply tractors, oil engines and electric motors under hire purchase system to enable even the ordinary ryots, who could not afford to pay ready cash, to possess their own machinery. For sinking new wells and deepening the existing wells supply of boring sets and power drills is also arranged by the Agricultural Department.

Improved seeds.—One of the many technological methods by which crop production can be increased is the extensive use of high quality seeds of improved strains most suitable to be grown in an area. Since every farmer is using seed for crop production, he can easily be made conscious of the significance of the use of first class improved seeds for his own benefit in place of the one he uses. There are two ways of increasing yields of agricultural crops, firstly by improving the environmental conditions and secondly by improving the plant itself. Every farmer tries in his daily work to give the plant the best growing conditions by preparing the soil well, by fertilising, by irrigation, by weeding his fields and so on. But all his efforts will be in vain if the plants he is growing are low yielding or poor in other respects. It is no good to give heavy dressings of fertilizers if the straw of the plants is too weak to support the heavy yield ; If the plants are susceptible to diseases

the yield may be badly affected by a severe attack inspite of the best growing conditions. A good strain of seed is necessary not only to take advantage of good climatic conditions but also to stand up to bad ones. Such strains are developed by crop improvement.

Crop improvement covers a wide field of activities. Through surveys of the wild vegetation, species which have not been cultivated previously, have been found to be very valuable and have been used as parents. Introduction from abroad of new species not yet grown in the county or new varieties of species already grown have resulted in increased production. Such plant introduction has gone on, more or less by itself for centuries in all parts of the world and has had an enormous influence on the development of crop production everywhere. But more systematic introduction has taken place in recent years. For instance, the introduction of Japanese paddy varieties to be used as parents in paddy improvements in Madras is progressing. Local varieties often show a very big variation in productivity. A collection and a thorough testing of such local varieties has resulted in the evolution of a few types superior to the others and the more intensive use of these have resulted in an increased average yield. Mass selection or single plant selection from local varieties is another simple, but often very effective way of evolving types leading to high yields. Through hybridisation, which today is the most important type of breeding, the best characters in different varieties can be combined, or specially valuable characters, such as resistance to diseases, can be introduced into a given variety which is lacking in that character. An increased knowledge of genetics has, in the last decades, led to the development of new varieties, building up new types of complicated species and by artificially induced mutations using chemicals and X-Rays. Through crop improvements, new types are now at the farmer's disposal. This new material called improved seeds give higher yields. Resistant varieties have been of great value during past years in many crops in their struggle against some of the more devastating plant diseases.

Stiff straw in paddy will make the harvest less laborious as there will be no lodging and will also make it possible to use larger amounts of fertilizers and thus to get higher yields without risk of lodging. Resistance to drought will enable plants to survive periods of unfavourable conditions and will thus make it possible to extend the area in which certain species can be grown. A reduction in the vegetative period will make it possible for the plants to reach maturity before a dry season starts. Varieties, non-sensitive to photo periodism, can be used over a

large area. These characters not only influence the yield but also enable some types to give excellent quality rice.

To achieve the maximum benefits from research in plant breeding it is essential that these new strains evolved must be kept clean and healthy ; they must also be multiplied under control, and distributed in sufficient quantities to the regions where they are to be used. The control should ensure not only that the varieties are distributed under their appropriate names and that they are practically free from admixtures of other strains, but also that the seeds are free from seed borne disease, insects, weed seeds and other admixtures liable to decrease their value, and last but not least, that they have a good germination capacity. The most important point is that varieties are thoroughly tested before they are distributed.

Paddy.—The following improved strains are in wide use. For the early *samba* season, GEB. 24 (*Kichili samba*) is commonly used. This is a medium duration fine rice variety. It responds well to manuring and yields up to 3,000 lb. grain per acre. *Co.* 30 in another variety. It is resistant to blast and can be grown late in the season also up to October-November, *Co.* 2 (*Poombalai*), *ASD.* 5 (*Karthigai samba*) and *ASD.* 11 (*Hybrid Kitchili*) are also being sown during the late *samba* season. For *Kar* and *Navarai* season, the ryots are taking up to the strains *TKM.* 6 (*Sanna Swarnavari*) and *Co.* 13 (*Arubathamkodai*). In alkaline patches *SR.* 26 B (*Kalar paddy*) an introduction from Orissa has become very popular. More than 60 per cent of the area under paddy in the spate has been covered by the improved strains issued by the Agricultural Department.

Millets.—*Co.* 19, *Co.* 1 and *Co.* 18 are the popular cholam strains. *Co.* 1 *periamanjal* and *Co.* 19 *the Thalaivirichan* type are excellent varieties combining higher yield of grain with better quality of straw suitable for dry lands. *Co.* 18 (*Rasakaesari cholam*) is a plastic strain capable of high yields and has also a sweet juicy stalk and suitable for irrigated areas. In ragi, *Co.*1 is very commonly used under dry condition, and under irrigated conditions both *Co.* 1 and *Co.* 2 are used. *Co.* 3 and *Co.* 4 are the *Cumbu* strains which are used under dry conditions *Co.* 3 and 4 cumbu strains are also becoming quite popular.

Pulses.—The redgram strain *SA.* 1 has a duration of 5½ months and yields about 800 lb. of grains per acre as a pure crop. The average protein content is 21·5 per cent. In greengram, the strain *Co.* 1 is an important one which can be grown in both the monsoons and yields about 400 lb. as a pure crop.

Oil seeds.—In groundnut, *TMV.* 1 and *TMV.* 3 are used in dry lands and under garden land conditions, *TMV.* 2 is being preferred. Castor *TMV.* 2 and *TMV.* 1 and *TMV.* 2 gingelly strains are also used. In sugarcane, more than 90 per cent of the area under the crop in the State has been brought under improved varieties like *Co.* 413, 449 and *Co.* 527. *MCU.* 1 and *MCU.* 2 are the improved strains in cotton which have widely spread and more than 70 per cent of the cotton area in the State has been covered by the spread of improved strains.

The Department of Agriculture has evolved a number of high yielding strains of paddy and other crops by intensive selection and breeding suitable to the different regions of the State. Before large-scale multiplication and demonstration, these are tried under cultivators' conditions and their considered views regarding the performance of these strains obtained.

As it is not possible to meet the entire demand for improved seeds from the districts with the production of seeds in the different agricultural research stations, arrangements have been made to multiply the seeds in the districts through the State Seed Farms and Village Seed Farms. The object of the seed farm programme is to cover the entire cultivation area with the seeds of superior quality. There are a large number of State Seed Farms organised where the seeds of the principle crops grown in the area such as paddy, millets, cotton, oil-seeds and vegetable are multiplied. The nucleus seed material received from the various Agricultural Research Stations are multiplied in these State Seed Farms and the seed materials thus obtained are further multiplied in the Village Seed Farms in the holdings of select ryots under the personal supervision of the Agricultural Extension Officer. Seeds obtained from the Village Seed Farms are distributed in the villages through the Seed Exchange Programme or sold through the Gramasevaks. In Salem district there are 3 State Seed Farms one at Papparapatti in Dharmapuri taluk, one at Danishpet in Omalur taluk and third at Mulluvadi in Attur taluk. By these activities of the department, the spread of improved seeds under paddy is about 75 per cent and under millets about 50 per cent. In sugarcane and cotton the area under improved strains has exceeded 90 per cent.

Sugarcane is an important crop specially in the Cauvery belt of Namakkal taluk. The yield is much above the State average and the factory at Pugalur has all along been dependant on this belt for supply during August to October season. Sugarcane is cultivated throughout this district for jaggery manufacture and quality jaggery at Dharmapuri is fairly well known. Banana, betel vine are important crops intensively

cultivated along the Cauvery belt. Tapioca has gained in importance and the area has increased from a mere 1,000 during 1950 to 25,000 acres at present. It suits well for this area because of the low water requirement.

The different strains multiplied in the District are given below :—

Name of crop. (1)		*Strains.* (2)
Paddy ..	Kar and Navarai	CO.13 ; CO. 29 and TKM. 6.
	Early Samba	GEB 24 ; CO. 30 and CO. 25.
	Late Samba	ASD 5 ; ASD 11 and CO. 2.
Ragi ..	Irrigated	CO. 1 ; CO. 2 and CO. 5 ;
	Rain-fed	CO. 1.
Cholam ..	Irrigated	CO. 4 ; CO. 9 ; CO. 12 and CO. 18.
	Rain-fed	CO. 1, CO. 3 and TPT 1.
Cumbu ..		CO. 3 and CO. 4.
Groundnut	Rain-fed	TMV. 2 and TMV, 3.
	Irrigated	TMV. 2.
Castor ..		TMV. 2.
Gingelly ..		TMV. 1 and TMV. 3.
Cotton ..		MCU. 1 and MCU. 2.
Sugarcane		CO. 419 and CO. 449.

Nurseries.—Crops are raised by direct sowing of the seed field that has already been prepared or by raising nurseries. In nurseries, the seeds are sown for raising seedlings which remain only a few weeks and make comparatively little growth and so require very little space. Seeds are generally sown very thick and the seedlings come up close together filling almost the entire surface of the nursery. At the time of transplantation in the main field, the seedlings occupy more space as they are planted widely and thus nursery plots supply seedlings for areas many times larger which may go up to 10 or even 20 times the area of the nursery. However it is a real advantage to adopt a thinner sowing in the nursery. Thin sown nurseries provide bigger and healthier seedlings which withstand transplanting better than those raised in a thickly sown nursery. Sustained extension carried on by the Agricultural Department over decades has induced the ryots to reduce the seed rate from 100 or 150 lbs. per acre to 50 to 60 lbs. for paddy resulting not only in the production of better quality seedlings but also saving of much valued seed material.

The nursery site is selected with very great care. It must be situated as close as possible to the water source, fairly fertile and not subject to

root and shade effects of big trees. The nursery plots require very thorough preparatory cultivation and good manuring . For raising paddy seedlings, nurseries may be raised either under swampy conditions or under dry conditions. For garden land crops like ragi, tobacco, and vegetables, the nursery is prepared in dry conditions. Whatever may be the system, the nursery is given a number of ploughings to obtain good tilth. Green manure or green leaf manure is invariably applied to the wet nursery sufficiently early so that it would decompose properly. The dose recommended is up to 10,000 lbs. green leaf per acre. For dry nurseries, farm yard manure or compost is applied at 10 to 15 tons per acre and well incorporated. If the seedlings do not make sufficient progress, ammonium sulphate is also applied as ½ to 1 lb. per cent to push up growth. For crops like tobacco, brinjals, etc., raised seed beds are prepared and the seed beds are also sterilised to prevent occurrence of diseases like "damping off" affecting the young seedlings. For paddy crop, the Department recommends cent-nurseries of dimensions 54′ by 8′ or strip nurseries with the width restricted to 6 or 8' and a length of convenient size, instead of raising bulk nursery as practised by the farmers.

Seedlings are left in the nursery till they are well established and strong enough to withstand the shock of transplanting. They are to be removed before node formation. The duration of the nursery depends upon the kind and variety of crop and normally does not exceed 6 to 8 weeks. One week in the nursery for every month duration of the paddy crop is a good rule. Early removal of seedlings is better than late removal which is definitely disadvantageous especially in the case of short duration varieties. In the process of removal every care is taken to see that no damage is caused to the young roots and that the seedlings do not break at the collar. Such damaged seedlings leave large gaps in the main field resulting in a sparse stand of the crop.

Soil fertility.—All through man's existence on this earth, he has depended on the fertility of the soil either directly or indirectly for the production of his food and clothing and materials for fuel and shelter. Forage crops on which our domestic animals feed are also the immediate products of the soil. Man's well-being, in fact his very existence, depends upon what he is able to produce from the soil. A barren soil, bereft of all fertility will not produce crops or forage. Human life and prosperity are conditioned by the rational use of the soil, by wise management, adequate manuring and proper conservation. These are the three factors contributing to soil fertility and soil productivity.

For the production of good crops, a farmer should maintain conditions in the soil that are favourable for plant growth. The maintenance of desirable physical conditions in the soil is an important factor. The physical condition is important for deciding cultivation practice, aeration, movement of soil water, root development, etc. Chemically, the soil should have a favourable soil reaction. It should not be too acidic or too alkaline and should be free from injurious salts. It should contain fair amounts of organic matter and helpful soil micro-organisms. It should also contain fair amounts of plant nutrients. Each of these factors are interdependent. Except in a few unfavourable areas, most of the South Indian soils could be made to produce profitable crops by proper conservation and manuring as they are inherently endowed with all the factors of soil fertility stated above. All soils contain organic matter in varying amounts. Indeed, the organic matter status is a measure of soil fertility. The organic matter in a soil has come from the decomposition of plant residues. These residues of higher plants are excellent food for the bacteria and the other small organisms found in the soil. As soon as they are added, the soil organisms start decomposing them. The easily available organic residues disappear as a source of nutrients and energy to the organisms, and the rest are left behind and temporarily accumulate in the soil. Thus the organic matter found in the soil are of many forms, the easily decomposed, the decomposable material, the undecomposable and so on. The final products of decomposition are carbondioxide, water and nitrogen compounds in form assimilable to the crops. Apart from fertilisers that may be added, organic matter is the only source of nitrogen required by crops. As nitrogen is the most important plant nutrient, plants require it in large quantities and it comes from the decomposition of the organic matter in soil. Hence the importance of soil organic matter. The soil supply of nitrogen can be supplemented by adding nitrogenous fertilisers for higher yields. The soil contains only very small quantities of organic matter. In general, it varies from ½ per cent in poor soils to 2 per cent in very fertile soils. Some forest and other soils may contain very much large quantities. A soil with 2 per cent organic matter contains about 700 lbs. nitrogen to the acre, within a depth of about six inches. But all this is not available for the crop at a time, it has been estimated that less than one-tenth may be available during an average crop period. Hence the need to apply fertilisers. Apart from supplying nitrogen, soil organic matter is useful to give a good structure to the soil and to obtain a good tilth. It helps to reduce fixation of plant nutrients and also make them more available. The soil organic matter is also useful, in various

other ways. Hence arises the need to apply cattle manure compost or green manures to the soil from time to time to maintain fair amounts of organic matter in the soil. The level of plant nutrients in the soil is most important for the production of good yields. Cattle manure, compost, green leaf manures and commercial fertilisers are commonly applied to maintain fertility. Plants require about 17 elements for their good growth and high productivity. Of these nitrogen, phosphorus and potassium are the most important and are likely to be most deficient in soils. Generally, these three major elements are supplied by manuring.

When crops are grown in a field, harvested and removed, the crops remove plant foods from the soil, and utilise them for their growth. Each crop is thus draining the soil of nutrients and even a very fertile soil will sooner or later reflect this drain by smaller and smaller yields. A good crop of paddy removes about 100 pounds of nitrogen, 40 lbs. of phosphatic plant food (P_2O_5) and over 150 lbs. of potassic plant food (K_2O). Apart from crop removal plant foods are lost from the soil in various other ways. Hence the need for adequate manuring.

A fertile soil could be maintained in good productivity and also improved by setting right the causes that bring about a reduction in the fertility. Soil exhaustion could be avoided by a judicious rotation of crops, fallowing (allowing a field to remain uncropped for one or more seasons) and by regular and adequate manuring, especially with organic manures. Fertilisers may be used to supplement the organic manures when the latter are insufficient.

Rotation of crops.—Rotation of crops is growing a certain number of crops in a regular sequence on the same land during a certain period. Rotation helps in the maintenance of fertility by making a regulated demand of plant foods in the soil, and enriches the soil in nitrogen and humus when legumes are grown in rotation and ploughed in. It keeps down weeds and plant parasites and helps to control plant pests and diseases. Rotation also minimises soil erosion, helps conservation of moisture and gives a better distribution of work and regulated income. There is also a reduced risk of failure of crops due to adverse weather conditions.

For inclusion in a rotation, crops should be carefully selected. Besides suitability to climate, soil and environment of tract, the crops should have different feeding habits, different requirement of plant foods and different cultural requirements, etc. Crops which enrich the soil as legumes and green manures and a fallow which gives rest to the land for natural recuperation should be included in a rotation. Despite advantages,

rotation of crops has also certain disadvantages. Less remunerative crops have to be grown for the sake of rotation. As there is no specialisation in a crop, a farm which adopts rotation of crops is less efficient.

In the northern parts of the Salem district rotation of crops is paid little attention on both dry land areas as well as in ayacut areas. As millets form the main staple food and as a major portion of the area is dry, there is a tendency to grow millets year after year in the same land as that of ragi crop, grown in Hosur taluk. Yet the fertility is not depleted because the land is allowed to remain fallow for more than six months in a year. This helps the soil to regain soil fertility to a certain extent from natural sources. In case of cumbu in the other taluks of the North Salem district, where the sowing commences early in the year, horsegram follows it in the same year. It is a two crop rotation, *cumbu* and horsegram. Under ayacut areas the only crop grown is paddy. As it is not feasible to raise any other crop in these areas, the paddy crop is raised. The soil fertility is maintained by raising a green manure crop during the off-season in the single crop wet lands and in double and triple crop wet lands, heavy doses of organic manures in the form of farm yard manure, compost and green leaf manure are applied, supplemented by nitrogenous, phosphatic and potassic fertilisers.

In garden lands in all taluks except Hosur, the crop rotation adopted is, a deep rooted crop like cotton followed by a shallow rooted crop like ragi or cholam. Paddy is followed by irrigated groundnut followed by irrigated cholam.

Fallowing.—Fallowing is allowing a field to remain without cropping for a season or more between successive croppings. Fallowing helps to maintain soil fertility by increasing the store of plant feeds, conserving soil moisture and helping to check plant pests and diseases just as in the case of rotation. There are different kinds of fallows adopted according to the condition of the field. When a field is allowed to remain as it is without any cultivation or cropping for one or more seasons, it is known as a bare fallowing. When a field is either ploughed or cultivated and left in that condition without cropping till the next season, it is said to be under ploughed or cultivated fallow. Growing a green manure crop while a field is allowed to remain fallow is known as " Green fallow ". This helps to check weed growth and enrich the soil in humus and nitrogen. In wet lands where ploughing is considered injurious to the soil and in places when bare fallow encourages weed growth it is considered better to practice green fallow. It prevents soil erosion under those conditions where bare or cultivated fallows will encourage erosion.

Mixed crops.—Crop mixture is a system of agriculture to which two or more crops are grown together at the same time in the same land. The practice of mixed cropping is more commonly adopted in the cultivation of rainfed lands. In growing mixed crops there is a sort of rotation. The individuals of one variety of crops have the chance of exchanging their place with others in the mixture in different seasons and render the benefits of a rotation. This practice is adopted as a safeguard against total failure of crops in unfavourable seasons. The practice is common in precarious tracts and the number of crops included in a mixture increases in proportion to the insecurity. It helps to keep up the supply of nitrogen in the soil and for maintaining soil fertility and preventing soil erosion. It supplies most of the personal needs of the cultivator from the small piece of land he owns, and utilises the limited family labour available to the best advantage. This acts as a safeguard against complete loss due to the attack of pests and diseases. The latter also do not spread rapidly.

The major crops in the dry lands in Salem district are ragi, cholam and groundnut and they are invariably mixed with red gram and lab-lab. In Hosur taluk four different kinds of seeds are sown simultaneously in June. The mixture that is sown consists of ragi, cholam, lab-lab, niger, castor and as each comes for harvesting at different periods they are easily harvested one after the other. Except ragi all the other seeds are sown at 8 to 10 feet apart and niger is sown along the borders. Cholam is harvested not for grain but for fodder in small lots almost every day after flowering in August and September and the green fodder is fed to cattle. Next, ragi, the main crop is harvested and stacked to be thrashed in March or April when the climate is dry and there is enough natural wind for winnowing. Only after the harvest of ragi sufficient space is given for the lab-lab plants to grow quickly and this as well as castor are harvested in February and March. The dry groundnut is sown as a mixture with redgram. Lands are not left fallow throughout the year. During the rainy season one crop is invariably taken if not ragi, cholam or cumbu or at least crops like *samai* and *Varagu* are raised.

Manures.—Of the various elements required for plant growth nitrogen, phosphorus and potassium are the most important. These major plant nutrients are used in such large amounts in the process of plant growth that in many soils the available quantities get easily depleted and their replenishment in the form of manures of fertilisers is absolutely essential if soil fertility and crop yields are to be maintained at a high level year after year.

Plenty of nitrogen is available in heavy organic manures such as green manure, farmyard manure, town refuse, compost and compost made from vegetable and village wastes. The value of organic manure lies in that they supply not only nitrogen but also other elements including trace elements and hormones and the very essential complex compound called " humus "which is vital for preserving the fertility of the soil. This reason by itself justifies the utmost attention being devoted to increasing the organic manurial resources of the State apart from the compelling necessity for doing so which has now arisen in view of the shortage of chemical fertilisers. Oil-cakes are another source of nitrogen but as most of them are valuable as cattle food, their use as manure has to be avoided if substitutes could be obtained.

With a view to improve the level of production of farmyard manure and other organic manures in the villages intensive extension of the proper methods of collection and preservation of farmyard manures is being carried on. The importance of collecting cattle urine and preserving it properly by dry earth system is stressed. The farmers are induced to collect, store and preserve manure in properly laid pits. Wherever possible, the loose box system of tethering cattle and preserving the manure under the feet of cattle is also advocate. In view of the importance of addition of organic matter to the soil to keep up the soil fertility and productivity and in view of the dearth of adequate quantity of farmyard manure, the Department encourages ryots to compost the waste vegetable matter like dried leaves, grasses crop residues, etc., and thus increase the supply of organic manure is the urban compost made of night-soil and street sweepings. A very satisfactory way of disposing of these urban wastes is to compost them and produce a brownish brittle mass which easily crumbles into powder and is also free from objectionable odour. Technical advice and assistance are given to the municipalities and panchayats for the manufacture of this compost which has become very popular with the ryots.

An easy method of enriching the soil and crop productivity is the growing of leguminous crops in the fields and ploughing them *in situ*. There are a number of suitable crops to choose from. *Kolinji* comes up well in light soils and needs no care practically. *Daincha or Pillipesara* are suitable for heavy soils. *Daincha* is tolerant to alkalinity and *Pillipesara* is a nutritious green fodder. *Sesbania* is a high yielding cosmopolitan crop which is becoming very popular among the ryots.

Want of irrigational facilities, cattle trespass and intensive cultivation are some factors which limit the spread of green manure over larger

areas. Besides green manure crops, intensive efforts are also made to persuade the farmers to grow green leaf-yielding plants and shrubs on field bunds, tank bunds, porambokes and vacant sites by distributing seeds, seedlings, stem cuttings, etc. *Gliricidia*, an introduced plant from Ceylon is becoming popular and the other trees that are used for this purpose are *neem*, *pungam poovarasu*, etc. The Salem farmer is well accustomed to green leaf manuring.

During the post-war period, food shortage resulted in the steep rise of the prices of the essential agricultural products and there was a heavy demand for the manures in the country. The Manures Dealers Licensing Order of 1943 was promulgated and the distribution of concentrated organic manures and fertilisers was undertaken by the Department and this resulted in a fair and equitable distribution of manures and the prices also got established. From 1951 onwards, the distribution has been taken up by co-operative societies and selected private firms. The most commonly used fertiliser is Ammonium Sulphate and the other nitrogenous fertilisers which are becoming popular are Urea, Ammonium Sulphate Nitrate and Calcium Ammonium Nitrate. Of late, progressive ryots have taken up to the use of potassic fertilisers also. These apart, the use of mixed fertilisers is becoming widespread. For safeguarding the interests of the farmers and to see that farmers get good quality fertilisers at fair prices, the Fertiliser Control Order is being implemented in Madras State from September 1957. Under the provisions of this order, it is obligatory on the part of the firms preparing manure mixtures and dealers, distributing fertilisers to take out licences. They also exhibit the composition of the mixtures and fertilisers and have the selling prices approved by the Director of Agriculture.

The Salem district abounding in forests and rich verdure of the hills and the valleys has long used green manure, cattle manure, etc. for manuring its fields. Green manure crops like *Sunn-hemp*, *Daincha*, *Sesbania* are raised before the samba paddy and ploughed in after two or three months at the time of their flowering. Green-manuring of paddy is a general practice among the agriculturists of the District. Green leaves are applied to the puddle at the rate of 4,000 lbs. to 5,000 lbs. per acre. Crop-bearing dry lands are manured once in 4 or 5 years with cattle manure and compost. The garden land crops, mainly ragi and cholam are manured with cattle manure, municipal rubbish or compost at 10 to 15 cartloads per acre. Sometimes sheep-penning and tank silt are applied to garden lands as fertilisers. Synthetic manures, especially inorganic fertilisers like ammonium sulphate and super phosphate have been successfully introduced in the District. Other

fertilisers like nitrate and urea and mixed fertilisers are also becoming popular in the District.

Plant protection.—The crops are exposed to a variety of pests and diseases. A pair of common house flies can become parents and ancestors of several millions of house flies during the course of a month. The house fly is only one among the many thousand and thousands of insects which entomologists have counted and located in the world. It has been estimated that the farmers in India are losing annually many crores of rupees worth of crops due to pests and diseases which could be very much reduced if proper measures are taken at the proper time.

For instance some pests can be easily controlled by mechanical methods by catching and killing. Clean cultivation also helps to control several pests. To begin with, good ploughing exposes insects and their pupae either to their enemies or to unfavourable conditions and they get destroyed. Destruction of crop residue and weeds helps in reducing pests' damage by removing alternative resting places. Rotation of crops is a potent factor in reducing insect pests by avoiding facilities for continuous living of the insects on the host plant. Biological method of control is also a very effective method for certain types of pests.

Among the various methods of control of insects, the one that is widely adopted is the chemical control. Recent developments in the chemical control of pests started from the middle of last century, when arsenic containing chemicals including Paris green, proved effective for beetle control. From the beginning of the twentieth century, the control of pests by chemicals has extended enormously. Today, there are chemicals to control almost all pests.

Insects that destroy crops are of two kinds, those that feed by biting and chewing the plant parts and those that feed by sucking the juice. Of the biting type, there are the caterpillars like the red-hairy caterpillar of groundnut, the leaf eating beetles, the brinjal beetle, the chilli thrips, etc., which are usually controlled by means of an insecticide that distributes over the entire plant surface or by a systemic insecticide which permeates the plant itself. The sucking insect needs a different treatment as they feed on the juice by sucking it from the interior of, the plant. For controlling this, a chemical is used which will kill the pests by being absorbed in the body tissue of the plant from a simple contact or a spray. Though apparently this is a simple statement of the manner of kill, named as stomach poisons and contact poisons, modern insecticides sometimes act in both ways and may also be translocated in the plant itself.

Chemicals used for control are of different kinds. The contact insecticides like DDT,. BHC parathion compounds, etc., act by moving through the cuticle into the insect body and kill either affecting a primary body function or by secondary action on the nervous or respiratory systems. There is considerable difference in the speed of action as well. The systemic insecticides are exciting new materials, acting as stomach poisons. They pervade the plant system after spraying and the kill is effected after ingestion. Parathion compounds like folidol, etc., act this way. It is important that these chemicals are applied by using the proper chemicals at the proper time and at the proper dose for maximum effectiveness. Some of them can be applied even as a prophylactic which prevents insects from attacking a crop.

Plant diseases.—Diseases of plants are caused by parasitic agencies like fungi, bacteria, viruses or the disturbance of vital, physiological functions on account of lack of balanced nutrition or unsuitable environmental conditions. Invasion of other green parasite plants like orobanche may also be included in the category of plant diseases.

Among crop diseases that occur in South India, those caused by fungi are by far the most important. Fungi are minute organisms belonging to the vegetable kingdom. Many of them are adopted for a parasitic mode of life, while some are adapted for living on dead organic matter. Parasitic fungi, attack all parts of the plant, such as root, stem, leaves, flowers, fruit, seed, etc. and cause damage to these parts. Their presence in the crop plant is manifested by symptoms, such as wilting, rotting, leaf spot, hardening of tissues, rusts, smutted ear heads and so on. But the fungi themselves can usually be seen only with the aid of a microscope. The diseases caused by fungi spread from plant to plant by means of minute seed like bodies called spores, which are carried by wind, water or other agencies. Some fungi swell in the soil and infect crop plants at the root region. Among fungi which cause crop diseases, many are capable of infecting weeds and other plants and this helps them to survive during the off-season.

Generally, in South India, very few bacterial diseases occur. The symptoms of the diseases are generally similar to those caused by fungi. Black arm of cotton, ring disease of potatoes, canker in citrus are caused by bacteria. Black arm of cotton and canker of citrus are amenable to control by application of suitable chemicals.

The viruses which cause virs diseases in plants are not visible even with the aid of microscope and their presence is inferred only by the

symptoms seen on the host plant and the infectious nature of the disease. Mosaics of *bhendai*, sugarcane, and tobacco ; little leaf of brinjal, marble disease of cardamoms are examples of such diseases. These are not amenable to chemical measures of control. The only means of controlling them would appear to be eradication of diseased plants and in the case of cardamoms raising new plantations from disease free seeds instead of from rhizomes.

Plants also show abnormalities due to lack of balanced nutrition including the trace elements like zinc, magnesium, manganese, copper, iron, etc. The defects can be rectified by application of the needed element, in the suitable form, either to the soil or the foliage as spray. Zinc deficiency is common in South India in the *Sathugudi* oranges. This can be rectified by application of zinc sulphate lime solution.

Parasitic green plants like orobanche, striga, or cuscuta often cause trouble to crop growth in crops like tobacco, cholam and lucerne. Control measures consist in destroying the parasitic plants without injuring the crop plant. Chemical means are available but mechanical removal has been found to be more economical under South Indian conditions.

The Agricultural Department has tackled the problem of plant protection by a series of pest and disease resisting measures some of which are briefly detailed below :—

Paddy.—The important pests are Green jassids, Rice Hispa and Paddy stem-borer. The jassids and the hispa, suck the juice from the leaves and the tender parts of the plant is made to fade away. The stem-borer feeds upon the plant from the inside, causing the death of the whole central shoot in young plants and the whole ear-head in mature plants. The jassids and hispa are best controlled by dusting the crop with a mixture of DDT 10 per cent and BHC 10 per cent at 20 to 30 lbs. per acre and the stem-borers by a spray of folidol.

" Foot rot " and the " blast " are common diseases among paddy. The former causes the withering of the plants and the latter which causes some brown dots on the leaves, dries the plants altogether. The incidence of foot rot is reduced by treating the seeds with one ounce, of agrosan for every 30 lbs. of seed, while blast is controlled by spraying 10 per cent Bordeaux mixture.

Cholam.—The major pest among cholam is known as " ear-head bug " which sucks in juice from the ear-heads and spoils the formation of the grain, resulting in poor yields. This disease is usually controlled by dusting 20 lbs. of 10 per cent BHC per acre.

Another important disease among cholam is "Cholam Smut" which affects the grain formation and turns the ear-head of the plant into a black mass. It is controlled by the pre-treatment of the seeds with sulphur at the rate of one ounce of sulphur for every 15 lbs. of seeds.

Groundnut.—Red-hairy caterpillar which feeds on the groundnut shrub causes drying and latter the complete destruction of the crop. The crop in the District is largely affected by this pest. The pest is controlled by dusting 10 per cent BHC at 20 lbs. per acre within three to seven days of the emergence of the pest.

Cotton.—The important pest which affects the crop are cotton jassids and mealy bugs and they are controlled by dusting BHC 10 per cent at 20 lbs. per acre or if the infection is heavy by giving a spray of folidol.

Mango.—Mango trees are attacked by what are called "happers". The tiny insects affect the inflorescence in the early stages, thereby causing the shedding of the flowers. The fruit set is also affected by the pest which causes poor yield. The pest is controlled by a spray of DDT. Mildew is a powder growth on the vegetation bringing about its decay. Sulphur dusting is usually undertaken in order to reduce the intensity of "Mildew' disease.

Castor Research Station, Salem.—The scheme for the production of hybrid castor and for evolving short duration high-yielding castor strains in Madras State commenced functioning from 19th May 1960 in a leased land near Salem. The scheme is under the administrative and technical control of the Assistant Oil-Seeds Specialist in-charge of the Scheme for the Co-ordinated Manurial Trials on Groundnut, Salem, and under the overall control of the Oil-seeds Specialist, Coimbatore.

The following items of research are being carried out under the schemes:—

(i) Collection and testing of varieties and types and isolation of suitable inbreds;

(ii) testing the combining ability of suitable inbreds with a view to spotting out those possessing maximum expression of hybrid vigour;

(iii) large scale production of promising hybrids for distribution;

(iv) evolving short duration strains using some of the very short duration varieties of American, African and Italian origin that are available in the existing collection of varieties; and

(v) imparting certain marks like colour of fruits, spininess of stem and pistil into some of the high yielding strains for their easy identification in cultivators' fields.

Under the scheme, besides progress in other directions, one hundred and eighty-three inbred types and 12 exotic varieties were raised and studied in detail. Thirty single plants possessing combinations of desirable economic characters plants possessing combinations of desirable economic characters were made from nine of the exotic types. Under the programme to test the combining ability of inbreds, 50 crosses were effected between the highly pistillets strain, TMV. 1. and 10 selected inbreds. Fifteen direct and reciprocal crosses were made to study the nature of inheritance of the degree of expression of femaleness.

A coconut nursery has been started under the comprehensive coconut nursery scheme at Salem in February 1962 with a view to produce and distribute quality seedlings to coconut growers in the District.

Niger Research Station, Hosur.— Under the scheme for the improvement of safflower and Niger in Madras State which is being financed by the Indian Central Oil-Seeds Committee, the Niger Research Station commenced functioning from 4th May 1961 in a leased land near Hosur cattle farm. The scheme is being worked under the overall technical control of the Oil-Seeds Specialist, Coimbatore and under the direct control of the Assistant Oil-Seeds Specialist stationed at Koilpatti.

At present Niger is being grown in Hosur taluk largely. The introduction and intensification of the cultivation of this minor oil seed crop in the State will help in stepping up the overall production of oil seeds.

The following items of research are contemplated under the scheme :—

(i) Maintenance of Germ Plasm ;

(ii) pureline selection ;

(iii) testing for hybrid vigour ;

(iv) hybridisation ;

(v) testing of promising selections ; and

(vi) agronomic investigations such as spacing and mixed cropping trials.

Model Orchard-cum-*Nursery, Thimmapuram.*—The Salem district has a model orchard-*cum*-nursery situated at Thimmapuram village on the Salem-Krishnagiri road. The orchard was established in 1952 and has an extent of 23·27 acres and is irrigated by the Krishnagiri Reservoir.

The Orchard was established with the object of multiplying and distributing elite plant material of horticultural plants to growers and offer advice on cultural methods, etc. The station has in its collection a wide variety of fruit plants among which mango, grapes, sapota, citrus and guava are important to the tract and are being multiplied vegetatively and distributed on a large scale not only to growers within the District but also to interested growers from other districts. An area of three acres has been allotted for vegetable seed and improved seeds are multiplied for distribution.

The Centre celebrates a Farmers' day every year which attracts a large number of growers and on this occasion their problems are also discussed.

Investigation of betelvine wilt disease.—The scheme for the investigation of betelvine wilt disease was started in December 1956 at Bothanur village which is situtated 1½ miles west of Velur on the Velur-Pandamangalam road in Namakkal taluk. In this area the betelvine gardens are raised all along the Raja channel which runs along the northern banks of the Cauvery river. The betel leaves from this place are specially preferred by the North Indian markets due to their good-keeping quality. In recent years the betelvine crop in this area was affected by a wilt disease caused by the fungus *Phytophthorasp* resulting in considerable damage to the flourishing betelvine cultivation. With a view to investigate the cause of the above disease and to devise suitable control measure the scheme was started by taking one acre of land on lease for laying out field experiments, with a staff of one Mycology Assistant, one fieldman and an attender. The Indian Council of Agricultural Research shares 50 per cent of the recurring expenditure on the pay and allowances of the assistant, attender and office contingencies while the rest of the expenditure pertaining to the scheme including cost of cultivation, lease of land, pay and allowances of one fieldman and one peon is met by the State Government.

ORGANIZATION AND ACTIVITIES OF THE AGRICULTURAL DEPARTMENT.

The Director of Agriculture is the Head of the Department. He is assisted by five Joint Directors of Agriculture. The Dean and Additional Director of Agriculture at Coimbatore is in charge of Agricultural Research and Education. The Director of Agriculture is also assisted at the Headquarters by the State Marketing Officer who is in charge of Agricultural Marketing. There are a State Compost Development Officer to assist the Director on all matters relating to manurial resources and its application, and a Chief Inspector of Fertiliser to assist the Director in regard to the

enforcement of fertiliser control. In regard to account matters the Director of Agriculture is assisted by an Accounts Officer.

For administrative convenience, Salem district is divided into two agricultural districts called Salem South and Salem North. The former comprises of the six taluks of Salem, Attur, Namakkal, Rasipuram, Tiruchengode and Sankari. The concerned District Agricultural Officers' headquarters is at Salem; Salem North consists of Hosur, Krishnagiri, Harur, Dharmapuri and Omalur taluks. The District Agricultural Officer of Salem North has his headquarters at Krishnagiri. The District has been divided into 51 Panchayat unions and in each union the agricultural extension work is being done by the Agricultural Extension Officer with the help of Fieldmen and Gramasevaks who are the ultimate points of contact with the villagers. There is also an agricultural depot in each block which sells improved seeds of various crops suited for the tract, green manure seeds, pesticides and fungicides, labour saving implements and plant protection equipment.

The Agricultural Extension Officers and the field staff visit the villages in the block, contact the farmers singly as well as in groups and carry on propaganda for the various improved agricultural practices recommended by the Department for better crop production. For effective dissemination of the agricultural knowledge, elaborate field publicity is carried out. Literature like bulletins and leaflets are distributed in large numbers. Publications like *Mezhichelvam,* Villager's Calendar, etc., dealing with current research activities and containing useful information on improved agricultural practices for the farmers are also brought out by the Department. Further, training camps are conducted so that each village will have a few leaders trained in modern agriculture through whom the improved agricultural practices may be introduced to the farmers.

During important festivals or other occasions when large numbers of farmers congregate, agricultural exhibitions and shows are conducted with a view to educate the farmers.

The primary purpose of agricultural research work is the acquisition of exact knowledge and the ultimate purpose is the translation of this information into concrete improvements which the cultivators can adopt as part of the ordinary farming practice. This dual aspect of research work in the laboratory and extension in the field may be said to form the main functions of the Agricultural Department. The chief centres of research are the Research Institute at Coimbatore equipped

with a staff of Specialists and the Research Stations spread all over the State.

Research at the Agricultural College and Research Institute is conducted with the view of helping to increase the agricultural production of the country by improving cultivation practices, breeding better varieties of crops, evolving better manuring and fertiliser practices, controlling plant pests and diseases, and also suggesting good storage and preservation methods for agricultural products. By continuous research, answers are found to the several problems which are faced by the cultivators in the State.

Trials, demonstrations, etc.—One of the important activities of the Department is to run trial and observation plots and demonstrations in the ryots holdings. When an improved strain of a crop or a new cultural or manurial practice is evolved in an Agricultural Research Station, it is tested in ryots' fields under village conditions in a trial plot. The local method is also tried side by side. The results of a number of such trial plots spread over a number of villages and years are studied and if the new method is found to be a definite improvement, it is advocated to the cultivators for adoption. Improvements which have passed through the stage of trial plots are further taken up for demonstration in farmers' holdings in what are called 'Demonstration plots'. The farmers are thereby enabled to see the improvements and compare them with their own methods. Being convinced of the efficiency of the improvement, the farmers adopt the same in their holdings. Several items of improvements like new strains of seeds, cultural and manurial practices, conservation of manures, green manuring and others are being demonstrated each year and several improvements have been passed on to the cultivators for adoption.

One of the means of stepping up food production is by creating a healthy spirit of competition among the farmers. Crop competitions provide stimulus to the farmers to adopt the improved agricultural practices. These competitions are held annually at firka, taluk, district regional and State levels for important crops like paddy, cholam, cumbu and sugarcane. These competitions are becoming very popular with the farmers and have revealed the possibilities of obtaining phenomenal yields of crops by adopting the scientific methods of agriculture.

Starting agricultural associations is another method of introducing improved agricultural practices in the villages. Some of the associations undertake the demonstration of improved cultivation methods and help in disseminating scientific knowledge among the ryots.

It can be safely stated that the interest created among the farmers for the adoption of improvements in agricultural practice will be of an abiding nature. Farmers have come to realise the value of improved seeds, fertilisers and pesticides. The high cost of manual and bullock labour has created a demand for tractors, heavy machinery and labour saving implements. Co-operative societies, rural agricultural banks and such other bodies are getting organised to attend to the supplies and services required by the farmers. The future for scientific agriculture in the Salem district is in firm foundation.

STATE ASSISTANCE TO AGRICULTURE.

The Agricultural department has striven in the past to provide improved seeds, manures, tractors and plant protection aids like pesticides and spraying machines. It has also encouraged the widespread use of green manure which is the cheapest and most promising manure to fertilise the soil. The results of the research work done in the various Agricultural Research Stations are also made available to the ryots through the village agricultural associations. These associations do their best to inform the ryots of improved techniques. The Community Projects and National Extension Service Organisation bestow special attention to increase agricultural production. They also pay special attention to the reclamation of land coming under new irrigation projects. They train ryots in adopting improved cropping patterns and manures. The Community Projects have further promoted the sinking of tube-wells as a measure to insure the crops against droughts.

The Government have extended the benefits of regulated markets for commercial crops to all important market centres. The relationship between growers of sugarcane and the factories was regularised with a view to promote production and without causing any injustice to the grower.

Under the Second Plan Projects some tractors and bull-dozers were hired out by the Agricultural department to the ryots. Loans were also granted to them under the Land Improvement Loans Act in order to meet the charges for the use of the tractors and they were recovered in instalments as in the case of loans for the purchase of manures. During the period 1956—61, 22,000 acres have been ploughed by tractors and 3,700 acres have been levelled by bull-dozers. With a view to help agriculturists who cultivate extensive acres of lands to own tractors, the Department of Agriculture has proposed to supply every year three tractors with equipment on hire purchase system.

The Agricultural Department has actively popularised the Japanese method of cultivation. The campaign for popularising Japanese method of rice cultivation was inaugurated on 15th March 1953. Three taluks *viz.*, Attur, Dharmapuri and Salem were selected for intensive propaganda on the Japanese method of rice cultivation. Agricultural demonstrators were specially allotted for doing intensive work among progressive farmers so that they may be trained to adopt Japanese method of rice cultivation.

In the Japanese method of growing paddy, stress is laid on raising robust seedling in thinly sown seed beds, proper manuring and adequate after-care of the crop. The Special Demonstrators appointed for doing intensive work gave guidance to the farmers on use of manures, selection of seeds, sowing of seedlings, preparation of fields, transplantation and after-care of the planted seedlings. The Japanese method of rice cultivation is a limb of the Grow More Food Campaign and it is based on schedules and techniques of improved cultivation and manuring suited to the conditions in the rice growing areas. This campaign in this district was expected to yield much fruitful results and solve to some extent the food scarcity.

PROVISION OF FINANCE.

Perhaps the most important assistance which the State can give to the agriculturists is the provision of adequate finance. Credit is provided to the agriculturists by the Government both indirectly through the co-operative organisations and directly as *Takkavi* loans.

The following table shows the extent of co-operative credit made available to agriculture for the State as a whole and for the Salem district during the last ten years :—

Co-operative credit to agriculturists[1].

Year.	Amount of co-operative credit made available to agriculturists.	
	For the whole State.	In the Salem district.
(1)	(2)	(3)
1951–52	360	62
1952–53	365	53
1953–54	359	55
1954–55	415	75
1955–56	521	88
1956–57	787	154
1957–58	984	206
1958–59	1,389	298
1959–60	1,881	375
1960–61	2,641	496

[1] Figures furnished by the Registrar of Co-operative Societies, Madras.

The Government have also granted loans to the agriculturists under the Land Improvements Loans Act, the Agricultural Loans Act and they have also issued special rules for granting loans for the purchase of pumpsets and agricultural implements. While short term loans are granted by the Revenue Department of the Government for the purchases of seeds, manures, and implements, medium and long-term loans are advanced for the installation of oil engines and pumpsets and for the purchase of bulls.

Loans are also granted for raising cashewnut plantations. Oil engine and electric motor pumpsets are supplied to the ryots under Hire Purchase System by the Agricultural Department. One hundred and fifty-seven oil engine pumpsets and 753 electric motor pumpsets, valued at Rs. 12 lakhs were supplied to ryots up to the year 1961–62 under this scheme. Under this system 7 tractors with allied equipment have so far been supplied to the ryots.

The following table shows the extent of loans granted in the Salem district under the Land Improvements Loans Act and Agriculturists Loans Act during the past ten years.[1]

During 1957 a scheme was formulated by the Agricultural Department for the development of fruit cultivation according to which long-term loans repayable in 10 instalments commencing from the fifth year and short-term loans for manuring the existing orchards were sanctioned. The loans sanctioned under this scheme up to the year 1962–63 is about Rs. 1,50,000.

Year.	*Amount of loan.* (IN RUPEES.)
(1)	(2)
1951–52	4,35,590
1952–53	5,57,520
1953–54	3,17,200
1954–55	2,50,955
1955–56	3,35,900
1956–57	8,45,431
1957–58	4,63,535
1958–59	5,30,500
1959–60	11,72,060
1960–61	14,12,500

[1] Information furnished by the Collector of Salem, Salem.

The following figures show the loans granted by the Government for the development of horticulture and cashew in the Salem district during the last three years.[1]—

I. Horticultural Development Scheme—

A. Loans for Raising Orchards—

Year.	Long-term loan.	
	Amount of loan. (IN RUPEES.)	Acreage under Orchards.
(1)	(2)	(3)
1959–60 ..	9,750	33
1960–61 ..	7,000	24
1961–62 ..	4,450	15

B. Loans for Rejuvenation of Old Orchards—

Year.	Short-term loans.	
	Amount of loan. (IN RUPEES.)	Acreage under Orchards.
(1)	(2)	(3)
1959–60 ..	65	1
1960–61 ..	1,040	16
1961–62 ..	1,610	25

II. Cashew Development Scheme—

Year.	Long-term loans for raising cashew.	
	Amount of loan. (IN RUPEES.)	Acreage under Orchards.
(1)	(2)	(3)
1959–60 ..	Nil	Nil
1960–61 ..	480	6
1961–62 ..	320	4

The officers of the Agricultural Department are also empowered to grant loans in kind such as seeds, manures and agricultural implements and their value is recovered in payments spread over a period. By suitable reorganization of the field staff and by increasing the number of Agricultural Demonstrators, their jurisdiction was reduced so as to enable them to intensify their services to the agriculturists. Each Agricultural Demonstrator has a separate office-*cum*-depot within his jurisdiction and is assisted by a staff consisting of a clerk, a field man and three demonstration maistries.

[1]Figures furnished by the District Agricultural Officer, Salem.

CO-OPERATION AND AGRICULTURE.

The Co-operative Department has started three land colonization societies for the reclamation of areas classified as cultivable waste. These societies are operating in Dharmapuri Circle.

The Uthamalai Oddapatti Land Colonization Co-operative Society.—The total area of land allotted to the Society is 190·16 acres of which 185·26 acres are fit for cultivation. The remaining areas were set apart for house-sites. The members were able to reclaim 156·68 acres and the rest have not yet been reclaimed as they are rocky. The entire area of 156·68 acres are under dry cultivation depending upon the outbreak of the monsoons. Attempts have been made to rehabilitate the agriculturists by the supply of plough animals and by irrigation schemes involving the pumping of water from the Cauvery.

Mohanurpatti Land Colonization Co-operative Society.—This Society was allotted 839·73 acres for colonization. 786·74 acres were reclaimed and rendered fit for cultivation and 5 acres of land were set apart for demonstration and 10·01 acres for house-sites. An area of 57·91 acres was marked as *porambokes.*

Dry cultivation depending on the monsoon is carried on in the farm. Of the colonists, 25 have constructed wells in the plots allotted to them for irrigating their lands. The colonists are helped by the Co-operative Department with the supply of plough animals and agricultural implements.

Kanavaipudur Land Colonization Co-operative Society.—This Society was allotted 577·37 acres of land for reclamation. The members were able to cultivate 560·87 acres, construct houses on 12·05 acres and allocate 4.45 acres for demonstration farms. The colonies were helped by the Co-operative Department in the supply of agricultural implements and plough animals. Some of the members have also constructed wells for irrigation purposes.

As a general rule, the land colonization society allots to each member 5 acres of land for cultivation. The right of ownership of lands usually vests in the society, but the land will be assigned to the members in perpetuity subject to certain conditions.

FIVE-YEAR PLAN AND AGRICULTURE.

The main schemes which were being worked during the Plan period were: (i) multiplication and distribution of improved seeds, (ii) application of green manure and chemical fertilisers, (iii) plant protection, (iv) horticulture, (v) mechanical cultivation and other programmes of

improvement. The Second Five-Year Plan contained proposals for establishing State Seed Farms of 25 acres each at 47 places in the National Extension Service and Community Development Blocks. These farms are expected to meet the seed requirements of the District under improved varieties. Improved cotton seeds were also distributed and about 15,000 acres were covered by the new seeds during the plan period. Sugarcane production was improved in Namakkal where 4,000 acres are under sugarcane out of the 11,000 acres for the whole district. Pugalur Sugar Factory is the major consumer of the sugarcane produced in this region.

During the Second Five-Year Plan period, about 200,000 acres were covered by green manure crops such as *sesbania*, *sunnhemp* and *daincha*. Apart from the application of green manures, the cultivators were also encouraged to apply chemical manures such as ammonium sulphate, super-phosphate, etc. About 200,000 acres were covered by chemical manures during the Second Plan Period.

The main schemes which are worked during the Third Five-Year Plan period are—

I. *Irrigation Programme*—

(i) Development of the Mettur Canals area.

(ii) Development of the Krishnagiri Reservoir Project.

(iii) Distribution of Oil Engine and Electric Motor Pumpsets under hire purchases.

(iv) Filter Point Wells Scheme.

II. *Land Reclamation and Development*—

(i) Departmental Tractors for hiring.

(ii) Distribution of Tractors under Hire Purchases.

(iii) Soil Conservation schemes.

III. *Manures and Fertilisers*—

(i) Distribution of Ammonium sulphate.

(ii) Scheme for the Development of Local Manurial Resources.

(iii) Scheme for the distribution of green manure seeds.

IV. *Distribution of improved seeds*—

(i) Scheme for the distribution of improved seeds of paddy and millets.

(ii) Scheme for the running of State Seed Farm for producing improved seeds.

V. *Other commodity scheme*—

(i) Scheme for increasing the production of oilseeds.

(ii) Scheme for increasing the production of cotton.

(iii) Scheme for Development of Sugarcane cultivation.

(iv) Scheme for the Development of Coconut cultivation.

(v) Scheme for the Development of Arecanut cultivation.

(vi) Scheme for the Development of Fruit cultivation.

(vii) Scheme for the Development of Cashew cultivation.

(viii) Scheme for the Development of Tobacco.

VI. *Other Schemes*—

(i) Scheme for the control of pests and diseases.

(ii) Scheme for the distribution of sprayers and dusters at concessional rates.

THE GENERAL CONDITION OF THE AGRICULTURISTS.

The total population of the District according to the Census of 1951 is 3,371,769. Of this 2,392,651 or 71 per cent earn their livelihood from agricultural pursuits. The classification of the agricultural population according to livelihood classes is as follows :—

Class.	*Number of persons.*		
	Males.	*Females.*	*Total.*
I. Cultivators of land wholly or mainly owned and their dependents.	835,139	807,905	1,643,044
II. Cultivators of land wholly or mainly unowned and their dependents.	100,440	97,310	197,750
III. Cultivating labourers and their dependents.	238,929	265,031	503,960
IV. Non-cultivating owners of land, agricultural rent receivers and their dependents.	21,167	26,730	47,897
	1,195,675	1,196,976	2,392,651

It is found that 68·7 per cent of the agricultural population are owner cultivators. 21.0 per cent of them are agricultural labourers and their dependents. 8.2 per cent of the agriculturists do not own any land but earn their livelihood as tenant farmers while 2.1 per cent are non-cultivating owners, who derive their earnings mainly from rental income.

Most of the ryots are in comparatively poor circumstances: 80·8 per cent of the holdings pay an assessment of Rs. 16 and less, 16·2 per cent pay from Rs. 10 to Rs. 30, 2·8 per cent pay from Rs. 30 to Rs. 50, 0·8 per cent pay from Rs. 50 to Rs. 100. Only 0·2 per cent pay more than Rs. 100. The labouring class is, as in other districts in a state of dependency on the ryots. The recent reforms of land tenures have fixed the fair rents and wages. Under the provisions of the Minimum Wages Act of the Government of India, State Government have fixed minimum wages for agricultural workers in November 1959 and these wages came into effect from 10th December 1959. The fixation of ceiling on land holdings had made some land available for landless workers. With the land reforms in progress and the Agricultural Department and Co-operatives rendering the maximum aid to the agriculturists the progress and prosperity of the agriculturists in future is very much assured.

ANIMAL HUSBANDRY.

The cattle is by far the most important source of power for agricultural work in the District. All works on the farm such as ploughing, lifting water from the wells, threshing corn and moving the produce from place to place are done by the use of cattle. The availability of good pasture and the bracing climate of the hills have contributed to the growth of cattle-wealth in the District. Among the districts of Madras, Salem leads in the number of cattle heads and sheep.

LIVESTOCK CENSUS.

Livestock.	*Number.*
(1)	(2)
Cattle	1,612,386
Buffaloes	266,488
Sheep	1,159,257
Goats	518,430
Horses	2,937
Poultry	1,564,014

Hosur Cattle Farm.—The activities of the Hosur Cattle Farm have contributed immensely to the improvement of cattle wealth of Salem district, The farm is situated in Mathigiri village about four miles south of Hosur in the Hosur taluk of the Salem district. The farm was taken over by the Madras Government in 1924 as a Cattle Breeding Station in the Agricultural Department. Before the Government's occupying the farm, it was under the use of Army Remount Depot for 96 years. In 1924, the Government made it a Cattle Breeding Centre under the Agricultural

Department and later in 1938 it came under the control of the Animal Husbandry Department when the Livestock Section was transferred to it.

The farm is situated 3,000 feet above the sea level. The area of the farm is 1,646·41 acres, consisting of irrigable land, paddocks intended for grazing and hay making, buildings and roads. The climate of the farms is best suited for cattle and sheep breeding. Fodder crops and grasses are also grown in the farm under rain-fed and irrigated conditions. There are a good number of avenue and other shade trees which beautify the farm. The farm is also well served by roads generally running from north to south fitting in with the undulations of the farm.

The farm consists of different sections like Central Lines, Poultry, Pastures, Gardens, Dairy, Sheep, Veterinary Hospital, Stores and Workshop. Key Village and Artificial Insemination Centre.

All the cattle except milch animals and calves below ten months are kept in the Central Lines Section. Four breeds, *viz*., Sindhi, Gir, Gross-bred (graded) and Hallikar are kept. The main item of work is to rear up the male and female stock up to the breedable age. The female stock is retained in the farm, while the surplus bulls are distributed throughout the State for livestock development work. Sindhi bulls bred in this farm are sold to other States. The Gir herd in this farm introduced in 1949 is found to thrive well under the climate of the farm. The Bombay State is a regular buyer of Gir bulls from the farm. Experts in Animal Husbandry have judged the Sindhi herd in the farm to be the best in the world. Kangayam breed of cattle is indigenous to Coimbatore. This animal is bred in the farm in order to supplement the efforts of private breeders, like the *Pattagar* of *Palayakottai*. Kangayams thrive well in the farm. Some of the cows have yielded more than 4,000 lbs. in a single lactation.

All the milch cows and calves below ten months in the breeds of Sindhi, Gir and Hallikar are separately maintained in the Dairy Section. The main activities of this section includes care and management of cows in advance pregnancy, attention to calving, pre and post parturient sanitation, care of the new-born, recording of milk yields and production and sale of milk and milk products.

The object of the farm is the production of good breeding stock suitable for farm replacement and distribution to other areas of the State. The calves here are reared under natural conditions of suckling and the early weaning of calves as recommended in commercial dairying is not practised. The older calves are fed on a balanced rations consisting

of ragi-gruel, groundnut-cake and minerals. They are allowed to have plenty of exercise and grazing during daytime. The general conditions prevailing in the farm have been very conducive for the healthy growth of the animals. Some of the champion cows of the farm won prizes at All India Cattle Shows. The Sindhi cows of this farm have won the praise of experts, both Indian and Foreign, as the best in the country.

There is a well equipped dairy farming unit attached to the Hosur Farm. The milking of the cows are done at 4 a.m. and 3 p.m. daily and once a week they are milked completely, for the purpose of recording individual yields. The surplus milk is sold to the local public. A portion of milk is separated and the cream obtained is used for making butter. The skimmed milk is utilised for feeding poultry and calves.

Apart from this there are no large-scale dairy farms in the District. There are, however, several co-operative milk supply societies in the District which are members of the Salem Milk Supply Union. The daily surplus of milk in the rural areas is collected and sent to the urban centres of consumption through the activites of the Milk Supply Union.

Sheep breeding.—Salem has nearly a million sheep and goat population The three districts, Salem, South Arcot and Tiruchirapalli have the largest concentration of sheep population in the Madras State. Salem district has some indigenous varieties of sheep which are noted for their wool and flesh.

Mecheri or Mylambadi sheep is confined to Omalur and Dharmapuri taluks of Salem district and parts of Bhavani taluk of Coimbatore district. They are brown tinged, white in colour with or without brown patches on the back. They are fairly tall with stout legs and thick barrel weighing about 50 lbs. to 60 lbs. on the average. These animals thrive well under extremely adverse seasonal conditions and fatten quickly when good grazing is available. These breeds are in good demand in Dharapuram and other bordering taluks in Coimbatore, Madurai and Salem districts, where the seasonal rains fail very often causing famine conditions.

Mandya sheep.—This breed is named after the Mandya district of Mysore State where the bulk of the sheep are found. It is popularly known as Bannur sheep in Mysore State. In Madras State, it is chiefly confined to Hosur taluk of Salem district. These are all short animals with thick legs, stout barrel and grey in colour with red or brown head extending up to neck. These animals cannot walk long distances and they are generally brought up under semi-stall-fed conditions. They respond to fattening quickly. The average weight of these animals is

about 50 to 60 lbs. An intensive grading scheme for the development of this sheep in Hosur taluk was in operation for sometime and made considerable progress.

At the Hosur Farm, sheep breeding operations were going on since 1925. It has been taken up as an economical side-venture for the main cattle breeding activities. Sheep-rearing has the following advantages :—(i) the sheep can graze behind cattle in the same field (ii) the availability of high quality sheep manure (iii) good income received from the sale of wool and surplus sheep.

The farm maintains three main breeds of sheep namely ; Bellary, Bikanir and Mandya. The object of maintaining Bellary and Bikanir is to try cross-breeding on these two breeds as the cross-bred progenies are found to yield better types of wool than Bellary sheep. The object of stationing Mandya sheep in the farm is to issue periodically pedigreed stock to sheep breaders for up-grading their hairy sheep with a view to improve the quality of mutton.

As sheep are owned mostly by uneducated people, the Government had taken necessary steps to carry the news about better sheep-farming methods to their very doors. A number of sheep demonstration units were opened in the State and one of them is located at Talavasal (Salem district). A major portion of Chinnasalem Sheep Research Station falls within the Salem district. The area of the Research Station is 1,507·2 acres lying partly in Salem and partly in South Arcot districts. The station was opened with the object of improving the quality of the wool yield of the local sheep, to increase the yield, to evolve white wooly sheep out of local strain, to study sheep diseases, and to educate sheep breeders in the modern methods of sheep breeding. The Station (Farm) was inaugurated in November 1958. Black wooly Bikanir and graded breeds of sheep numbering over 1,000 are kept in the station. The wool produced is sold to the cumbly weaving centres, especially to the centre at Arumainagaram. At Mecheri (in Omalur taluk) a pure breed sheep suited for mutton only is bred and it has a great demand.

At present there are 12 Wool Extension Centres in this district. The centres undertake the eradication of the endo and ectoparasites of sheep in the area. It also undertakes propaganda, demonstration on improved sheep husbandry, use of modern methods of shearing control of diseases and castration of scrub-rams. In the Young Farmers Club in Krishnapuram (Gangavalli Block) a sheep unit is attached to the farm where Mecheri variety of sheep are kept under the 50 per cent Community Development Block Contribution Scheme.

Fodder crops and grasses.—The area under pasture and grazing lands in the District is 1,27,603 acres in 1960-61. Of the fodder crops, 591 acres are under regular sources of irrigation. The common varieties of fodder crops grown are Guinea grass, Napier grass, buseem, cumbu, sunnhemp, etc.

Poultry Farming.—Among the districts of Madras State, Salem has the largest number of poultry. The Hosur Cattle Farm has a poultry section attached to it. The following breeds of poultry are kept in the Poultry Section. White Leghorn, Rhode Island Red and Black Minorca. The Poultry Section produces improved varieties of hatching eggs and poultry, and supplies them to the public in the State for grading up the village indigenous stock by the improved cockerels supplied from this farm. The following interesting subjects are studied in the Poultry Section :—(i) Trapnesting of birds, (ii) Collection and marketing of eggs, (iii) Grading of eggs, (iv) Candling of eggs, (v) Hatching time, (vi) Rearing of baby chicks in breeder houses, (vii) Feeding of poultry, (viii) Housing of adult birds, (ix) Packing of eggs.

Two poultry extension centres are functioning at Kootapally in Tiruchengode taluk and the Krishnagiri Reservoir Project. In the Block areas at Kulathur, Namagiripet, Peddanayakkanpalayam and Gangavalli exotic birds are supplied to the farmers and popularised. The Poultry Demonstration Unit of the Veterinary Hospital at Salem visits the villages and teaches the farmers the efficient methods of rearing and maintenance of poultry. The private poultry breeders are also encouraged by giving subsidy and technical help. One private poultry breeder at Mallur, Salem is given a subsidy of Rs. 3,000 per annum for distributing exotic birds and eggs at concessional rates to needy ryots of the District. The grading up of local birds are done with exotic breeds like white Leghorn and Rhode Island Red. A vast improvement in poultry husbandry in this district is going on by introducing modern technique in poultry keeping, cheaper poultry houses, balanced feeding for economic maintenance, etc.

Animal Diseases and Veterinary Hospitals.—The animal diseases that commonly break out in the District are Haemorrhagic Septicaemia, Black Quarter, Foot and Mouth, and Surra among bovines, Sheep-pox and Enterotoxaemia in Sheep and Ranikhet, Fowl-Pox and Coceidiesis in Poultry. Reports of outbreaks of diseases are promptly attended to by the Veterinary Staff.

There are 14 Veterinary Institutions in the District. They are, one hospital at Salem, 4 dispensaries situated at Namakkal, Tiruchengode, Mettur Dam and Krishnagiri and 9 minor Veterinary dispensaries

situated at Rasipuram, Omalur, Attur, Velur, Dharmapuri, Hosur, Denkanikottai, Chenthamaraipatti and Harur. There are in addition 17 First-Aid Centres and 17 Extension Officers of Animal Husbandry in the Block areas of the District under the National Extension and Community Development Schemes. The Touring Billets at Salem and Krishnagiri, who tour extensively in the District treating ailing animals, do intensive propaganda on animal husbandry activities like improvement of livestock, birds and sheep, starting of poultry units with exotic birds and stationing of rams for grading of sheep and supplying of breeding bulls for grading up local stock.

The entire Salem district was under a District Veterinary Officer until 1st November 1957. From that date the District was bifurcated into Salem South and Salem North for administrative purposes. Now each division is under a separate District Veterinary Officer. The District Veterinary Officers have under them Veterinary Assistant Surgeons and Livestock Assistants in the several institutions in their respective jurisdiction.

FISHERIES.

Salem is an inland district and has no marine fisheries. But the inland fisheries and the fish resources of Mettur lake have made good this deficiency.

The Mettur Reservoir fishery is the most important single unit of fishery in the District. The *Cauvery* river which flows through the District has been from time immemorial a fertile source of fish products. It was yielding a revenue, a lakh of rupees till the construction of the Mettur Dam. After the construction of the dam the annual floods were prevented and along with that the annual migration up the river of Hilsa fish through the Ullar by-pass also stopped. This reduced the rental income to Rs. 40,000. The position was soon relieved by introducing new measures. The upper and lower reaches of the dam were declared as fish sancturies for a length of 4 and 3 miles respectively. Regular steps were taken to rescue the fish stranded at the post of the dam in large number and to transport them to the reservoir whenever the sluices were closed suddenly. The reservoir which extends over 62 sq. miles and which impounds a volume of 94 million c.ft. of water was intensively stocked with *Catla*, the quickest and largest grown *India Carps*, the *Gourami*, Etroplus and the *Bengal Carps*, *Rohu* (*Lapes rohita*) and *Mrigal* (*Cirrhina mrigala*). The fishing of immature fish was prohibited. A fish farm was constructed at Mettur and fingerlings of important species were grown in the farm and released in the reservoir.

A hatchery was also erected. As a result of these systematic activities the fisheries in the reservoir, developed rapidly. *Cirrhina, Cirrhose, Barbus hexagonalepis, Barbus dubius, Labeo Kontius, Lubeo fimbrietus, Wallagonia attu, pangesius pangasius, Silonia Silonidia* and *Notopterus Notopterus* are the chief varieties of fish available in the reservoir. Experiments have shown that large quantities of fish can be taken out annually from the reservoir without depleting the fisheries. Big fishes like *Catla, Pangasius, Cirrhina, Cirrhose, Barbus Dubius, Macrones aor* are daily landed in large numbers. In regard to exploitation, the inland fishermen, who is not used to fishing in deep waters or on a bottom of rocks and forests have been initiated into modern fishing with the aid of " Rangoon net " which measures 100 by 20' with 2½" mesh and which allows unharmed exit to immature fish. The introduction of Motor Fishing Luggers by the Fisheries Department have helped better exploitation of the fish in the reservoir. The indigenous '*uduvalai*' and hooks and lines for catching the bottom dwelling fishes are also employed. Licenses are issued to local fishermen to fish in the reservoir on payment of a moderate fee of Rs. 100 each which can be paid in easy instalments. A major portion of the catches by the licensees was purchased by the Government for supply to merchants and consumers until March 1955, when the practice was stopped. The Mettur Dam Fishermen Co-operative Marketing Society started in 1956 now helps the fishermen in marketing the catches. The Departmental mechanised boats, land transport vans are given on hire to the Society to transport the catches from the production centres to the consuming centres and railway station. The following table gives the number of licences granted and the extent of catches made during the years 1956–57 to 1960–61 :—

Year. (1)	*Number of licences.* (2)	*Total landings.* (3) (M. TONS.)
1956–57	227	910
1957–58	244	246
1958–59	189	275
1959–60	259	504
1960–61	271	416

Provincialised waters.

Krishnagiri taluk .. .. Barur Big Tank, Penugondapuram Tank, Barur Surplus Channel, Ellupaikuttai tank and Pungampatti Nagal Eri.

Hosur taluk	Veeraraghavan Eri and Ramanayakan Eri.
Tiruchengode taluk	Cauvery river, Locks I, II and III.
Dharmapuri taluk	Thoppiar river in Thoppiar limits-River Nagavathi; Perumbatti, Gundanahalli, Arakasanahalli and Chinnapalli ; Chakulagudugupalli, Hanumantharayanpallam, Kambalapadi Jabuki and Sakkilingudu-Pallam.
Namakkal taluk	Raja Channel, Kumarapalayam Channel and Mohanur Channel.

Departmental waters.

Omalur taluk	Mettur Fish Farm.
Hosur taluk	Hosur Fish Farm.
Salem taluk	Yercaud lake.
Krishnagiri taluk	Krishnagiri lake.

The provincialised waters are rented out, but the departmental waters are worked by the Fisheries Department. The provincialised waters yielded a rent of Rs. 986·25 during 1954–55. Permits issued for fishing in the Mettur Reservoir and Yercaud lake in the same year likewise realised Rs. 11,156 and Rs. 17 respectively.

The opening of rural demonstration fish farms in important tanks and ponds like Nattar Teppakulam at Taramangalam, Ammankulam, Narasiah Pond, Palapukutta well and the Mundro tank, taking over all cultivable waters after survey ; stocking, exploitation and marketing of the fish in the demonstration tanks, supply of fingerlings to private parties ; popularising, pisciculture, and part participating in exhibitions, etc., are some of the measures introduced for the development of the fisheries in the District. The Fish Farm at Hosur is within the area of the key village scheme and it seeks thousand of *Etroplus* fingerlings.

The well stocking scheme was first inaugurated at Gundakalur village by the Collector of Salem in 1954 and it has now covered thousands of wells in the District. The object of the scheme was to stock as many irrigation wells as possible with the fingerlings of *Etroplus surratensis* and Murrel.

At Mettur Dam a *Fish Grotto* (a circular glass house enclosing a fountain in the centre, with a number of partitions in which different

species of fish are let in) has been built. Many tourists have shown keen delight in watching the play of the fishes in the grotto.

Krishnagiri reservoir with a water-spread of 3,032 acres was formed by construction of a dam across the river Pennaiyar. The reservoir was taken over by the Fisheries Department for piscicultural purposes in 1959. The reservoir was stocked with economical varieties of fish seeds. Effective conservancy measures were also undertaken for patrolling the conserved area.

FORESTS.

The forests in the District are generally worked for the supply of timber, fuel, bamboos, grazing and minor forest produce according to the Working Plans drawn up. The ex-estate forests and ex-panchayat forests which had been taken under the control of the Forest Department had no working plans. Wherever working plans were not available, the forests were worked according to silvicultural principles. The need for regenerating these degraded and denuded forests areas was apparent and wherever practicable, fuel regeneration areas or soil conservation plots were located. Many of the newly taken over forests were badly eroded and soil conservation works mainly in the form of new plantations were taken up in the forests. Valuable trees such as teak and other hardwood were planted in the existing reserve forests and for this purpose, experimental plantations were raised. Trees were also planted on the margins of rivers and lakes and also along canal bunds. It is also proposed to raise soft wood plantations which will provide raw materials for the match industry.

The total area of forests in the District is about 1,845 square miles. A few of the items of forest produce available from these forests are timber, fuel, sandalwood, bamboos, tamarind, cashewnuts, casuarina, etc. A system known as *kumidari* is followed in order to raise timber and fuel plantations in the revenue forests. According to *kumidari system* the forest labourers come into an agreement with the Forest Department for the afforestation of a particular area on condition that they will be allowed to graze their animals and to cut a particular number of trees equal to the number they will newly plant.

In order to improve the soil cover and at the same time to augment the meagre forest resources, it was considered necessary to tackle all waste lands and village areas. As a preparatory step, a rapid reconnaissance survey of waste lands, etc., outside reserved forests was undertaken. The survey showed that considerable scope existed for extending tree-crops over such lands.[1]

[1] 100 *years of Indian Forester*, 1861-1961, Volume II, page 201

The following schemes were undertaken by the Forest Department in this Circle under the Second Five-Year Plan :—

(i) Reclamation of eroded areas by afforestation of degraded forests.

(ii) Rehabilitation of degraded forests, and afforestation of low hills.

(iii) Artificial regeneration of species of industrial value like blue-gum, etc.

(iv) Softwood plantations.

(v) Cashew plantations.

(vi) Improvement to grazing.

(vii) Casuarina plantations.

(viii) Expansion of planting activities of valuable commercial timbers.

In addition to the above schemes, the Plan provided for the shifting of the Lac Factory at Denkanikottai to a central place. A plan for stepping up production was also been drawn up. Private individuals were encouraged to plant *Elandai* trees (*Zizyphus amuritiana*) in patta lands and near them. A subsidy of Rs. 25 was paid for every 100 trees successfully planted and reared before the end of the Plan period.

Forest patrol.—Special patrol parties were organised in all the divisions from time to time and several cases of illegal grazing and goat browsing were detected and action taken against the accused. A divisional patrol party was operating in Salem South Division till April 1956, when it was transferred to Coimbatore Circle. Besides, a Special Mobile Patrol Party which was organised from January 1955 has been employed in investigating allegation petitions, detection of illicit felling, illegal grazing, etc.

Scientific conservancy begins with the passing of the Madras Forest Act V of 1882. In the first few years subsequent to the passing of the Act, the policy of the Government towards reservation changed several times as knowledge of the working of the Act improved. Thus at first it was intended to set aside certain areas outside the reserved forests, as village forests. It was soon found that the Village Officers could not be trusted to manage these areas for the benefit of the village community in general, and the idea of village forests was abandoned, the Government reserves being extended so as to include the areas originally left out for village forests. The result was that in some places the reserves were brought so close to cultivated lands that there was insufficient ground

left available for extension of cultivation, and the sudden absorption of all the land fit for pasturing the village herds, into reserved forests in which free pasture was not allowed caused so much ill-feeling that orders were issued to put back reserved boundaries so as to leave outside them sufficient waste land for the extension of cultivation and the exercise of ordinary communal previleges. The result of these changes of policy was to delay the final selection and settlement of Government Reserves and create at each change of policy a fresh set of boundary lines. From 1890 till 1898 a special party from the Survey of India was engaged in surveying the reserved forests, and many of the maps bear evidence of the changes then taking place, as they show boundary lines and reserves which have since been abandoned. The first notification of reservation were published in 1886, the included area being 5,60,614.

In 1956-57, 17,878 cases under forest laws were pending in the Court and 4,261 new cases were registered. Of the 5,580 cases tried, 3,293 cases ended in conviction, 1,448 cases resulted in acquittal on payment of compounding fees, 803 cases were withdrawn and in 36 cases the parties were acquitted after trial. The District Forest Officers and Range Officers also investigate and dispose of cases. The smugglers of forest produce generally belong to very poor classes who are also mostly nomadic. It makes their apprehension by the Forest Department and the collection of fees a problem.

FAMINES, DROUGHTS, FIRE AND FLOODS.

FAMINE AND DROUGHTS.

The District suffers now and then from the failure of rains. Hosur and the Baramahal are more often affected by drought than the other parts of the District. There is no record of the famines which occurred in the pre-British period. In the nineteenth century, there were not less than four famines and they occurred in 1833, 1866, 1877 and 1891.

The Famine of 1833.—There was an outbreak of famine in 1833 when the rains failed entirely and ruined the crops. The price of grain rose and people were forced to eat wild fruits of the jungles and roots dug up from the earth. More than a quarter of the population was estimated to have perished by starvation and cholera.

The Famine of 1866.—This famine occurred in 1866. The rains had not been satisfactory in 1864 and 1865 and those of 1866 entirely failed. Most of the lands were left uncultivated. Those that were cultivated did not yield any harvest as the crops entirely withered before coming to maturity. Large numbers of cattle perished for want of water and pasture of fodder. Prices of grains rose very high and the poor people

were forced to eat roasted tamarind seeds, jungle roots, and the fruits of the prickly pear. 'Kanji houses' (soup kitchens) for the relief of the poor were opened at Salem and other towns with the help of private subscriptions. Work was also provided for the able-bodied. Fortunately when rains came in October, cultivation was resumed and prices came down. The human mortality due to the famine was not high, but 1,50,000 cattle perished.

The Famine of 1877.—This was the worst of all famines that broke out in Salem district. The North-East Monsoons of 1873 and 1874 were unsatisfactory and that of 1875 was almost a total failure. In 1876 both the South-West and the North-East monsoons failed almost completely. The prices of food grains rose very high. Ragi which is the staple food-grain of the District was being sold from August to December 1874 at 35 to 40 lbs. per rupee. From January to June 1875, it was sold at 31 to 32 lbs. Between July and November 1875 the prices rose to 23 lbs. and between January and June 1876, it was 20 to 24 lbs. Thereafter it rose steadily and reached 14 lbs. in October 1876, 10 lbs. in November 1876 and 9 lbs. in December 1876. Even at this price, grain was not always available in the market. Rice was imported into the District and was sold in August 1877 at 11 lbs. per rupee. The price rose even to 5 lbs. for a short time. Conditions became so hard that people were compelled to leave their homes and even villages in search of food and water.

To add to the already prevailing misery the south-west monsoon failed again in 1876. By September 1877 no less than 136,941 deaths had been recorded, although the actual number must have been many more. 307,776 persons were being fed gratuitously and several famine relief works were opened. The following extracts taken from the account of an eye witness graphically describe the horrors of the famine.

"It would be hard to exaggerate the horrors of that trying time when cholera, starvation, small-pox, famine, diarrhoea, dysentery, dropsy and fever were claiming their victims by thousands ; the dead and dying lay so close in the camp hospitals, that it was difficult to move without treading on them, and hard to distinguish the one from the other, and up to the pitiless sky floated the black or yellow-green smoke from the pyres on which as many as 24 bodies were sometimes burnt together in a single camp ; when the cattle lay gasping for breath, licking the dust for food and when for miles not even a drop of water was to be found. The fruits of the avenue trees, the very leaves and grasses, the roots and berries of the jungle failed to meet the demand ; the ties of maternal affection failed, and even respectable women sold their honour for food. But

suffering of the people were not yet over. The survivors were to a great extent smitten, a shower of rain or a breath of cold wind smote them down by hundreds, guinea-worm prevailed to an extent never witnessed before, and such was the depraved blood and vitality of the poorer classes that the slightest scratch or abrasion spread into a spreading and sluggish ulcer."

"The excessive north-west (sic) monsoon of 1877 drowned the crops, blights, smuts, insects, in quantities before unheard of spoiled or devoured the residue. Then came the locusts, almost shutting out the sky and covering many square miles in their flight. The south-west monsoon of 1878 was also excessive, and the Cumbu crop suffered heavily, the tender flowers being washed off, so that the seeds could not form. Then, again, from their fortresses in the jungles and on the rocky hill-sides, came the young locusts, in uniforms of black and gold, marching in armies to the cultivated fields. The Government officers of all kinds did their best to cope with this last stroke of misfortune, but the ryots mostly looked on in helpless inaction and would not struggle against their fate. Even this, however, passed away and with the north-east monsoon of 1878, came the finest crop ever seen in the District; stocks were replenished, prices fell, numbers on works and relief fell off, and the weary officials were at last released from their heavy tasks."[1]

As the famine progressed, the number of prisoners increased in the jails. In 1877 there were 6,688 admissions into the Central Jail and 18,943 into the subsidiary jails. There was no need to guard them as they were better off inside the jails than outside. The loss of revenue caused by the famine amounted to 15½ lakhs of rupees by way of remission and a reduction in the ryotwari assessment of Rs. 3,36,500.

The Famine of 1891.—The rainfall had been below the average in the years 1888 to 1890 in the taluks of Salem, Tiruchengode, Uttankarai and Dharmapuri. In 1891, the south-west monsoon failed and four famine relief works mainly roads were opened but there was no great demand for work. The early rains of the north-east monsoon were favourable and prices fell, but they failed in November and prices rose again. Kitchens were opened at Salem and Tiruchengode taluks and relief works were started all over Tiruchengode taluk. From March 1892 onwards, rains began to fall and conditions began to improve. A grant of Rs. 20,000 was sanctioned for purchasing the cloths produced by the weavers who had been hit badly by the famine, but before the amount was utilised, the weavers were able to enter into agreements with

[1] *A Manual of the Salem district*, Volume I, pages 128 and 129.

certain bankers and influential men by which their cloths were taken by the latter on the condition that the weavers sold all the cloth produced by them for a period of two years.

In the present century, there has been no famine in the District. Failure of the south-west monsoon rains in 1918 threatened scarcity in the Dharmapuri taluk, but later rains saved the situation.

War-time scarcity.—The acute scarcity of several essential commodities occasioned by the conditions created by Second World War brought in its wake various kinds of controls by the Government for fixing fair prices, for preventing hoarding and black marketing and for ensuring an equitable distribution. Among these measures, the most important was the compulsory procurement of foodgrains, especially rice, through Government agency and its rationing through co-operative societies and other authorised dealers. Procurement was introduced in 1942 and rationing in urban areas in 1943–44. This was followed by the introduction of informal rationing in 1945–46 so in 1946 the whole of the District came under some form of rationing or other. In December 1947, both urban and rural rationing were abolished only to be reintroduced in January 1949 on account of the extraordinary rise in prices. In June 1952, the conditions changed, for the better and both procurement and rationing were finally abolished. Almost throughout this period restrictions were also imposed on the movement and distribution of various articles like sugar, jaggery, groundnut, kerosene-oil, other oils, onions and chillies.

FIRE.

There have been many fire-outbreaks on a devastating scale in the Salem district and some of them which occurred between the years 1939 and 1954 are briefly indicated below:—

An accidental fire occurred in Devalapatti village in Attur taluk on 5th May 1939, destroying all the houses of the village and rendering 122 persons homeless. The loss was valued at Rs. 8,510. On 24th January 1941, another fire broke out, this time in Gugai, a part of the Salem town at 11 p.m. The fire could be brought under control by 1 a.m. by the Police but not before 73 houses were gutted and two lives lost. The loss in property was estimated at Rs. 25,000. The fire which broke out on 23rd February1948 in Manchinaikanahalli Mitta village in Dharmapuri taluk destroyed 121 houses and took away the life of one person. The value of property lost was estimated at Rs. 54,541. Kombur, hamlet of Manjavadi village in Harur taluk was the scene of a devasting fire on

11th May 1953 which destroyed 175 houses resulting in an estimated loss of Rs. 52,000. All the 92 thatched houses in Vachathi, hamlet of Pethathampatti village of Harur taluk were burnt on 15th February 1954 in a serious accidental fire and the value of the property lost amounted to Rs. 1,50,000. The fire which broke out on 31st March 1954 at Morur, hamlet of Kanavoipudur village of Omalur taluk could be controlled only after it had gutted 196 houses and rendered homeless 900 persons. The loss of property was estimated to over Rs. 1,25,000 and one life was also lost.[1]

FLOODS.

The District is not affected by floods on any large scale. In May 1872 and May 1874 there were cyclones which caused great mortality among cattle and breached numerous tanks. In 1878 heavy rainfall, east of the Mukkanur hill, washed away the railway embankment. In November 1880, a cyclone washed away thirteen anicuts on the *Vasishtanadi*, five anicuts on the *Swetanadi* and two other anicuts in the Attur taluk and breached about twenty tanks. The bridge across the Vasishtanadi near Talaivasal was destroyed and many houses Collapsed. The damage caused by the cyclone, was, however, promptly repaired with the result that no remission of revenue was found necessary.

In November 1903, the Ponnaiyar rose in floods and swept away a portion of the Hosur-Sulagiri road, damaged the Nedungal anicut and several irrigation channels and destroyed some houses.

On the night of 16th October 1916, there was unusually heavy rain fall on the Shevaroys, the official register at Yercaud marking 6·73 inches. The gauges overflowed at several places on the hills, and there was abnormal flood in the *Tirumanimuttar* river which rose to several feet above the parapet wall of the main bridge across it in Salem town. The compound of the Queen Alexandra Hospital lying just below the bridge was filled with water. The patients in the hospital were removed to safety with difficulty. Several houses in the Mettur street which stood on the river bank were washed away or badly damaged. On the opposite bank a colony of sweepers' huts and a row of bakers' shops were completely washed away. There were fortunately no loss of life anywhere in the town. It was the highest flood on record since 1880.

[1]G.O. Ms. No. 1301, Revenue, dated 26th May 1959.
G.O. Ms. No. 234, Revenue, dated 30th January 1941.
G.O. Ms. No. 865, Revenue, dated 15th April 1948.
G.O. Ms. No. 1657 Revenue, dated 13th June 1953.
G.O. Ms. No. 760, Revenue, dated 30th March 1954.
G.O. Ms. No. 1090, Revenue, dated 1st May 1954.

main cause of the flood was the breaching of the tank known as Totti-eri in Valasaiyur village at the foot of the Shevaroys.

In June 1924, owing to unprecedented rains during the south-west monsoon, the Cauvery overflowed its banks to such an extent that many houses on the river banks were washed away, and a number of people were rendered homeless and destitute. Among the villages so affected in this district were Oravandur in Namakkal taluk, where 106 houses were reported to have fallen ; and Pallipalaiyam, Kumarapalaiyam and Pullakondanpatti in Tiruchengode taluk, where also a number of houses collapsed. The damage caused by the floods to crops, irrigation works and house property in the District was estimated at 2½ lakhs.

In October 1933, some tanks in Kitchipalayam in Salem town overflowed and flooded some low lying streets occupied mostly by weavers.[1]

In July–August 1938, there were heavy rains in Attur, Tiruchengode and Krishnagiri taluks. In the former taluk the Keeripatti and Mallikarai rivers rose in floods and damaged two irrigation tanks and six anicuts besides a number of huts. In the Tiruchengode taluk nearly 30 sources of irrigation and several roads were damaged, besides a large number of houses. In the Krishnagiri taluk a tank was breached and a railway culvert and parts of the Salem—Bangalore Road were washed away. There were minor damages to tanks in Dharmapuri and Salem taluks also. Relief was afforded to the sufferers by the Government in both the cases. In November 1939, due to heavy and incessant rains the Ettikulam tank in Sendamangalam village, a private tank in a nearby village and another tank in Muthugapatti village in Namakkal taluk breached causing extensive damages to crops and huts. The Karaipottan river also overflowed and breached the Tiruchirapalli—Namakkal road to a length of 200 feet.[2]

In November 1946, heavy rains fell in the northern portion of the Shevaroys and the southern portion of the Dharmapuri division and led to the extensive breaching of the large Annasagaram tank situated one mile away from Dharmapuri town. The village of Annasagaram with a population of about 2,700 was completely swept away. The floods would have caused serious damage to Dharmapuri town also, had not the water course which carried them flowed along the fringe of the town. The road leading from Dharmapuri to Tiruppattur was washed away to a length of 200 feet. All the residential houses in the village, even the

[1]G.O. Ms. No. 1951, Revenue, dated 26th October 1933.

[2]G. O. Ms. No. 2135, Revenue, dated 25th August 1938.

G.O. Ms. No. 3287, Revenue, dated 7th December 1939.

substantial ones, were destroyed. The inhabitants lost everything. Five of them were also drowned, besides several animals. Very little damage was, however, done to the crops. The town of Harur was at the same time affected by the floods in the Vaniar which rose to a height of 35 feet. Here also several houses were destroyed and many people lost all their belongings. The railway line near Bommidi Railway Station and bridge on the Harur-Tirthamalai road were damaged. The damage to crops was very little. The loss caused to the people was, however, estimated at about 4 lakhs of rupees. Relief was granted by the Government to poor persons who suffered. House-sites on higher ground were also found for the Harijans.[1]

In July 1961, the south-west monsoon was unprecedentedly heavy. The Cauvery was in spate. The Mettur Reservoir was almost full and there was heavy letting out of water to save the reservoir. It caused breaches in the *Cauvery* at the lower reaches. Portions of Salem, Tiruchirapalli and Thanjavur districts were flooded. Relief measures on a considerable scale were undertaken to save the agriculturists and others affected by floods. The situation returned to normally by September 1961.

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[1] G.O. Ms. No. 2727, Revenue, dated 22nd October 1949.

CHAPTER V—INDUSTRIES.

A HISTORICAL SURVEY OF SOME OLD TIME INDUSTRIES.

Salem, like its neighbouring districts of Tiruchirapalli and Coimbatore, is largely agricultural and pastoral. About 71 per cent of the population depend solely on agriculture. In the northern taluks, *viz*., Dharmapuri, Harur (Uttangarai), Krishnagiri and Hosur, a large population of Kurumbas earn their living by rearing sheep. The most important old time industry for which Salem is famous is its handloom-weaving which is found in almost every village in the taluks of Salem, Rasipuram, Namakkal and Tiruchengode and in a few villages in other taluks. The other old time industries are hand-spinning in the southern villages of Tiruchengode and the north-western villages of Namakkal taluk ; dyeing in a few villages of Salem, Rasipuram, Tiruchengode and Dharmapuri taluks, making of brass vessels and copper idols in some of the villages of Attur, Salem, Rasipuram, Omalur and Dharmapuri taluks, besides the production of bamboo baskets, mats, palmyra-leaf umbrellas, coconut and palmyra-coir rope and various other minor articles of domestic use. To the list of old time industries may also be added the manufacture of muslin in Salem, the weaving of reed mats in Attur and the bronze works of Hosur[1].

The old time industries of the District, of which handloom weaving is by far the largest, flourished for centuries in the District as elsewhere in India. Bales after bales of finest handloom manufactures and muslins, dyed with the most tasteful oriental patterns, were exported to the various parts of England and Europe. It is said that the demand for Indian handlooms became so great that in 1700 A.D. a law was passed in England by which all wrought silks, mixed stuffs and figured calicoes, manufactured in India, were forbidden to be worn or otherwise used in Great Britain. This law, however, proved of little

[1] Selections from the records of the Madras Government, New (Revenue) Series No. VI, page 11.

Studies in Madras Administration by B. S. Baliga, 1960, Volume I, page 31.

G.O. Ms. No. 2211, Development, dated 13th December 1929, *see* the Special Officer's report, page 1.

1951 *Census Handbook, Salem district*, 1953.

or no avail against the prodigious importation of cheap and attractive Indian piecegoods of that time.[1] In fact the whole of the eighteenth century and the first half of the nineteenth century must be regarded as a period of boom for the handloom industry. It was especially so when the East India Company began to give encouragement to it by granting advances to weavers, organising weavers in special colonies, etc. From about the middle of the last century, however, things began to change rapidly for the worse. Machine replaced man and the indigenous industries soon faced competition from mill-made articles. The causes for the decadence of the indigenous industries have been given by E.B. Havel, Superintendent, School of Arts (on special duty), Madras, in his report to the Director of Revenue Settlement and Agriculture on February, 1885. He stated: "I have already noticed to some extent the causes of the decline which is so clearly marked in nearly every branch of native art. The production of articles of necessity, such as the native cloths, has suffered most by direct European competition. Industries in articles of luxury, such as wood-carving, carpet-weaving and ornamental metal work, have been affected to some extent by the decline of many old native zamindaries and states, but more from the spread of European education and ideas, which lead many of the better class of native to throw aside their national dress and decorate their houses in a pseudo-European style with glaring Brussels carpets and ill-designed furniture, and either to look upon all native art as beneath their notice or with condescending benevolence to supply the workmen with designs culled from the pattern books and catalogues of European manufacturer. In this way the native industries have suffered as much by loss of prestige as by European competition or from any other cause".

It would seem that the advent of the railways has killed the indigenous art of metallurgy, for even in Edappadi where brass work was the hereditary occupation of about 30 families, the casting of brass, had largely given place to the beating out of sheet brass. The same remark holds good of Muthunayakkanpatti near Omalur, another local centre for brass casting. In Salem itself no brass is cast, but the local craftsman took up the manufacture of pots and pans from beaten sheet brass and gradually it became an industry of importance.

The industries in the District as elsewhere faced a serious crisis in the early thirties of this century. The trade and industrial depression which started with the Wall Street collapse in 1929 was further

[1] *Studies in Madras Administration* by B. S. Baliga, 1960, Volume I, page 28.

aggravated by the reparation and international political debt payments by debtor nations and the cornering of gold by some countries. It finally led to the abandonment of the Gold Standard by the United Kingdom in September 1931 and it was followed by a few other countries. The uncertainty reigning in the sphere of international exchange of currencies reduced the international trade considerably, increased unemployment and spread poverty over the greater part of the world. The fall in prices of industrial products was also well-marked.

The two old time industries which faced crisis in recent times were the glass bangle industry of Nedumaruthi in Krishnagiri taluk and the cumbly and drugget weaving industry of the District, which were flourishing through centuries till a couple of decades ago. They have now been crippled to a large extent, the former by competition from North Indian bangles and the latter by the export of raw wool to the woollen mills at Mysore and Bangalore. The Department of Industries and Commerce has made an attempt to revive them by organising training centres and co-operative societies and it has met with some success.[1]

DEVELOPMENT OF HYDRO-ELECTRIC POWER AND THERMAL STATIONS.

The only hydro-electric Power Station in the District is located at Mettur Dam. This station utilizes the water of the river *Cauvery* stored across the Mettur Dam. The Dam is one of the largest masonry structures of its kind in the world. The storage capacity of the reservoir is nearly one lakh million cubic feet of water. The power house is located at the foot of the dam and the installed capacity of the power house is 40,000 Kilo Watts.

The Mettur-Hydro-Electric Scheme was planned and executed by Sir Henry Howard, in 1937, the then Chief Engineer for Electricity, Madras State. It is by and large an off shoot of the Mettur Reservoir Project. The development of electric power at the irrigation dam was contemplated even at the time it was designed for the purpose of the Cauvery-Mettur Irrigation Project and opportunity was taken during the construction of the dam to insert four pipes in the dam for hydro-electric purposes, at 48 feet centres, each pipe being 8 feet 6 inches in diameter and protected with two removable screens on the dam side. The effective area of vent at the two screens in front of

[1] *Compendium on History of Handloom Industry in Madras* by B. S. Baliga, 1960, pages 1–3.

Selections from the Records of the Madras Government New (Revenue) Series, No. VI, 1909, page 9.

Gazetteer of the Salem district, by F. J. Richards, 1918, Volume I, Part. I.

Report of the Department of Industries, Madras 1931–32, page 9.

each hydro-electric pipe is 300 square feet and the velocity of discharge for 1,000 cusecs is 3.33 feet per second. On the down stream toe of the dam, valve chamber for each pipe was provided and in this chamber were housed needle valves 6 feet in diameter for controlling the opening of the pipes and a jet disperser for dissipating the energy of the issuing water. Between 1935 and 1937 a power house was built at the foot of the dam after a re-arrangement of the turbines with the existing needle valves by adopting a horizontal instead of a vertical shaft to give an expected peak load of over 14,500 kilo Watts at a head of 80 feet. The estimated cost of execution of the scheme was Rs. 1,47,60,100 during the initial and construction stage, rising to Rs. 1,92,60,000 by the tenth year of operation. The power house, an imposing steel framed structure with three floors, 312 feet 9 inches long and 42 feet wide, was completed in 1937 andthree horizontal 12,500 K.V.A. 3 phase, 50 cycles alternators were installed and put on service. The fourth set was, however, added only in 1946. Power is transmitted from this house to various places in Salem, Coimbatore, North Arcot, Thanjavur and Tiruchirapalli and Chittoor district of Andhra Pradesh. Mettur is connected to the Madras power house and by this arrangement surplus power from Mettur is transmitted to Madras during the irrigation season for about 7 months in the year thereby saving coal and the Madras Thermal Power is similarly transferred to Mettur Distributing System during irrigation closure period to meet the deficit in the hydro-electric system.

The Mettur scheme as actually carried out, develops electric energy from the varying heads of the stored water in the reservoir with the four horizontal type alternators coupled to twin overhung turbines of the reaction type, one on each side of the alternator. The two turbines together of each unit can develop 16,000 h.p. when operating at a speed of 250 revolutions per minute at a net head of around 150 feet with a consumption of 1,250 cusecs of water. The energy so developed is stepped up to 1,10,000 volts with two 12,500 K.V.A., 3 phase transformers and transmitted to Singarapet, Vellore and other places north of Erode, Tiruchirapalli, Nagapattinam and other places in the South and East, through the high tension transmission lines. The generating capacity of the scheme is 40,000 K.W. maximum and 17,000 K.W. minimum.

Electricity, however, came to be introduced in this district, even before the Mettur scheme was executed. In 1928, an agreement was entered into with the Mysore Government for the supply of 3,500 K.W. of electric power from Sivasamudram in connection with the construction

of the Mettur Dam, until the Pykara Power (another major hydro-electric scheme of the Madras State) became available. In 1930, a scheme was sanctioned for the bulk of supply of 500 K.W. of surplus power from Mettur to the Salem and Erode Municipalities, but in view of their financial position, the distributing license was granted to Messrs. Octavious Steel Company Limited, Calcutta, Managing Agents of the Salem–Erode Distribution Company, under contract for 20 years. Under their management, the Salem town came to be electrified in 1932, Suramangalam in 1934 and Edappadi and Tiruchengode in 1936. Meanwhile in 1933, the agreement with the Mysore Government was terminated and the licensee came to receive their supply from the Pykara scheme which had by then been completed. In 1936, Rasipuram was supplied with electricity under the Pykara distribution system. After the completion of the Mettur scheme in 1937, the electrification of other towns and villages in the District was taken up by extending the transmission system from Singarapet and Mettur. Thus Krishnagiri, Dharmapuri, Omalur and Namakkal were electrified in 1938 and Attur and Yercaud in 1939. Besides these towns, a number of villages in the Attur, Dharmapuri, Krishnagiri, Namakkal, Omalur, Rasipuram and Salem taluks were also supplied with electricity for domestic, agricultural and industrial purposes. After 1947, a number of schemes were sanctioned for electrifying some of the villages in the firkas selected for extensive rural development as well as in the National Service Blocks. Inspite of all these extensions, only a portion of the District is covered by the Mettur scheme. There are now eight sub-stations situated at Salem under the Mettur Hydro-electric system, and the total number of towns and villages is 550 out of about 1,800 towns and villages in the District. The power distribution in this district, as in most other districts, is still, in several places in the hands of private licensees. Legislation has, however, been passed by the National Government to acquire on payment of compensation all private undertakings in this State. This has been done with the object of improving and extending electric supply especially in rural areas.

Mettur Low Level Hydro-Electric Schemes.—The proposal is to utilise the entire irrigation flow from the Mettur Reservoir during irrigation season and to generate cheap power that could be supplied to the industries. As the power is seasonal, it can be used for seasonal loads as in the case of the aluminium factory which is proposed to be located at Salem. The estimated cost of the scheme is Rs. 1,225 lakhs and it is proposed to be taken up during the Third Five-Year Plan period.

THE CASE FOR INDUSTRIALISATION.

Madras State has a special case for industrialisation. The pressure of population on natural resources is a more serious problem in

Madras State than elsewhere in India. There is wide-spread rural unemployment and disguised unemployment. The industrialisation will not only be a palliative to the unemployment problem, but also will bolster up the per capita income of the State, which is estimated at Rs. 229 as against the All-India average of Rs. 261. The dependence of the State on agricultural production has often landed it in a very difficult economic position, any sharp fall in commodity prices at once upsetting the balance of trade of the State. Madras is by and large, an exporter of primary produce and an importer of manufactured goods. This dependence on agriculture has contributed to the instability of her economy.

The effect of these forces intensify when they are applied to any particular district. Salem district is no exception as it is also mainly agricultural. It has the lowest per capita income among the various districts, i.e., Rs. 173.42. Of this Rs. 86.39 or 49 per cent come from primary occupations, as against the State average of 99·23 or 43 per cent from primary occupation. The excessive dependence on primary occupations is clear proof of the selective backwardness of the District compared to the whole State.

Generally, the industrial development of any region depends on four main sources of raw materials, *viz.*, agricultural product, animal product, forest product and mineral product. Salem district with its variety of geological, geographical, mineral and agricultural wealth, possesses these resources in abundance and stands foremost among the districts as a rising industrial region with immense industrial potentialities.

MINERAL BASED INDUSTRIES.

Bauxite Mining.—Bauxite is known to occur on the Shevaroy Hills of Salem district and the total reserves of the minerals are estimated at 6,000,000 tons. Almost the entire bauxite bearing area (471·57 acres out of 492.31 acres) has been leased to the Shevaroy Bauxite Products Limited, a subsidiary of the Dalmia Cement (Bharat), Ltd., for a period of 30 years from 1942. In 1951 the Dalmias submitted a scheme for the manufacture of aluminium from Shevaroy bauxite for which they required a bulk supply of 36,000 K.W. of power at a cheap rate. It was not possible to establish the plant for aluminium extraction under the prevailing conditions of power supply in 1951. With the improvement in power supply during the subsequent years, the prospects for the establishment of the aluminium industry became bright. The Government have now

entrusted to the private sector the establishment of an aluminium plant of 10,000 tons per year capacity[1].

About 116 workers are employed by Shevaroy Bauxite products (Private), Ltd., Yercaud. The firm produces about 2,800 tons of bauxite every year which are used in the production of Ali-Box coated abrasives. About 800 tons of Ali-Box emery are produced per year. The capital investment of the enterprise is Rs. 3,00,000.

Magnesite Industry.—The magnesite deposits of Salem are perhaps the richest in the world. So far Salem is the only place in India where mangnesite has been located and worked on a commercial scale. The magnesite ore at Salem occurs in its natural form. Magnesite is a carbonate of magnesium. Unlike limestone which is a carbonate of calcium, and which slakes with water after calcination, the magnesite when calcined or "dead-burnt" still retains its shape and does not slake with water though the material is turned into magnesium lime. This very important property makes magnesite a very desirable refractory material.

The magnesite deposits at Salem have a very interesting history. There is a legend associated with these magnesite deposits according to which the magnesite veins are the bones of Jatayu, the mythological vulture king, who died in his fight with Ravana on his way to Lanka with the abducted Sita in his air chariot. Locally, these deposits were unknown as "Chalk Hills", until they were tested and found to be magnesite.

In 1899, a small group of Englishmen made a pioneering venture to develop the magnesite deposits. In the early stages they had to face the fierce competition of European producers. In 1908, an enlarged Magnesite Syndicate was formed in London, and registered as a limited company The company was in close touch with all the new technical development, and improved the quality of production at Salem. Incidentally, the policy of the company won for the Salem magnesite, a world-wide market.

The bulk of the exported magnesite is of the light calcined form suitable for the manufacture of heavy chemicals and allied products, e.g., sorel cement, magnesia. Magnesite is also used for making refractory bricks used for lining furnaces in which steel is smelted. In all these uses, the Salem magnesite has to face the competition of Austrian magnesite which

[1] G.O. No. 1603, Industries, Labour and Co-operation, dated 17th April 1956.
Salem District Directory by R. Ramalingam, 1955–56, page 65.
Information furnished by the Director of Industries and Commerce, Madras.

has a slight added advantage over that of Salem due to its property which makes it "dead-burnt" at comparatively low temperature. As Salem magnesite is very much pure, it requires an expensive equipment for calcination, whereas the Austrian ore, due to the presence of ferruginous impurity, is dead-burnt at relatively low temperature.

The magnesite which was mainly used as a refractory material in hearths has now a very extended use in steel manufacture also. With the recent technological advancement, magnesite bricks are increasingly used for roofs and for general structural purposes replacing the silica bricks. The carbon-di-oxide yielded on the calcination of magnesite is used for the manufacture of solid carbon or dry ice.

The most important deposit in this district occurs at the foot of the Shevaroys, in the area known locally as 'Chunnambu Karadu' (or chalk hills.) The magnesite occurs as veins up to a thickness of 3 feet traversing the dunite rocks over an area of about 6 square miles. The magnesite forms generally 6 to 10 per cent of the volume of the rocks. The reserves have been estimated to be about 85 million tons to a depth of 100 feet from the ground level. A good deposit of the magnesite occurs in a low ridge about half mile west of Sirappalli in the Namakkal taluk. About 325,000 tons of magnesite is reported to occur within a depth of 50 feet. There are a number of smaller deposits in this district of which those at Siranganur, Chettipatti, Valialpatti and Jangamanayakkanpatti deserve mention.

The magnesite deposits of Salem are not very easy to exploit as the material occurs in very irregular veins scattered among the rocks. Very careful hand picking is necessary to maintain the proper quality and this makes the material rather expensive when compared to the material worked in Austria, the other principal producer. The cost of production has necessarily to be kept at a low level so that it can compete with magnesite produced in other parts of the world, especially Austria. This is done by the high degree of technical improvement effected by the companies.

At present there are three mining firms engaged in the mining of magnesite. They are—

(1) Salem Magnesite Private, Limited, Salem,

(2) Messrs. Burn and Company, Salem; and

(3) Messrs. Dalmia Magnesite Corporation, Salem.

The quarries and factories of these three firms are located at Chetty Chavadi Jagir, about 5 miles north-west of Salem Town. About

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4,000 workers are employed in these factories. The annual production is 52,000 tons of crude magnesite, 22,000 tons of lightly calcined magnesite and 6,300 tons of dead-burnt magnesite[1].

Magnesite Iron.—There are numerous deposits of magnesite-quartzite which form low grade iron ores with the iron content ranging between 30 and 40 per cent. Mr. N.K.N. Aiyengar, of the Geological Survey of India, who mapped the iron ores has estimated about 305 million tons of ore, in some of the prominent bands. Short descriptions of these deposits given by Dr. M.S. Krishnan[2].

Kanjamalai (11° 37′ 78° 3′ 20″)—This hill, situated at a distance of 4 miles west of Salem, has an elliptical outline and measures 4½ miles (east-west) by 2½ miles (north-south). It is basin-shaped in structure and contains three major bands of magnesite-quartzite which can be traced right round the hills. The lowest band, at ground level, is 100 feet thick, while the other two are 30 feet thick each.

Godumalai. (11° 41″ : 78° 20′)—Godumalai is 11 miles to the east of Salem. It is 4½ miles long and contains a thick band forming the cliff. 2,894, which splits up into two branches to the east. The major part of the reserves are in the cliff and to its west.

Singipuram hill (·1373) shows three bands of magnesite—quartzite with an aggregate thickness of 60 feet. Puduppalayam—A band about 1 mile long and 30—60 feet wide is seen crossing the Valappadi–Singipuram Road about 3 furlongs south-east of Puduppalayam. There are also other exposures in the neighbourhood.

Attur.— A band 25 feet thick on an average is seen on the northern flank of hill .2013 trending south-east for 1½ miles.

Thammampatti—There are several bands of magnesite-quartzite in this neighbourhood, and especially on hills .1668, .1717 and .1093.

Singiliyankombai.—North and south of this village are 4 or 5 bands of ore, on hills .2194, .1564, .1706 and.1516.

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[1] G.O. Ms. No. 900, Development, dated 4th April 1939.

See the Note by L. B.Green, page 11.

Salem District Directory by R. Ramalingam, 1955-56, page 65–67.

Gazetteer of the Salem district by F. J. Richard 1918, Volume I, Part I, page 33.

[2] *Memoir of the G.S.I.*, Volume 80, "The mineral resources of Madras State, 1951.

Tenandamalai and Chitteri hills.—There are numerous important bands in these hills, near the village Belur and Sittilingi.

Belur area.—The Godumalai band apparently continues into hill. ·1609 and a branch of this goes on to Kurichchi. Parallel to this are a few bands near Andiyur, Idaiyappatti and Vellappatti.

Sittilingi area.—These important bands are seen—WNW of *Sittiling* west of Malatangi and near Tekkalpatti.

Tirthamalai.—There are four important bands in these hills. One of these is 4 miles long and trends NNE from SW of peak. ·3220, going into the Elavambadi R.F. The second is parallel to this, forming peak ·3220, and going beyond Tambal. The third is an off-shoot of the second, while the fourth is found at the SE base of the hills half a mile south of Andiyur.

Modukuli.—A mile to the south-east of the village there is a band ¾ mile long and 30 feet thick. A similar band is seen north-east of Alambadi.

Rasipur—Namakkal area.—There are half a dozen bands, 1 to 4 furlongs in length, near Pattanam and Puduchatram. Four bands, 4 miles, 3 miles, 6 miles and 4 miles, are found respectively, near Belukkurichi, Namagiripettai, Narasimhapudur and Kondamanayakanur.

Kollimalai.—Two bands are noted, ½ mile and 2 miles in length respectively, near Tottikadu and Valavandi. A few other bands are seen around Kirambur.

Villiyappanapatti-Tattayyangarpettai.—The main band in this area can be traced over a length of nearly 25 miles from west to east, parts of which are fairly rich in magnetite. There are 4 or 5 bands south of this, all of which contain some good ore.

Mahadevi Hill.—In and around this hill are at least half a dozen bands of fair quality ore. One of these is 3½ miles long.

Pachaimalai.—A six mile long band is to be found north of Ladapuram and a few shorter ones near Kanavoy and Elambalur.

The reserves given below refer only to the more conspicuous and richer bands of ore in which the magnetite content is more than

25 per cent. In all cases (except in a part of the Godumalai) the depth of the ore-body assumed is 100 feet from the outcrops—

	TONS.
1 Kanjamalai	54,648,000
2 Godumalai	12,450,000
3 Perumamalai-Puduppalayam	10,428,000
4 Attur-Singiliyankombai	11,724,000
5 Tirthamalai	47,520,000
6 Rasipur-Namakkal	33,924,000
7 Kollimalai	67,452,000
8 Pachaimalai	11,088,000
9 Chitteri and Tainandamalai	55,416,000
Total ..	304,650,000

In 1961–62 Madras Government undertook the detailed investigations of iron ore at Kanjamalai and Godumalai. It has been found that Kanjamalai which appears to be situated favourably from the point of view of mining and transport can yield about 100 million tons. The ore is coarse, grained and amenable to magnetic concentration and after crushing the concentrates analysed 60 to 70 per cent iron, as proved by laboratory experiments. Recent tests carried out in East Germany, Norway, Sweden and other countries, have also proved that the concentrates can be smelted by electrical or low-shaft methods utilising the lignite of the Neyveli, in South Arcot District.

The Godumalai deposit has been estimated to contain 60 million tons of ore, after the recent study. However, the ore is crushed and of rather poor quality at several places. Therefore this deposit is not preferable to the one at Kanjamalai.

Salem also has a glorious history about iron manufacture. The writings of European travellers and scientific men like Dr. Buchanan, Mr. Campbell, Mr. Benza, Mr. Newbold and Dr. Balfour have borne testimony to the thriving condition of the iron and steel industries at various places in those early days, e.g., Namagiripet, Tirumanur, Perumal-palayam, Vedakuttampatti, Dalvay-patti, Andi-patti and Ariyanur in Salem taluk ; Padavedu, Konganapuram, Valaysetti-palayam, Irukalur Mitta, Tevur and Mattampatti in Tiruchengode taluk ; Vanavasi and Soragai in Omalur taluk ; Attur, Tandavarayapuram, Matturutti, Tammampatti, Sendara-patti, Koneri-patti, Tikkiyampalayam, Kri-patti, Nagaiyampatti, Kadambur and Naraikkinar in Attur taluk ; and Tirthamalai, Mambadi, Poyya-patti, Virappa-Nayakkanpattipalayam,

Kattavirichchampatti, Mondukuli, Pungani, Attipadi and Pallattur in Harur taluk. It can also be concluded from the reports of Mr. Bruce Foote (1864) and Sir Thomas Holland (1892), two officials deputed by the Government that the industry had a feeble existence up to 1890, after which period the indigenous industry was completely eclipsed and finally destroyed by the competition of imported steel.

The indigenous method of manufacture of steel was very crude and simple. Two methods were employed in mining the ore. The first consisted of the digging of small irregular shallow trenches or holes, rarely more than three or four feet deep, generally in the taluks of the beds. The second method of getting the ore was by making rude attempts at shafts, inclining according to the dip of the bed and joined together by still more irregular galleries, all running on one line, in the richest part of the bed, the greatest depth attained being about 15 feet below the surface ; and the greatest diameter of the shafts being about 6 feet. In dressing the ore, the large fragments were crushed with a flat hammer, about 3″ square, one man using the hammer while the other heaping the larger fragments into the central part of the pile. After sufficient material had been accumulated the crushed rock was winnowed by pouring out a basket in strong wind. The heap so formed was divided into four portions. Portion No. 1 consisting of large pieces, was to be re-crushed. Portion No. 2 was cleaned of its quartz by sifting in a shallow basket. Towards the end of the concentrating process, the fragments which found their way to the lip of the basket would be compact grains of quartz and magnetite, and these were dropped back upon the pile for re-crushing, instead of being thrown away with the quartz waste. When the magnetite was well concentrated in this manner, it was taken to the furnace. Sometimes, it was again crushed and sifted before it was smelted. Portion No. 3 of the winnowed pile was composed of fine grains of quartz and magnetite and the concentration of this was brought about by washing it in the river. The workers were, from practice, says Sir Thomas Holland, aware of the fact that reducing the specific gravity of each mineral by 1, gave the magnetite a greater proportional weight over the quartz ; for that was the principle upon which they adopted washing in preference to sifting for the finer particles. Portion No. 4 consisting almost wholly of limonite dust, was rejected as useless.

The method employed in smelting the ore can be briefly stated as follows :—

The ore was smelted in a mud furnace about 4 feet in height, the shape of which when viewed from the front resembled a bottle, about

2 feet in diameter at the base and about 9 inches at the top. The floor of the furnace is sunk about a foot below the level of the ground to form a hearth for the bloom. At the base is an opening of about ten square inches. The furnace is partly filled with charcoal, on which the ore is placed. A blast is obtained with a pair of goat-skin bellows, worked by hand alternately, so that the draught may be continuous. The nozzles of the bellows are inserted into the orifice at the base of the furnace, and the rest of the opening is sealed with wet clay. The blast is kept up for about 3½ hours at the end of which a mass of red-hot metal, weighing about 12 lbs., is withdrawn, and worked on an anvil, and when sufficiently hammered, a cut is made nearly the whole way through and the mass is then ready for sale.

In the manufacture of wrought iron certain easily fusible beads of iron were produced and melted off as shots. These were in reality carburised particles of cast iron and it was from these that steel was made. The shots were first pounded in a stone mortar with a wooden pole shot with an iron ring-the rice pounder. By this process, the small particles of slag adhering to the shot were removed and the cast iron received an imperfect polish. The powdered slag material was separated by sifting in the ordinary manner in a winnow. A hole was dug in the ground about one foot deep and one foot in diameter. At one side, a semi-circular groove was excavated from the surface to the bottom of the pit. A large cake of soft clay served to divide this small excavation from the other part of the pit and the smaller chamber served as the finery in which the steel was made. The bottom of this was first covered with a layer of dirty quartz obtained from sifting the crushed ore. On the heart of this quartz an ignited coal was placed and the small chamber was filled with charcoal. A *tuyere*, previously built in with clay partition pointed downwards at an angle of about 45°, received the nozzles of two goat-skin bellows by which a continuous blast was maintained. The shots were first wetted and thrown upon the charcoal, the amount used being governed by practice as in wrought iron smelting. The blast was continued for about half an hour, when the process of de-carburization was complete. Then the *tuyere* and the clay partition were broken down for the removal of the steel cake. The cake was first slightly cooled by a dash of water and then hammered to remove the caseing of slag which had formed around it. If the process was continued too long, the resulting product would be of no more use than ordinary wrought-iron.

Landmarks in steel manufacture at Salem.—Steel produced in the way described above was celebrated for ages throughout the Middle East and Europe. It is said that the tools with which the Egyptians in ancient days covered their obelisks and certain of their temples with hieroglyphics were made of this steel. It is also said that it was this steel (some 30 lbs.) that was presented as a valuable gift to Alexander, the Great, by King Porus. During the opening years of the nineteenth century, the excellence of this steel which was called "Wootz" caused considerable stir in the scientific world in England. It was then asserted that wootz when properly treated became vastly superior to the best cast steel of Europe, that it was fit to be manufactured into cutlery of every description and even surgical instruments; that it took on a beautiful polish and did not appear subject to oxidization as the common cast steel; and that its specific gravity was 7.664 in its crude form and 7.852 when improved by hammering. Steel was then brought to England in the form of conical ingots and flat round cakes. The conical ingots were evidently wootz made by carbureting wrought iron in crucibles, a principle which was not applied in England till 1800. The flat cakes of steel were produced by quite a different process, namely, by the partial removal by oxidization of the carbon in cast iron.

In the second half of the nineteenth century the small steel fabrication enterprise of the late Arunachala Asari made Salem famous throughout India and his hunting-knives and pig-sticking lances were in great demand. An attempt to exploit Salem iron on a large scale was made by J. M. Heath, Commercial Resident at Salem, who in 1825 resigned the Company's service and proceeded to England to study ways and means of starting a steel enterprise in Salem. In 1830, he returned to India and established the iron works at Porto Novo (South Arcot district) called the Porto Novo Iron Company.

In 1853, a new company was formed called the East Indian Iron Company. The chief iron-ore beds worked were those of the Kanjamalai. New works were set up at Pulampatti, on the banks of the Cauvery, to which place the ore was taken by road from Kanja-malai (23 miles) to be smelted. The iron produced was of excellent quality and it was used in the construction of the tubular and suspension bridges over the Menai Straits. The works at Pulampatti were supplied with charcoal from Solappadi, 18 miles up the Cauvery. There the charcoal was made in large furnaces, and it was conveyed to Pulampatti in boats. The supply, however, was irregular on account of the charcoal burners,

who were unable to work continuously owing to the unhealthy state of the jungles at certain times of the year.

In 1914, Messrs. E. Gandart and Company of St. Elizabeth Iron Works, Pondicherry applied for and obtained a mining lease over 4,369 acres in the Kanjamalais for working the iron ore. They extracted some ore and sent ten tons of it to France for magnetic concentration test. The report was favourable, but the outbreak of the First World War prevented the working of the concession and the lease was cancelled in 1916.[1]

The National Council of Applied Economic Research has advanced a powerful plea for the location of a steel plant at Salem and vouchsafed for its success. It has pointed out that the low metal content of the Salem ore will not present any difficulty as the ore can be concentrated to any required strength by the magnetic process called " beneficiation ". The essential condition for the success of any venture for the manufacture of iron and steel is the availability of power and coke. Some estimates about the probable cost of pig iron manufactured as well as steel manufacture have been made. The cost per ton of pig iron using electrical reduction process is placed at Rs. 310 while that of the North Indian Pig Iron would range between Rs. 230 to Rs. 250. The cost of steel was fixed at Rs. 630 per ton which is almost the price paid by the industries in the State for normal sections of rolled steel supplied by the steel plants in North India.

The Techno-Economic Survey conducted by the National Council for Applied Economic Research has mentioned that the following advantages will be derived by locating a steel plant in the Salem District. (i) the reduction of strain on the existing railway facilities for transporting steel from North India to the State, (ii) the promotion of a dependable source of supply to the local consumer, (iii) the fresh incentive for the development of engineering industries in the State, (iv) the possibility of using coke from Neyveli lignite for the reduction of Salem iron ore employing techniques developed in East Germany which will make the steel, production at Salem completely economical. Based on these advantages, the Techno-Economic Survey has suggested the establishment of a pig iron plant of 30,000 tons capacity at Salem and Coimbatore and a steel plant at Salem with a capacity of 200,000 tons.[2]

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[1] *Salem District Gazetteer* by F. J. Richards, 1918, Volume I, Part I, pages 31–32 and 272–276.

Prospects of Iron and Steel Industry in Madras by B. S. Baliga, 1960.

[2] *Techno-Economic Survey*, 1960, pages 44–45.

The Techno-Economic Survey has suggested that the pattern of regional distribution of industries would radically alter the face of Salem and South Arcot districts. Among the districts of Madras, Salem has the greatest industrial potentialities. Salem has the possibility for the investment of Rs. 46.8 crores and South Arcot (Neyveli) Rs. 46.6 crores. Other industries based on steel and by-products of lignite may also be established in this region.[1] With these immense possibilities for industrial development Salem-Neyveli belt, according to reasonable expectation, is on its way to becoming the Ruhr of Madras State.[2]

Pending the installation of a full scale iron manufacturing plant in the District, the Government of India with the concurrence of the State Government have granted a licence to Messrs. Textool Company, Ltd., Coimbatore for the installation of a small pig iron plant. The Company proposed to crush and concentrate by magnetic separation at site the iron-ore found at Salem and to reduce the concentrated ore into pig-iron at the Company's factory at Coimbatore.[3]

An Alloy Steel Plant is also located at Dodampatti, Harur taluk. It is expected to commence production in January 1962. Its output would be 30 tons of high speed tool steel. The plant involves a total outlay of Rs. 5 crores.

Mica Mining.—Mica was mined to a limited extent in many places in the Tiruchengode and Omalur taluks of the Salem district and to some extent in the Nilgiris district. The Bihar and Andhra States are the principal producers of mica in India. Madras is almost the third important State for mica production. Mica produced in Salem district was found to be inferior in quality and it is not being mined now.[4]

Asbestos (Tamil : Kalnar).—This term is applied to minerals having a fine fibrous structure. They are flexible and possess a degree of tensile strength, resistance to heat and chemical action. They are used for fire-proof clothing, gloves, curtains, brake linings and insulating mats.

Brittle serpentine asbestos occurs in association with steatite and magnesite at Siranganur, about 3½ miles north-west of Taramangalam.

[1] *Techno-Economic Survey,* 1960, pages 51–52.

[2] *The Hindu, Survey of Industries* 1960, page 9.

[3] *Prospects for Iron and Steel Industry in Madras* 1960.

[4] G.O. No. 900, Development, dated 4th April 1939.
See the Note by L.B. Green, page 10.
Salem District Directory by R. Ramalingam, 1955–56, page 66.
Report from the Special Tahslidar for District Gazetteers, Salem.

The material is used by the local people for making tooth-powder. Small patches containing asbestos veins occur amidst the altered ultrabasic rocks in the magnesite area of Valaiyapatti, south of Namakkal. Amphibole asbestos is reported to occur close to the railway track between Tholasampatti and Mecheri on the Salem-Mettur branch line of Southern Railway.

Chromite.—The mineral chromite is the chief ore of chromium, an important alloying element with steel, to produce 'ferro-chrome'. It is also used as a refractory in basic open-hearth furnaces and is the chief raw material for the manufacture of chromium compounds like alkali chromates, dichromates and chrome-alum.

Some deposit of chromite have been found in association with the ultrabasic rocks of the chalk hills near Salem town. These have yielded a small tonnage in the last century. At present, however, no workable deposit is seen.

Limestone.—Good grade limestone are found in Tiruchengode, Namakkal and Sankaridurg taluks. Mr. N. K. N. Aiyengar, who examined these deposits (Crystalline limestones in Tiruchengode and Namakkal taluks, Salem district, Madras Government, G.O. No. 817, dated 28th February 1945) has estimated about 750,000 tons up to a depth of only 10 feet, but as the depth is likely to extend to as much as 100 feet, this estimate is very conservative and actual reserves of limestones may be several times this figure. Recent investigations by the Madras Government, however, have revealed that about 5 million tons of flux grade limestone and 40 million tons of cement grade limestones could be expected to occur in Sankaridurg and Tiruchengode taluks. These figures are likely to be slightly enhanced after the investigation and sampling are completed.

Corundum.—Corundum is the natural oxide of aluminium occurring in grains and well developed crystals having a high hardness and specific gravity. When transparent and flawless it is used as a precious stone, the Ruby (red) and Sapphire (blue) being the best known varieties.

The best known occurrence of corundum is near Sittampundi, where the mineral was mined during the years 1914—1917, for abrasive industry.

Corundum is also found in a tract 40 miles long and 1 to 5 miles wide extending from Donnakuttahalli in the south to Chintalagutta in the north, the best portion being near Palakode and Papparappatti. It is stated that several thousand tons of the mineral will be available within a depth of 40 or 50 feet attainable by ordinary open cast quarrying.

In the Sittampundi area transparent red corundum (Ruby) is occasionally found.

Other Minerals.—Among other minerals of the District, mention must be made of asbestos, beryl, calcite, columbite, corundum, felspar, silica and steatite. The table below shows the places where they occur:—

Minerals.	*Places at which they are available.*
Beryl	Kurumbapatti village, three miles from Idappady.
Calcite	Between the junction of Sankaridurg-Omalur and Sankaridurg-Salem roads and at Annadanapatti and south of it.
Columbite	Kurumbapatti village near Idappady.
Felspar	Between Jalakantapuram and Pakkanadu; between Nangavalli and Tulasampatti; north of Sankaridurg and on Suryamalai.
Silica	Vellakkalpathi, Rasipuram taluk, two miles south of Taramangalam; near Kakapalayam and in a number of other places.
Steatite	Around Semmandappatti, north of Omalur; between Taramangalam-Suramangalam road and Omalur; Makkalpur, north of Namakkal and in some hillocks north-east of Mecheri.

Spinel garnets.—Of these minerals, which await commercial exploitation, silica which can be used in the manufacture of refractory bricks and abrasives like sand paper, emery cloth and emery paper, will to some extent, be made use of in the Government quartz crushing factory at Salem which is expected to commence production shortly. Steatite is one of the most widely distributed minerals in India. It is found either in the form of a coarse potstone—so called on account of its general use in making pots, dishes, etc., or in the more compact form suitable for carvings, and in its best form suitable for the manufacture of gas-burners. Pure steatite has many applications in the arts and is used extensively in the paper, textiles, rubber and soap industries. The powdered mineral commonly known as 'French Chalk' forms the basis

of many toilet preparations. Steatite is also carved into images, bowls, plates and ornamented articles.[1]

LARGE-SCALE INDUSTRIES.

5·4 per cent of the industrial population of Madras State are concentrated in Salem. The first place from the point of view of industrial concentration is held by the Madras District, followed by Coimbatore and Madurai. Salem along with Kanyakumari, South Arcot and Thanjavur are industrially undeveloped districts.

The details about some of the large-scale industrial units in the Salem district are given below :—

Chemical industries—The Mettur Chemical and Industrial Corporation, Limited.—The Corporation has erected a large-scale chemical plant at Mettur Dam where they are engaged in the production of caustic soda, chlorine gas, liquid chlorine, bleaching powder and hydrochloric acid. They also produce soaps and vanaspathy using some of the by-products of the main chemical plants.

The names of the products and the quantity manufactured are given below :—

	Tons per year.
Caustic soda	5,700
Gas chlorine	4,000
Liquid chlorine	3,200
Bleaching powder (stable) ..	4,950
Bleaching powder (unstable) ..	2,100
Hydro-chloric acid	660

The principal raw materials required for the factory are salt and limestone. Salt is brought from the company's own salt-factory at Adirampatnam (Thanjavur district) in the east coast. Limestone is got from the quarries at Sankaridurg.

Messrs. Seshasayee Brothers Limited, are now the managing agents for this concern. The capital invested is about Rs. 60 lakhs.

The factory was originally established in 1936 under the managing agency of Messrs. Daya Ram and Sons of Calcutta, who at the instance of the Director of Industries and Commerce, Madras, obtained some

[1] *Salem District Directory*, by R. Ramalingam, pages 65–66.
G.O. No. 900, Development, dated 4th April 1939.
See the Note by L. B. Green, pages 13–14.

concessions for the acquisition of site, supply of electric power and quarrying. It started production in 1941.

The Mettur Chemical Industries have already established a name for the quality of their products. They have got schemes for the further expansion of production. In the course of 2 or 3 years they hope to expand their caustic soda production from 40 tons to 100 tons per day. They also have schemes for the production of organic chemicals, solvents, insecticides, refrigerant, plastics, etc. At present about 1,300 workers are employed by this firm and it is hoped that as a result of the schemes for expansion an additional demand for about 1,000 more labourers may be created.

The following three large-scale industrial units are now under construction and when they begin production they will fulfil a long feet need for large-scale industries in this district :—

(1) P.V.C. Factory Mettur.

(2) Alloy Steel Plant, Thottampatti.

(3) India Cement Factory, Sankari.

Messrs. Seshasayee Paper and Boards, Pallipalayam (Private) Limited, have since started production. When the above four industries are in full swing, they will fulfil the long felt need for large scale industries in this district.

Bauxite Mining and Synthetic Emery Manufacture.—The Shevaroy Bauxite Company Private Limited has its quarry in an area of 472 acres distributed in Shevaroy area. At present the headquarters of the company is located at Yercaud. The main office of the Company and godowns are located in the premises which were once known as 'Fair Lawns Hotel.' At present the total output of the firm is about 500 tons of bauxite which are used in the manufacture of synthetic emery. The firm has also leased a major portion of its quarries to the Aluminium Products Limited of Mettur.

Another firm which has also taken part in the manufacture of coated abrasives is the *Hindustan Abrasive Limited* whose factories are located at Omalur. This factory manufactures coated abrasives of various types, sand paper tapes, etc., with the quartz mined at Mottupatti. It also uses some imported ingredients for admixture with local quartz. Normally the firm employs about 100 workers. The firm was established in the year 1948 and began production in 1958. It is now passing through a

period of reorganization. It is expected that with the promised technical collaboration of John Oaky & Sons, London, the firm will be in a position to produce more of quality products and expand its sales.

Textile industries.—There are five spinning mills in the District. They are—

(1) Jawahar Mills Limited, Salem (Spinning).

(2) Pullicar Mills Limited, Tiruchengode (Spinning).

(3) Salem Rajendra Mills Limited, Salem (Spinning).

(4) Mettur Spinning Mills Mettur Dam (Spinning).

(5) Sundaram Spinning Mills Limited, Kumarapalayam(Spinning).

The total spindlage of the Mills is 129,612 and they produce 35,000 lbs. of yarn per day. Mettur Industries Limited, has established for itself a name in the sphere of mull and longcloth production. M. 61 and M. 81 and M.S. 51 varieties of textiles produced in this mill are household names in South India.

The Pulicar Mills at Tiruchengode is the leading cotton yarn manufacturing firm of the District. Foundation has been recently laid for a co-operative spinning mill at Salem with a capacity of 12,000 spindles. It is expected that the mill will start production in about a period of 2 years.

The textile industry in this region is able to derive the advantage of the availability of hydro-electric power, the easy supply of chemicals and bleaching materials and the proximity to Coimbatore district which is an important producer of raw cotton.

Electrical goods manufacture.—There is a State owned workshop run by the Madras State Electricity Board for the production of the electrical requirements of the Electricity Department. About 1,000 workers are employed here. About 150 tons of electrical tower materials and 250 tons of line materials are produced every month.

Glass and enamel factories.—There are two factories in this district, *viz.*, Attur Glass and Enamel Works Limited, at Attur and South India Glass & Enamel Works, Limited, Salem (established in 1948-49). They manufacture mainly chimneys and bottles, which are marketed throughout South India. About 675 tons of bottles and 1,000 tons of chimneys are manufactured per year. The industry provides employment for about 1,000 persons. The important raw material used is white sand got from the Kerala State. The capital investment of the industry is about Rs. 8½ lakhs.

The South India Glass and Enamel Works located in Salem Town specialise in the manufacture of bottles. The raw materials required for this factory such as soda acid, potash are supplied by the Imperial Chemical Industries and it makes use of the quartz available in the local regions as the main ingredient for the manufacture of bottles. It also collects large quantities of broken bottles for the purpose of re-melting and manufacture of glass. This firm employees about 100 persons and the total capital equipment of this concern is about Rs. 10 lakhs.

Aluminium extraction.—The Government have established the Aluminium Industry of India Limited, at Mettur. It is a Government concern. The factory has just been constructed and in course of time it is expected that it will be in a position to produce aluminium ingots with the available raw materials, bauxite, etc., and by making use of the cheap hydro-electric power available at Mettur.

Paper industry.—About ten miles from Tiruchengode at a small village known as Pallipalayam the Seshasayee Straw Board and Paper Manufacturing Company is building up its factories. The total capital outlay for the factory is about 3.5 crores of which 2 crores are supplied as loan from the Export, Import Bank, about 0.5 crores from the Industrial Credit Corporation and about Rs. 1.0 crore by other commercial banks. The firm has plans to manufacture about 18,000 tons of paper from bamboo and bagasse, a by-product of sugar mills. At Pallipalayam the factory buildings are constructed on an area of 250 acres. The factory has got all modern equipment for paper manufacture and also facilities for abundant supply of raw materials. It is expected that it will go into production by September, 1962 and as the factory develops to its fullest extent, it will be in a position to utilise indigenous raw materials for paper manufacture and further increase the output of writing paper. It is expected that about 1,000 people will be employed in the factory when it works to its full capacity.

INDUSTRIAL EXPANSION POTENTIALITIES.

Salem has vast potentialities for starting many large-scale industries. The District Planning Board recommended the establishment of a D.D.T. manufacturing plant at Mettur during the Second Five-Year Plan at an estimated cost of Rs. 40 lakhs. It is also found that the location of a paper manufacturing industry at Mettur will utilize the bamboo available in the Kollegal Reserve Forest. With the raw material available both at Mettur and Kollegal it was planned to produce 20,000 tons of pulp per annum under the Second Five-Year Plan. When the plant for this purpose

is set up at Mettur, the capital cost will be Rs. 215 lakhs which will be met half by the Government and the other half by the private sector. As sugarcane is cultivated on a large scale in Namakkal taluk, the District Planning Board recommended the location of a sugar factory on co-operative basis at Namakkal. The factory organised on co-operative basis is located at Mohanur. The approximate capital cost was estimated at Rs. 200 lakhs. The erection of a plant for the extraction of Geranium oil was also included in the Second Five-Year Plan (1955–61). Along with the establishment of the plant, extension of Geranium cultivation to about 500 acres and the supply of fertilisers at subsidised rates for the purpose were also contemplated by the Government.

SMALL-SCALE INDUSTRIES.

The definition of small-scale industries includes all enterprises which have a capital investment of Rs. 5 lakhs or less or employ up to 50 workers, if using power and up to 100 workers if not using power. In the light of the definition, Salem is one of the main centres of concentration of small-scale industries. Agriculture-based small-scale industries are the most important at Salem, accounting for over 80 per cent of employment and output.

The following are the main small-scale industries of the Salem district according to the report of the Director of Industries and Commerce, Madras :—

The Government Quartz Crushing Plant, Salem.—The Government have established this factory at Salem to supply the purest form of sand to the glass factories in the State. It will commence production shortly and will work under the control of the Department of Industries with a non-recurring expenditure of Rs. 2,32,000 and a recurring expenditure of Rs. 3,05,031.

Government Handloom-parts Factory, Salem.—The Government Handloom-parts Factory at Foulkes compound, Salem, has been started to serve the need of the handloom Industries in this State as well as other adjoining States. The factory was started on 26th October 1960 with a capital investment of Rs. 16,35,000. About 300 workers are working in the factory, which is one of the biggest factories of its kind in this district with modern machinery. The raw materials required for this factory are procured from the Servicing Corporation, Industrial Estate, Guindy and from open market.

The carpentry section attached to the factory manufactures furniture required for the departments as well as private parties. The Blacksmithy

section attends to departmental works. No difficulty is experienced in the marketing of the products as these are purchased by departmental offices as well as private parties also.

Model Carpentry Workshop, Krishnagiri.—The Model Carpentry Workshop at Krishnagiri which was started on 21st October 1955. On an average of 30 persons are working in this factory.

The primary raw materials for the unit is timber which is supplied in cut sizes by the Superintendent, Government Carpentry and Smithy Workshop, Pettai, after procurement from the Forest Department.

Manufacturing processes adopted is both manual and mechanical. With the use of machines manual labour is minimised to a considerable extent. Fabrication is done utilising modern machines and tools. This results in qualitative products. The products manufactured from this unit are supplied to Government departments.

General Purpose Engineering Workshop, Namakkal.—Under Third Five-Year Plan, Government have sanctioned the establishment of one General Purpose Engineering Workshop at Namakkal. The scheme involves an expenditure of Rs. 2,52,600 per annum recurring and Rs. 4,40,000 non-recurring.

The buildings for the factory have been completed and the machineries worth about Rs. 3 lakhs are to be erected. It is expected that the factory will go into production shortly.

Tool-room Shop, Salem.—Under Third Five-Year Plan schemes, Government have sanctioned one Tool-room Shop at Salem. The scheme involves an expenditure of Rs. 3,00,000 per annum recurring and Rs. 5,95,500 non-recurring.

Machineries for the Tool-room shop have been received and the lands for building of the factory have been acquired.

The Government Galvanizing Plant, Mettur Dam.—The Department of Industries and Commerce has established a factory for undertaking jobs for galvanizing iron and other materials from the State Government Departments. It also undertakes the fabrication of trusses and power transmission line towers.

Vegetable Oil Mills.—At the southern part of the District, a number of small oil mills are located which together produce 10,000 tons of

vegetable oil per year. Ground-nut, the pre-eminent seed crushed by these mills, is obtained in the neighbourhood. About 640 workers are employed in this industry.

Sago Factories.—More than 50,000 people are either directly or indirectly engaged in the Sago Industry. There are about 175 Sago factories in this district, spread out mostly in the southern taluks of the District, *viz*., Attur, Rasipuram, Namagiripet and Salem town. The average annual production of Sago is 50,000 tons and Starch 5,000 tons.

The Sago industry in India is concentrated in the Salem district. The factories in the Salem district have capacities ranging from about one to ten tons per day. The industry owes its origin to the exigencies of the Second World War when supplies of Sago from other countries, especially from Java and Malaya, were cut off. The first factory to be set up in India was probably the one of Messrs. T. Stanes and Company, through their associated concern, the Indian Cashewnuts and Plantations Limited of Tiruchur. With the imposition of embargo on the export of tapioca products in Travancore-Cochin States, the Tiruchur factory had to stop work. By that time the factories in Salem started to come up. It was soon realized that the climatic conditions in this district were more favourable for the manufacture of Sago than in Travancore and Cochin. More and more factories came to be set up in this district which has become the main centre for production of Sago. A great deal of credit should go to the manufacturers of Salem who started the industry, practically from the scratch, designed and built a large part of their equipment, trained their own personnel, worked out the practical details and set up a nation-wide organisation for the sales.

The manufacture of Sago as generally followed in Salem factories comprises the following steps :—

(i) Peeling of tapioca roots to move the outer skin and inner rind and washing of the peeled roots.

(ii) Disintegration of peeled roots into a fine slurry and separation of starch.

(iii) Sedimentation of the starch and draining of surplus water and washing of the starch.

(iv) Partial sun-drying of the starch and formation of Sago globules.

(v) Gelatinization of the globules and sun-drying of the gelatinized products.

(vi) Breaking of clumps formed during gelatinization grading and packing.

Sago consists mainly of starch with small quantities of associated calcium and other minerals. As Sago contains starch which is already gelatinized during the process of manufacture, it can be easily digested even by invalids.

Manufacture of Sandalwood Oil.—There are two factories engaged in the manufacture of sandalwood, *viz.*, Mettur Sandalwood Oil Company , Mettur and Bharat Essential Oil Company, Salem. About 75 workers are employed in this industry and about 40,000 lbs. of sandalwood oil per year are produced.

The Mettur Sandalwood Oil Factory is located in the Mettur Township itself. The capacity of this plant is about 3,500 pounds per month. The sandalwood oil is exported to foreign countries and this is used in cosmetics as the base for scents. The industry has been thriving all these years, but it is now passing through difficult times due to the competition of the Mysore Sandalwood Oil Units which at present almost hold a monopoly for the supplies of sandalwood.

Tanning Industry.—There are about 16 tanneries in Salem district and all of them are situated in Salem town itself. The skins of Mecheri sheep are famous all over the world. They are also known as Omalur skins as they are sold in *Omalur Shandy*. These skins are known for their high purity and spotlessness. About 370 persons find employment in these tanneries. About 10,000 skins are tanned in these factories and exported.

Brass Rolling Mills.—There are three factories engaged in rolling brass sheets. They are the Indian Metal and Metallurgical Corporation Limited, Mettur Dam; Messrs. V. M. P. Metals, Salem ; and Messrs. Annamalai Metal Industries, Swaminathapuram Extension, Arisipalayam, Salem. About 200 workers are employed in this industry. The annual output is about 3,500 tons of rolled brass sheets per year.

Manufacture of nails and other buildings materials.—The Salem Nail Industries, Ammapet, started with an initial investment of Rs. 10,000, have made good progress in the manufacture of panel nails. The Southern Expanded Metals, Kumarapalayam, was started in 1960 for the manufacture of Diamond nets. This factory was started with an initial investment of Rs. 75,000 and employs about 20 workers. The

Evershine Metals, Devendrapuram, established in 1948 for producing nickel-plated building materials with plastic fittings has invested Rs. 2 lakhs and employs 76 persons.

Dye stuff manufactures.—Dye stuffs are the basic products required by the handloom industries of the District. Two firms, Jaya Bharath Dye-Chemicals Corporation, Salem Junction and Ambal Industries, Chinna Thirupathi, were started in 1960 and 1958 respectively each with a capital equipment of Rs. 15,000.

Drug and Pharmaceutical manufacture.—The Association Drug Company opened its laboratories in 1939 at Yercaud for the manufacture of patent drugs such as liver extracts, tablets, ointments, etc. The annual outturn is as follows :—

	LBS.
Liver extract	40,268
Other tonics	11,083
Tablets	1,790
Ointments	1,891

The net annual turnover is about Rs. 7,25,000. Salem Town supplies almost all the animal livers required for the extraction of these drugs. About 34 workers are employed in this industry. The total capital investment of the firm is about Rs. 2 lakhs.

The Harven Butcher Laboratories established in the District in November 1961, with a share capital of Rs. 85,000, also manufactures liver extracts.

Manufacture of hosiery, ribbons and water-proof materials.—There are 18 factories in Salem district producing hosiery goods. There are also about 15 factories weaving art silk ribbons. Water-proof packing materials are also manufactured by two firms, Avaco Industries, Shevapet, Salem and A.V.A. Industrial Corporation (Private) Limited. This type of small scale industries provide opportunities for local initiative and small-scale entrepreneurs.

Manufacture of furnishing fabrics.—There are about seven firms employing about fifty workers, who are engaged in making coloured and woven bedsheets, towels, table cloths, pillow-cases and curtain cloths with beautifully woven designs. This is a speciality of Erode, Bhavani and Salem and finds a good market not only in India but also in South-East Asia. Cotton carpets known as *Jamakkalams* are also produced on a large scale in Salem Town.

ART SILK POWERLOOMS.

The Art Silk Twisting Factories which are about 750 in number serve as ancillary industries to Textile Industry. The Art Silk Twisting Factories are mostly situated in Gugai area of Salem town, Elampillai and Kumarapalayam which areas are predominantly handloom areas. A medium sized twisting unit can twist about 1,000 Kgs. of art silk per month. Art silk for the twisting available from indigenous source is allotted to the units by the Director of Handlooms according to spindlage. On account of general slump in the industry, the units are at present facing a hard time.

The Twisting Factories serve as a feeder industry to the powerlooms and ribbon looms. Most of the powerloom factories and Ribbon Factories in this district have their own twisting factories to serve their needs.

It is estimated that there are about 1,000 powerlooms and about 30 ribbon factories working in this district. Most of the factories are situated in and around Kumarapalayam. Mostly cloth-pieces, sarees and dhoties are manufactured through the powerlooms and these products are marketed throughout India.

Almost all the ribbon factories in this district are in Kumarapalayam. The ribbons manufactured in this district are marketed throughout India.

COFFEE INDUSTRY.

Salem has a large trade in coffee and the supply is mostly obtained from the Shevaroys plantations. The only industry of importance on the Shevaroys is coffee[1]. The processing of coffee undertaken on the Shevaroys is mainly the conversion of the coffee berries into parchment.

The ripe coffee berries called cherries are converted into parchment with the aid of pulping machines and the process is called the wet method. All growers owing 10 acres and above usually possess their own pulping machines which are of two kinds, the hand driven and the power driven. The cherries are passed through *Pulpers* to remove their outer skin. The beans thus pulped are allowed to ferment in vats for about 48 hours and then washed in order to remove mucilage. This leaves the beans encased in soft parchment covering. They are then dried on the drying yard or barbecue, care being taken to ensure that only a little moisture remains

[1]The extent of the coffee plantations and other details will be found in Chapter IV—Agriculture and Irrigation.

and the parchment covering becomes brittle. This is called parchment coffee. One struck bushel of wet parchment coffee of 20 struck Madras Measures weighs 55 to 60 pounds, whereas the same measure of dried parchment coffee weighs only 32 pounds (one Metric struck bushel of 40 litres weighs 35 lbs.) There is another method called the dry method. Immediately after harvesting, the cherries are dried in the sun until the three layers—the outer skin the sticky layer and the inner parchment covering dry into a husk leaving the beans loose inside. Both the dried parchment and the dried cherries are transported to the coffee curing works either at Salem or at Coimbatore for further processing and sale. Though the coffee industry dates back to the year 1820, the processing by pulping came to be in vogue only during the last 40 or 50 years. In the year 1960, Messrs. M. S. P. Nadar & Sons who own extensive coffee plantations on Shevaroys have introduced 4 modern pulping machines called Raoeng Pulpers. The advantage in these pulpers is that the pulping and washing are done simultaneously. By this method, the process of fermenting and washing is eliminated saving time and labour.

The parchment and dried coffee are further processed at the curing works, of which there is one at Salem, *viz.*, the Yercaud Coffee Curing Works Limited. At the curing works, the coffee after being further dried to a standard weight is passed through a peeler which removes the parchment. It is then graded by means of special sieves and passed on for further processing known as garbling. Respective grades are then bulked together and ear-marked for sale. The Yercaud Coffee Curing Works, started at Salem in 1948 is capable of handling about 1,500 tons of coffee. The Narasu's Manufacturing Company Limited, Salem, is one of the foremost coffee manufacturers of South India. Coffee is roasted, powdered, packed and distributed to consumers and the trade all over the Madras State. The company has installed electric roasters.

SERICULTURE.

Rearing of silk worms and mulberry cultivation are the twin operations connected with sericulture. Mulberry can be grown in any place, but silk worms can be reared only in places where the climate is conducive to their rearing.

Sericultural operations in Salem had its origin in 1930–31. The mulberry plantations on the Tiger Hill, Coonoor, started in 1924, had to be abandoned in 1929 as the plantation was subject to attack by a virulent white powdery fungus disease which it was not found possible to eradicate. The plantations were therefore raised initially on a 2½ acre plot in Mathagiri village on the Mysore plateau near Hosur as the place was ideally suited

for the purpose and as the climate was similar to that of Bangalore.[1] Under the filature expansion scheme undertaken by the Government of Madras, the necessity for a large seed cocoon area for supplying disease-free cellular seeds to the rearers was felt. In 1944, therefore, the Hope Silk Farm was established on a 100 acre plot in Hosur for the production of Foreign Race Cocoons. This is the biggest silk farm in India. It is divided into 7 mulberry gardens each with a model rearing house with revolving roof ventilators which help to rid the rearing house of foul air and also help to keep the place cool. By technical advances made in Sericulture, the production of cocoons in the Farm which was only 16,90,421 in 1950–51 has been increased to 45,06,305 by 1958–59. The Farm now has a collective *chawkie*. Rearing Unit for the distribution of young worms and a Major Nursery Unit for preparing high yielding grafts for distribution to villagers. Sericulture has also been started as a basic craft in the Higher Elementary School at Royakottai. The Demonstration Silk Farm and Grainage at Berikai in Hosur taluk started in 1947, for rearing pure Mysore race of silk worms also undertakes cross-breeding of the foreign race cocoon reared in the Hope Silk Farm.

The area under mulberry cultivation in Talavadi, Hosur and the areas around is 1,820 acres and the State Government are affording help to the sericulturists by way of grants, technical help and advice, kist remissions and marketing of cocoons.[2]

A centre has been opened at Denkanikottai for the rearing of '*local race*'. The silk worms are supplied to several rearers in the village owning mulberry plants and the worms are allowed to lay eggs on sheets of paper. These eggs are examined by trained men of the Department who eliminate the diseased eggs and hand over the disease-free-eggs to the rearers. The rearers collect the cocoons from these disease-free-eggs and supply them at a fixed price to the Silk Farm at Hosur. The Hosur Silk Farm undertakes the reeling of the silk thread. It is the only unit of its kind in the State, and it is developed as cottage industry.

COTTAGE INDUSTRIES.

The bulk of the cottage industries in the rural areas of the State are consumer-goods industries. Their growth is intimately connected with the rise in per capita income. It has been estimated that if an average person in the State continued to spend the same proportion of his income on the output of cottage industries in 1971 as in 1956, the net output in this section would increase at the same rate as the per capita income. The per capita income in the State was Rs. 227 in

[1] G.O. No. 580, Development, dated 26th March 1929.

[2] G.O. No. 1437, Development, dated 12th July 1943.

1956 and is expected to rise to Rs. 274 in 1961 and Rs. 361 in 1971, that is a rise of 19 per cent between 1956 and 1961 and 34 per cent between 1961 and 1971. At these rates of increase of per capita income, the output of rural industries are expected to be Rs. 66.6 crores in 1961 and Rs. 88.8 crores in 1971 respectively.[1]

As has been mentioned at the beginning of this chapter a variety of cottage industries is spread among the villages and urban centres of the District as in the other areas of the State. Of all the cottage industries, handloom industry is the most important. In 1958, the Madras State had 4,55,000 handlooms or roughly about one-fifth of the handlooms in India. The main concentrations of the industry are in Salem, Coimbatore, Ramanathapuram, North Arcot and Tirunelveli districts, Salem accounting for a large share of this, *viz.*, 1,25,000 looms. Other important cottage industries that are found in the District are mat and basket weaving, carpentry, smithy, metal works, making of pot-stone vessels, imitation rubies and precious stones, and oil pressing.

Handloom Weaving.—Handloom weaving in the District is a very ancient occupation. A very important section of the weaving community, the Kanarese speaking Devangas of Gugai, Rasipuram and other places are the descendants of the weaving classes who emigrated into this area during the Mysore Wars, 150 years ago. The other castes of weavers in the District with an origin traceable to ancient times are Sowrashtras or Patnoolkarars, Padmasaliars, Jadars, Sengunda Mudaliars, Sembadavers, Sivachar, Lingayats and Tolu Vellalars. They are found in large numbers in many important centres of handloom weaving. There are at present 1,39,311 handlooms in the Salem district and it has been estimated that on the general All-India standard each loom employs one weaver and 1·5 assistants or workers.[2]

Many varieties of fabrics in silk cotton and artificial silk of fine and coarse qualities and of plain and complicated designs are made in Salem. Silk sarees with designs in gold lace are the speciality of Ammapet, a part of Salem Town. There are about 2,000 families of Sengunda Mudaliars who are engaged in the making of silk fabrics such as costly sarees, white silk upper cloth worn by men (angavastrams) and cotton cloth with solid borders. They are all whole-time workers. The men work on the looms, boys assist them and women after attending to their household work, wind and twist silk yarn. Ordinary looms are used. Fly shuttle

[1] *Techno-Economic Survey of Madras—Economic Report*, 1960, page 61.

[2] *Source*: Director of Handlooms, Madras State.

looms are not used for making sarees. The looms and other equipment for weaving are manufactured locally. The raw silk, cotton yarn and lace required for weaving are bought in the Salem market.

Varieties of products.—Salem is famous for silk upper cloths worn by men (angavastrams) which are usually made to a length of 3 yards to 3½ yards and a breadth of 1½ yards. White silk is usually the material used for the manufacture of upper cloths. Solid borders with designs in gold lace are also worked up in the upper cloths. Apart from silk upper cloths, cotton upper cloths with plain borders or with designs in lace are also manufactured. These are similar to silk angavastrams in design and technique of manufacture except that the body of the cloth is made of yarn of 80 or 60 counts.

A very popular manufacture of Salem handloom is the special variety of dhothi and upper cloth known as *Gundanchu Veshti.* This variety of clothing has a lengthwise stripe in silk varying in width from one-fourth of an inch to about an inch at a distance of half an inch from the edge. Ammapet and Shevapet (Salem Town) are the largest centres for the weaving of *Gundanchu Veshtis.* This variety has the largest sale and is exported to all parts of the State.

A number of ordinary varieties of sarees, worn by women, are also manufactured. Mixed silk and yarn sarees having a large number of stripes are manufactured for meeting the demands of the *Vakkaligars,* the local peasant population. This variety is usually sold in shandies where the peasants meet periodically. Artificial silk sarees are extensively produced. Usually Gugai (Salem Town), Rasipuram and Gurusamipalayam are some of the centres engaged in the production of this type of sarees. The artificial silk sarees have a large market as it has become a fashion for all classes to wear them. A large export trade is built up with Ceylon and Malaya for this variety of textiles. The Sowcar weavers of Gugai employ under them a large number of workers who prepare this product for the market.

A third and significant variety of sarees made at Salem is the cotton yarn sarees. Important centres of production are Gugai and Arisipalayam (Salem Town), Ettapur, Peddanayakkanpalayam, Thulakanur, Kallanattam, Athur, Viraganur, Veppampudi and Aragalur of Attur taluk, Seerapalli and Rasipuram of Rasipuram taluk, Namakkal, Paramathi and Kandanpalayam of Namakkal taluk, Tiruchengode, Mallasamudram, Modamangalam and a few villages of Tiruchengode taluk, Jalakantapuram and Omalur of Omalur taluk, Annasagaram, Kumaraswamipatti, Papparapatti of Dharmapuri taluk, Kamenallur of Uttangarai

taluk and Krishnagiri. As a result of the craze for artificial silk sarees some of the looms at these centres changed over to the manufacture of artificial silk sarees, but the others continue their production of yarn sarees as their output is highly in demand among the Vellala women belonging to the agricultural classes.

There are two distinct varieties among the yarn sarees, i.e., those with solid borders and designs and those without solid borders. In the former case, handlooms and, in the latter fly-shuttles are used in weaving. The yarn required by the Salem weavers is got from Bombay and Madras. Sometimes, the yarn is dyed at Salem. The weaver *sowcar* of Tiruchengode, Jalakantapuram and Rasipuram themselves dye the yarn in their dyeing factories and distribute them through their agents.

White cotton "Veshties" (dothis) and Towels.—These varieties of handloom products have to meet the competition of similar mill-made cloths. So the production is not thriving. A few looms for making *veshties* are found at Tiruchengode and Mallasamudram of Tiruchengode taluk, Kumaraswamipatti of Dharmapuri taluk and Attiampatti of Salem taluk. A special feature about the manufacture of towels is the use of mercerized yarn for making a particular variety of towel called *Diamond towel.* In Edappadi of Tiruchengode taluk, this special technique is practised by a group of about 400 families belonging to fishermen community. The towels produced here find easy sales at shandies or through the *sowcars* of Salem.

Durries are a speciality of Gugai (Salem Town). They are made in imitation silk and coloured yarn. They are usually of the dimensions 6 feet by 42 inches. They are sold in Salem market where they are purchased by traders who sell them locally and export them to other parts of the country.

The general socio-economic conditions of the handloom weavers at Salem during the twenties of the present century has been vividly described as follows : Next to the agriculture, weaving is the industry that employs the largest number of men and women and it is the hereditary occupation of the weaver-class only. No other caste ordinarily takes to weaving. The weavers are as a class illiterate, living hand to mouth, unable to give their children elementary education. Even children have to earn and contribute towards the family income. The literate among them are too selfish and are for becoming richer at the cost of their illiterate poor brethern. But the drink evil has so much subverted them, that a big slice of their income is shared by the arrack shop keeper and very little is left for sustenance and much less for ameliorating

their condition. There are a few rich sowcar-weavers in each centre, who keep the labouring weavers in their grip. Their abject poverty and their readiness to be content with their lot depending upon the bounty of the sowcar have sapped their spirit and energy and created a servile mentality.[1]

This description of the condition of the handloom weavers to a large extent holds good even to-day. The grip of the sowcar-weavers no doubt is growing fast and tight. But there are other redeeming features. Prohibition has been introduced in Salem, as a part of the policy of total prohibition in Madras State. With the eradication of the drink evil, the weavers' families have been retrieved and they are on the fair road to prosperity. The establishment of the Handloom Weavers' Co-operative Society has reduced the grip of middlemen-sowcars. An era of social and economic regeneration among the weavers of Salem has been ushered in.

State Aid to Handloom Industry.—Handloom Weaving in Salem came in for attention by the State from very early times. Soon after the ratification of the Treaty of 1792 between the East India Company and Tippu, Salem was selected by the Board as a suitable place for establishing an "Investment" and immediately efforts were made to exploit the textile industries of the "Salem Country". One of the chief difficulties encounted by the officers of the Company who were charged with the working of the "Investment" was the difficulty or recruiting weavers, who were scared away by the prospects of paying several taxes to the company, such as the loom-tax and the house-tax. They were also required to pay *sayer dues* (rates for dyeing) and '*chuppa*' or stamp duty to the farmer in the Northern Division, special fees to the village accountants in Kambayanallur, and special taxes for Harijan weavers in Krishnagiri. The drastic methods, adopted by the company's officers for recruiting labour, i.e., inflicting of punishments for non-obedience to forced recruitment, soon made the "Investment" unpopular and it ceased to exist with the departure of the last commercial resident at Salem J. M. Heath, who resigned the Company's service in 1825. Meanwhile in May 1793, the Government freed the Company's weavers, not only from taxes on their houses and backyards, but also from all imposts on the raw materials required for their trade, including the import duties on yarn. In September 1794, the general abolition of the loom tax was authorised.[2] The encouragement given to this

[1] *Preliminary Report of the Survey of Cottage Industry, Salem*—1929, page 11.

[2] *Gazetteer of the Salem district* F. J. Richards, 1918, Volume I, Part I, pages 260—263.

industry in the State by the East India Company by forming weavers colonies, by advancing money to the merchants and by sorting, pricing, purchasing and by exporting the finished goods to England cannot be over emphasised. But, by about the middle of the last century, the industry faced competition from machine-made goods. The invention of the spinning jenny, the power looms and chemical dyes struck a severe blow to the handloom industry.[1] Salem like other handloom centres no doubt shared the effect of this blow. Investigations into the general conditions of this industry were therefore carried out by the Government in 1871, in 1884, in 1890, in 1896 and in 1897 either through the Board of Revenue or through special officers deputed for the purpose, though nothing tangible could be done for the improvement of the industry till the beginning of this century. In 1900, Sir Alfred Chatterton was placed on special duty to study the condition of the weaving industry and suggest remedial measures for the amelioration of the weavers who were adversely affected by mill competition. As a result of Sir Alfred's report, the handloom weaving section was opened in 1901 and experiments were conducted in the School of Arts and Crafts, Madras, with a few fly-shuttle looms capable of producing greater out-put of cloth than the country hand-thrown shuttle loom. After a few years of experimental work, the Revenue Department made several unsuccessful attempts to induce the weavers to leave their homes in order to receive free training in the working of these improved looms. Weaving competitions and practical examinations in fly-shuttle weaving was then held amongst the weavers and prizes awarded with a view to stimulate their interest. As even these steps did not induce them to come forward to learn the improved methods of weaving, the Department started in 1906 a weaving factory in Salem and endeavoured to get the local weavers to leave their homes and work in the factory. Here again the attempt did not prove successful as the weavers would not submit themselves to the regulations about factory hours and factory discipline. The Department then turned its attention to the improvement of the several processes preliminary to weaving, *viz.*, winding, warping and sizing. Some efforts were made in the Salem factory to improve upon the crude and costly traditional methods of England for sizing yarns in the form of skeins. The machinery, however, proved to be unsatisfactory and had to be finally scrapped. As sizing which constituted the most important of these processes which could only be done by power driven machinery not by any process involving manual labour, attempts at mechanising,

[1] *Compendium of History of Handloom Industry in Madras*, by B. S. Baliga, 1960, pages 1–5.

sizing processes were given up and attention was turned to the introduction of hand-driven warping mills of the type used in European countries to replace the second of the preliminary processes, *viz.*, the peg to stick methods of warping. Further work on these lines was however cut short owing to the change in the policy of Government as a result of which the factory was closed. When in 1913, Government revised their policy and the control of the handloom industry was transferred from the Revenue Department to the Director of Public Instruction, it was decided that the best way to convince a weaver of the efficiency of a fly shuttle was by demonstrating it at his very door. Accordingly, the Educational Department organised a peripatetic weaving party to work in the districts,[1] followed by similar parties in the years that followed. The weaving parties succeeded in popularising the use of fly-shuttle slays which ordinarily enabled a weaver to increase his output.

The Government in the meanwhile also turned their attention to another important problem of the weaving community, *viz.*, the problem of the disposal of the finished goods. At the very inception of the Co-operative movement in 1905, the first Weavers' Co-operative Society was started in Conjeevaram (Chingleput district) and efforts were made to open similar societies in Tiruchengode and Salem in 1905 and 1906. But these efforts failed as the weavers were not prepared to start any concern with a loan from the Madras Central Urban or any other Bank which the Government offered.[2] It was not until 1926–1927, the first co-operative society for the weavers of Salem for the purchase and marketing of their products was organised with a working capital of Rs. 1,010. The cost of management during the year came to Rs. 11 and the society earned a profit of Rs. 2. On 16th October 1931, the Governor of Madras visited the society, when it was passing through a period of considerable expansion of its activities. At the end of that year, it had a working capital of Rs. 14,906. It purchased from its members finished products to the value of Rs. 18,921 and realised Rs. 42,180 by sales. Its profits during the year amounted to Rs. 1,850. Efforts were also made to increase the sales by appointing marketing officers. Mrs. Todd who took an active interest in forming the society visited several places in the State to popularise the products of the society. The Co-operative activities of the Salem weavers have now considerably expanded. Salem had in 1960–61 157 weavers' societies

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[1] Sri D. M. Amalsad's Memorandum in G.O. No. 491, Development, dated 20th March 1929, pages 7–8.

[2] G.O. No. 1141, Revenue, dated 22nd November 1905.
G.O. No. 285, Revenue, dated 27th March 1906.

with a membership of 42,000. These societies had a share capital of Rs. 26 lakhs. Their purchases in the year amounted to Rs. 60 lakhs and sales to Rs. 67 lakhs.

The recommendations of the Indian Industrial Commission 1916–1918, the appointment of a Textile expert by the Madras Government in 1919, the opening of the Textile Institute at Madras in 1922 to provide practical training to weavers in improved methods and to carry out experiments and research with a view to designing improved appliances, etc., the Textile Conference of 1928, the report of the Special Officer for the survey of cottage industries, the recommendations of the Cottage Industries Committee appointed to consider the Special Officer's report and the organization of the Provincial Co-operative Society at Madras in 1935 were some of the landmarks in the history of the handloom industry in the State.[1]

In 1941, the Government appointed a Fact Finding Committee to go into the problems of the handloom industry. The Committee after its deliberations made several recommendations, the more important among them being the augmentation of yarn supplies to the handlooms, the establishment of a Central Marketing Organization, the opening of a Research Centre and the appointment of Marketing Officers.

A Handloom Development Fund was established in 1948. It was administered by the Standing Handlooms Committee, under the Cottage Industries Board. This Committee managed to get reservation for certain varieties of cloth for the handloom industry. But the yarn shortage hindered the progress of the industry and prevented the benefits of the policy accruing to the handloom weavers.

From 1950, the Government came forward to assist the handloom industry liberally through various financial measures. The most important among those measures was the creation of a Cess Fund in 1953 to be administered by the All-India Handloom Board, constituted in 1952. The Cess Fund is realised by the imposition of a tax on mill cloths. Out of the Cess Fund, grants and loans are given to the handloom weavers for the purpose of conducting research, for the improvement in designs and technique and for the payment of rebates on the sale of handloom goods. In Madras State, this fund was utilised for the purpose of (1) the setting up a standardisation Committee, (2) the supply of standard reeds for weaving at half the cost prices, (3) supply of devices to regulate

[1] *Compendium on History of the Handloom Industry in Madras* by B. S. Baliga, 1960.

picks at half cost, (4) supply of fly-shuttle looms, (5) supply of warping machine, (6) inspection of stamping cloth, (7) the setting up of dye-house, (8) establishment of pattern making factories, (9) supply of pedal looms at half cost, and (10) award of prizes for best designs. The weavers of Salem were able to derive some benefit on the foregone lines as a result of the general policy pursued by the Government. Moreover a rebate of an anna in the rupee is given from out of the Cess Fund for the purchase of handloom cloth for amount between Rs. 2 and Rs. 50. The rebate had the effect of reducing the prices of handloom goods and it caused considerable extension of the market for handloom products. The rebate on the sale of handloom goods is intended to create a better demand for those products. But while the production of handloom goods by co-operative societies is subject to quality control that of the private producers is without it. The policy of granting general rebate on the sale of handloom cloth is not an unmixed benefit as it encourages alike the quality controlled product and the product of the private producers without quality control.[1]

Though Salem occupies a pre-eminent position in handloom industry, it suffers as a result of the prevailing system of marketing known as the "Dalal system". The Dalals are intermediaries between producers and wholesale buyers. They are usually the channels through which orders for handloom cloth are booked by the wholesalers of different regions. The Dalals on their part procure the varieties directly from the producers and appropriate to themselves. 25 per cent of their value towards various forms of commission such as *vattam* (commission), *mel vattam* (extra-commission), *swami-kasu* (charity levy), etc. Some times by skilful manipulation of the market, they push down the purchase price or grant a higher price for the wholesaler. In this system, the producer is completely eliminated from the transaction and he is also prevented from enjoying the benefits of increased prices for his product.[2]

Economic condition of the weavers.—The economic condition of Salem weavers in the past depended not only on seasonal factors but also on world events such as economic depression, war, shortage of raw materials, etc. The economic depression of 1929–30 affected the Salem weavers as any others in industry and their prolonged distress resulted in an enquiry in December 1935 by the Director of Industries and Commerce,

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[1] *Survey of the Small-Scale Industries of Salem*, Part I, Annamalai University—1955, page 18 (unpublished).

[2] G.O. Ms. No. 2966, Development, dated 29th November 1938.

Survey of the Small-Scale Industries of Salem, Part I, Annamalai University, 1955, page—8 (unpublished.)

at the instance of the Government of India. The enquiry revealed that the distress among them was likely to stay on as a permanent features as a consequence of the increased competition from mills and the import of Japanese textiles. He attributed the distress to the general economic depression accentuated by a large influx of Japanese *gadas* and the mass production of cheap cloth from the mills at Bombay and Ahmedabad and from the mills which had been established in South India. He also attributed the distress to the inability of the weavers who were accustomed to weave superior varieties to adjust themselves to changed conditions in trade by taking to manufacture coarse and inferior cloths for which there was great demand.[1] At the outbreak of the War in Europe in 1939, there was an all round inflation of prices but the price of yarn in Salem rose abnormally only after March 1941. In December 1941, it was Rs. 18 for 10 lbs. of 40 counts yarn which was originally Rs. 6 only. The increase in the price of yarn without a corresponding increase in the price of finished goods and the closure of the foreign market due to war conditions resulted in considerable unemployment among the weavers of Salem. The master weavers stopped giving work to the weavers, and finally the weavers had to move out into the streets in large bands begging for food. Relief was given to 15,000 weavers for a period extending over 6 months.[2] There were also slumps in the handloom industry in 1949 and 1952-53. The handloom industry faced a severe crisis during these periods and the Salem weavers were driven to a state of helplessness bordering upon famine. The Government, State as well as Central, took immediate measures to give them relief through the agency of co-operative societies which would assure the weavers of a minimum wage and continuous employment and also relieve them from the burden of marketing cloth as far as possible.[3] During this period, the Government of India passed an order reserving for the handloom industry the production of dhothis and sarees of 32 counts and below.

Hand-ginning and-spinning.—Hand-ginning and hand-spinning of cotton as cottage industries were on the verge of extinction as the *charka* succumbed to the power driven gin, even as the distaff and spindles or spinning-wheel gave place to the modern spinning-mill. In 1925, the Gandhi Asramam at Pudupalayam in Tiruchengode was started as a result of Mahatma Gandhi's mission for the revival of this very ancient occupation. In about 200 hamlets in its neighbourhood hand-spinning

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1 G.O. No. 2421, Development, dated 1st November 1937.

2 G.O. No. 1722, Development, dated 19th August 1942—see the Collector's Report.

3 *Compendium on History of Handloom Industries in Madras* by B. S. Baliga, 1960, pages, 84–86 and 92–94.

on the *charka* was introduced. Most of the spinners were Kavandar women and girls and a few of them were Harijans. With the spread of national consciousness, the project attained popularity in the area. Hand-spinning now exists as a side occupation mostly for the women of the agricultural communities the popularity of the industry having been kept up by the Gandhi Ashram and the Government Khadi Scheme referred to below. The Ashram procures and supplies cotton to spinners and collects from them yarn. The spinners receive their wages for the work done. The yarn is supplied to the Khadi weavers who supply the Khaddar cloth for sale by the Ashram.

The ordinary hand-gin or *charka* consists of two wooden rollers mounted on a frame and connected by wooden spur wheels so that, when turned by a handle, the rollers revolve in opposite directions. The *kappas* are presented to the rollers and the lint passes through, while the seeds remain behind. The lint is then carded into small sausage-shaped rolls (*tiranai*), handy for the spinner. For spinning, the distaff is not employed but only a spindle made in the form of a disc of pot-stone. More frequently the cotton is spun on to a bobbin of cholam stalk, which is fixed to the spindle of a hand-spinning wheel.[1]

Khadi Scheme.—In order to attain self-sufficiency in cloth, the Government formulated in 1946 an Intensive Khadi Scheme, in 1949 an Extensive Khadi Scheme, and in 1955 a Comprehensive Khadi Scheme. Under the Intensive Khadi Scheme which was introduced in Chinna-Salem Centre (South Arcot) in 1947 to serve a part of the Salem district also, it was aimed to provide at least one *charka* for each family by the supply at cost price of *charkas* and carding and slivering equipments. In the case of the poor, payment in instalments was permitted. The spinners were encouraged to grow cotton and to gin, card and sliver it themselves, but where they could not grow cotton it was supplied to them by the authorities. A subsidy was also given to the spinners to make use of the cloth spun out of their yarn. Under the Extensive Khadi Scheme which was introduced in the Virapandi Firka in 1949, it was aimed to supply at concessional rates 1,000 charkas a year. Arrangements were also made under this scheme for supplying cotton and ginning and carding equipments and for giving subsidies to spinners who used cloth produced by their own yarn. The idea was that the Extensive Khadi Scheme should pave the way gradually for the Intensive Khadi Scheme. The entire Khadi scheme was intended to provide an ideal subsidiary

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1 *Gazetteer of the Salem district*, by F. J. Richards, 1918, Volume I, Part I, page 264.

Gazetteer of the Salem district, Vol. II, page XVIII.

occupation to the agriculturists in the off-season. Having been included in the list of Post-war Development Scheme, it became eligible for financial assistance from the Government of India. The All-India Spinners' Association guided the activities of the Scheme till 1950, but when it withdrew its men, the Government appointed their own staff. In order to encourage Khadi, the Government ordered that it should be used for all State purposes and that all officers except those in the Police Department of the Government who have been enjoined to use uniforms should wear Khadi uniforms.[1] The Extensive Khadi Scheme has so far been introduced in 20 centres in the District. A Khadi silk weaving centre has also been opened at Hosur. The Comprehensive Khadi scheme is similar to the Extensive Khadi Scheme, but is intended for the Community Project areas and Blocks of the District as in other districts.

The invention of the Ambar Charka has revolutionised hand-spinning. In about 1950, a farmer youth of Papankulam in Tirunelveli district by name Ekambaranathan tried to make a charka which could spin like a mill. He placed a model before the Charka Sangh. After various improvements it has taken the shape of the present Ambar Charka called after the inventor Ekambaranathan. This charka has four spindles of the type used in ordinary charkas and which move on yarn rope. But the characteristic of this charka is that the action of winding yarns on spindle or taking them out is just as in the case of mills with ring and traveller. When the handle of the charka is turned one round, the roller pushes out threads 6 to 8 inches in length and the spindles revolve 100 to 150 times and roll up the threads. The length of push (length of the thread thrown when the handle turns one round) and the numbers of the rounds of the spindles can be changed according to the counts of the yarns. The charka is made of rosewood 21 inches in length, 16 inches in width and 21 inches in height. The construction is done according to the need with iron parts, rubber washers, wooden wheels, etc. on wooden frame. One pair of iron teeth-wheel is also fitted for the main working. No ball-bearing or any other metals-bearing is used. The weight of the charka is about 27 lbs. Ambar rollers 18 inches in length, 12 inches in width and 14 inches in height and weighing about 20 lbs. are used for preparing long slivers for spinning in the Ambar charka. The roller is constructed on wooden frame with a stripped iron roller and 2 pairs of rubber rollers fitted on to it. A box of 8 inches height and 6 inches diameter which revolves at the time of the formation of the slivers, is fixed for rolling up slivers. The cost of the

[1] Administration Reports of Firka Development Department for 1949 to 1953.

charka and roller will be about Rs. 100. The standard speed of Ambar spinning including sliver-making is one hank per hour or 840 yards of yarn and is therefore considered to be economical. The strength of the yarn spun is also considered to be much more than the strength of the yarn spun on ordinary charkas.[1] Two hundred and fifty-seven Ambar charkas had been introduced up to 1958-59 in the Community Development Blocks of Gangavalli, Krishnagiri, Peddanayakkanpalayam, Kaveripatnam and Bargur in the Salem district from the time it was first introduced in the State in 1956.[2] There is an Ambar Parishramalaya at Salem with sub-centres at Pulliankurichi, Mallasamudram, Veerahanur and Tharamangalam and servicing units at Thammampatti and Kaveripatnam.

Dyeing and Printing—The indigenous Process.—Salem was formerly celebrated for the excellence of the work produced by its dyers until the advent of imported coal-tar dyes. The cloth dyed with vegetable dyes were of excellent quality and design. The plant and apparatus employed was exceedingly simple. In the small dye-houses for cotton, often a part of the dwelling house of the craftsmen there was usually one round copper vessel of about 25 gallons capacity, set over a grate in which leaves, brushwood or wood may be burnt as a source of heat. The hanks of yarn were suspended upon sticks which rest upon the edges of the vessel, and from time to time the yarn was turned during dyeing by inserting a thick-stick in the bight of the hanks, and altering the position on the supporting stick, so that the yarn which was previously outside the liquor became immersed. The preparation of the yarn before dyeing was usually very simple and consisted in steeping in cold water until throughly impregnated, the process often being accelerated by " beating ", after which the excess of water is removed by wringing. In better-class dye-houses, the yarn was boiled out in a solution of carbonate of soda for removing natural wax, coloured and dirt. A type of dye vessel which was well suited to the dyeing of small loss of yarn was in fairly general use and consisted of a rectangular vessel, some 45" long, 24" wide and 20" deep, set over a grate in brickwork and encased in cement. It was economical in space, and permitted, when not overloaded of the yarn being efficiently worked in the dye liquor.

Raw silk was first cleaned by boiling it with fuller's earth. To produce a scarlet colour the silk was then soaked for a day in water containing one

1 G.O. No. 3138, Public (Rural Development Project), dated 19th September 1956.

Madras Information, June 1955, page 15.

2 Administration Report of the Rural Development Project Department, 1958–59.

seer of alum and one seer of turmeric for every two visses of silk. Jungle lac in the proportion of one maund to every three visses of silk was powdered, boiling water was poured over it, and the mixture well churned with a wooden pestle. The mixture was allowed to settle, and the surface liquid poured off into a separate vessel and this process was repeated till the lac lost its colour. Tamarind water was then added and the solution boiled. The silk was then dipped in it and when the requisite shade had been obtained, it was washed in clean water and dried.

The process of printing is as follows :—Wax printing is carried on to a limited extent in Salem Town by a caste of weavers called Kavarais. They employ only a few selected shades and they are mainly obtained by the use of indigenous materials. For colours like the red, chay root, munjit, etc., alizarine dyes are increasingly used and they have displaced indigenous dyes from that field. The designs may be stencilled on when very elaborate, but are mainly drawn in by hand, or printed on by means of blocks. The cloth to be treated is first immersed in a solution of cow-dung or goat-dung for about 12 hours, and then taken out and well beaten on a stone slab. This process serves to remove the starch in the cloth, and facilitates the absorption of the colours in the subsequent processes.

The dried cloth is first thoroughly soaked in a decoction of myrobalans and dried, and the design outlined by the drawing or printing with a solution of proto-sulphate of iron, thickened with jaggery or gum. The iron solution is sometimes obtained by placing nails or rusty iron in sour-rice-water or jaggery solution, and leaving them therein until the acidity, which develops, results in sufficient iron for the purpose being dissolved. Wherever this iron solution is painted on the tanning-impregnated cloth there is a production of "ink", and although the black thus produced has certain drawbacks in dyeing in this connection it serves its purpose quite well. The next operation is to cover those parts of the cloth which are required to be red coloured with a thickened solution of them and set aside to age for a day, after which the cloth is rinsed to remove unfixed tanning. Upon boiling in a decoction of munjit, chay-root or alizarine, the dye-stuff combines with the metallic mordants, deepening the black shade of the iron compound and giving a dull red with the alizarine.

When portions of the design are required to be blue in shade, the other parts of the cloth are impregnated with wax and the cloth immersed in an indigo vat. The wax coating is done by hand, the workman having a metal pen, around the handle of which, and about 1½ inches

from the point, is a ball of cotton thread. The pen is dipped (up to the ball) into the melted bees' wax, and drawn over the cloth until all the parts of this which are to be protected from the indigo vat are covered ; the penetration of the indigo solution is thus prevented, except into the parts which it is desired shall be dyed blue. When the required shade has been obtained the cloth is worked in boiling water until the wax was removed, and having been immersed in buffalo milk (presumably to render the colours faster to rubbing) is dried.

The only other shades met with in the ordinary printed cloths are green and yellow, the latter being produced upon portions of the design which have been unmordanted or reserved during the previous operations, whilst green is produced by dyeing yellow upon the parts required, which have been dyed to the necessary blue shade in the indigo vat. The yellow colour is obtained by painting on a decoction of 'Pista' (myrobalan flowers) or myrobalan extract, drying and then immersing the cloth in a solution of alum, rinsing and drying. The combination of alum with the tannin matter is of a dull yellow colour, and the shades harmonise well with those of the other dye-wares used upon the cloth.

Dyeing and printing are not now carried on extensively in the District. In the Gandhi Asramam at Pudupalayam (Tiruchengode taluk) dyeing and hand-block printing of khaddar is carried on a small scale. In Papparappatti and Kumaraswamipatti in Dharmapuri taluk which mull is dyed violet and pieces of seven or eight yards are sold as sarees.

In Gugai a part of Salem town, dyeing of yarn is carried on as a speciality. There are about 300 wholetime workmen who generally belong to Devangas, Sourashtras and Sengunda Mudaliar communities who work under master dyers. The dyers make use of both modern scientific dyes as well as indigenous dyes. A group of seven or eight workers produce about 400 lbs. of dyed cotton stuff in a day. Cotton yarn and real and artificial silk are dyed at Gugai. Usually, the representatives of the dye-stuff companies impart instruction to the workmen about the process to be adopted for different dyes.

Almost all dyers are illiterates. They are sometimes exploited by the master dyers and sowcars. They receive wages on a piece rate basis. As the majority of the dyers do not have the necessary capital to run their own dye houses, they like to work under a sowcar or master-dyer. In the Salem Dye Work Syndicate with a capital of one lakh of rupees dyeing is undertaken on a factory basis. This organization has employed much modern machinery, modern processes of dyeing and many foreign supervisors.

Wool spinning and weaving.—Wool spinning and weaving is carried on as a cottage industry in the village of Attur, Dharmapuri and Hosur taluks. The villages where woolen industry is established are all situated near hills and shrubby jungles where flocks of sheep are reared by the villagers. The availability of sheep wool, the raw material, is the chief reason for the location of the industry in these taluks. There are about 200 families in the District engaged in this industry.

Woollen Blankets.—The making of woollen blankets is the hereditary occupation of Kurumbars, a community of shepherds in the District. Their population, about 35,450 according to 1961 census, is mainly distributed in the taluks of Attur, Uttangarai, Krishnagiri, Dharmapuri and Hosur. There are two sub-sects among the Kurumbars—Andi Kurumbars and Gadege Kurumbars. The Andi Kurumbars are generally agriculturists. They do not rear sheep but they buy live or dead wool and make *cumblies* as a supplementary occupation during the period when they have no work in the fields. The Gadege Kurumbars rear sheep. Their sheep are shorn twice in a year in January and July in Attur, Uttangarai and Hosur taluks and shorn only once in a year in July in Dharmapuri and Krishnagiri taluks. The women of Gadege Kurumbars' household spin the staples of the wool shorn like this and weave them into coarse *cumblies*. They use a primitive spindles for spinning where a spinning wheel would make their task more easy and more productive. They make a coarse or primitive *cumbly* made of two pieces, 90 inches by 27 inches, stiched together lengthwise and weighing about 8 to 10 seers, and they are sold to the villages in the shandies. These products are not exported anywhere and the tyranny of sowcars found in the handloom industry is not to be found anywhere here.

The main centre for the weaving of *cumblies* with dead wool is Nallapalli, six miles from Dharmapuri. The families of Andi Kurumbars in this place buy the dead wool from the tanneries at Salem. The crude wool thus got from the tanneries contains at least 50 per cent by weight some sticky matter. The material is ground under big stone, later it is cleaned and carded into a fine mass and spun on spinning wheels. The whole of family engage themselves in the work of cleaning and spinning the wool. The women and boys spin the yarn and the men weave them. There are 50 spinning wheels and 15 looms in Nallapalli village and the monthly out turn is about 450 square yards of coarse blankets.

Carpets manufacture.—The manufacture of carpets from the dead wool rejects from tanneries is organised on a factory basis at Salem by

Messrs. Balarama Iyer and Son. It has a branch production unit at Viranam, six miles from Salem. About 100 workers, men, women and boys are employed in the Salem factory. There are about 60 mechanical looms and three winnowing machines. Spinning is done on hand charkas.

Carpets of the dimension 7 feet by 4 feet and of half an inch in thickness are usually made by two workmen working on a loom for two days. Ordinary cotton yarn is used for the weft and the warp is made of 6's and 10's yarn twisted in threes.

At Laddevadi and Pudipatti, 4 and 6 miles from Namakkal four families are engaged in the manufacture of woollen carpets with live wool. The weaving of the carpet is carried on as a family occupation. The women wind twist warp and size cotton and woollen yarn and men weave the carpets. The cotton yarn of 4's, 8's and 12's are purchased in Salem and the woollen yarn is purchased from Kurumbars in Kolakkudi and Tattaengarpettai (Musiri taluk) and Viraganur and Pavitram in Namakkal taluk. The carpets manufactured in this way out of live wool is sold to merchants at Namakkal who re-sell them at a gain of 2 annas for a rupee.

In Salem town and surroundings there are other manufacturers of druggets. They are Mysindia Drugget Manufacturing Company at Suramangalam. Abdul Kadir Drugget Company at Kitchipalayam and N. Singaravelu Pillai Drugget Factory at Salem. The druggets manufactured in the Salem district are mainly exported to U.S.A. and to some extent to U.K., Australia, New Zealand and Canada. About 5 per cent of the production is alone sold in the country, particularly to North Indian consumers.

Very few manufacturers export direct to the whole salers in the importing countries. The manufacturers generally receive the orders through the exporters in Alleppey, Madras and Calcutta. The druggets are sold to importing houses in the foreign countries which distribute them through the wholesalers. Before the Second World War, Salem druggets were very popular in U.S.A. which imported on an average 4 lakhs square yards per year. As a result of the deterioration in the standard of quality, the demand for druggets in U.S.A. fell. But the devaluation of the rupee in September 1949, caused a fall in the dollar price of druggets. Consequently, there was an increase in demand for Salem druggets beginning from 1949. U.K. and Australia also entered the Indian market at the same time.

But the industry faced a series of set backs during the period on account of the soaring price of tannery wool and the non-availability of live wool due to export of raw wool to distant markets. There is always a tug between drugget manufacturers and raw wool exporters due to the latter being ready to offer exorbitant prices for raw wool which the drugget manufacturers cannot afford. As the drugget manufacturer entirely depends on the export market for the sale of his product the importers sometimes specify the actual f.o.r. prices to the manufacturers so that they may complete with synthetic and cheaper floor coverings. Caught between the soaring prices of raw wool and the progressive beating down of prices for finished druggets the Salem manufacturers have found it well nigh impossible to carry on production.

The drugget is one of the important Dollar earners to the country. In order to promote and expand the export trade a Joint Drugget Industries Advisory Board was constituted by the Government of Madras and Mysore in 1949. The Board has taken into account the seasonal character of the drugget industry depending on the availability of foreign orders. It has endeavoured to improve the quality of products by increasing the facilities for training workmen. In 1950, as a result of the recommendations of Advisory Board, the movement of tannery wool from Mysore and Madras to other States was controlled, with a view to bringing down its price. The Central Government has offered further help to the industry by exempting it from excise duties and the woollen textiles cess. There is a wool and cotton carpet weavers' co-operative society at Ayodhyapatnam near Salem.

Wool shearing.—Wool shearing is a subsidiary occupation of Kurumbars during the off-season when they are not employed in agricultural operations. During the rainy season when rearing of sheep is not possible, they engage in agricultural work. The sheep are sheared twice in a year, once in summer, and once in winter for about 5 years. Wool is also sheared when the sheep is two months old. The wool obtained from sheep less than one year old is said to be of a superior quality. The average yield per sheep is about 2 lbs. The wool is sorted according to colours and length. They fall into popular varieties called " kathirippu' ' kurumbadu", " velladu ", " roju " and " bannur adu."

The rearing of sheep is undertaken mainly for supplying manure, mutton and skins. Hence no attempt is made to improve the quality of wool. Dearth of grazing facilities also tells upon the quality of wool. During the monsoons the sheep are fed on grass grown on hedges and fallow fields. During the dry season they are allowed to graze in the

jungles, on waste and fallow lands. The Kurumbars who rear the sheep wander with their flocks and sometimes the sheep are penned in less fertile lands for manurial purposes. Lack of marketing facilities, lack of knowledge about improved technique of sheep rearing and shearing are some of the problems faced by Kurumba shepherds.

Metal works.—Cottage industries making use of brass, bronze, iron, etc., are localised in many villages of the district. Muthunayakampatti in Omalur taluk, Viraganur in Attur taluk and Rasipuram and Odavankurichi in Rasipuram taluk are great centres for metal work. Viraganur has the advantage of being near the forests which supply the charcoal for fuel and also being quite near North Acrot, South Arcot, Tiruchirappalli, Thanjavur, Salem town and Coimbatore for building up valuable trade connections with those regions.

Brass articles like ' Kudam ', ' Anda ', ' Velakku ', 'Tavalai ', etc., are made at Viraganur, Rasipuram and Muthunayakampatti. At Muthunayakampatti skilled craftsmen known as " acharis " make images of Hindu Gods with bronze and copper ingots. The brass sheets required for making vessels are obtained from the middle men at Salem who buy also the finished products of the craftsmen. Bronze articles are made at Odavankurichi village, five miles from Rasipuram. There are about five smithies here. The traders at Rasipuram supply the smithies here with the raw materials, such as copper, tin and old bronze articles. The workers are employed on piece-rate basis.

Iron articles such as plough shares and iron ladles (karandis) are made in Muthunayakampatti. At Ariagoundenpatti near Namagiripet and Odavankurichi in Rasipuram taluk iron country locks are made. At Denkanikotta, 16 miles from Hosur, items of camp furniture such as chairs, tables and stools are made. These articles have earned a reputation for durability.

Bamboo baskets.—Basket making is a rural industry in many villages of the district. Bamboo, the basic raw material, is largely available in Kitchipalayam, Kondappanayakampatti and Gollapatti, all in Salem taluk, Bairanattam, and Pallipatti of Uttangarai taluk and in Krishnagiri, Tiruchengode, Hosur, Denkanikotta, Ethapur and Peddanayakkanpalayam. In some villages of Attur taluk there are colonies of Telugu-speaking Medaras whose hereditary profession is the making of domestic articles in bamboo for the use of villagers. They are all whole-time workers. The whole family, men, women and children all engage themselves in making different kinds of baskets, windows, sieves, fans, screens, mats, etc. The only instrument used in making these articles is a stout

knife, called "koduval". The forest depots at Belur also supply bamboos at nominal prices. Some families of Medaras have settled in Shevapet in Salem town and are carrying on a thriving trade in bamboo articles required for household use.

Korai mat weaving.—Korai grass grows in a wild form on the banks of Cauvery. Near Indur and Papparapatti in Dharmapuri taluk, the streams have a dense growth of korai grass. They are leased out as minor forest produce. They are also available from the streams of Hosur taluk. In Papparapatti there are 45 Muslim families whose main occupation is mat weaving. In Salem town and Attur Muslim gosha women make korai mats as a occupation during the spare hours after attending to their regular household work. Papparapatti was once a thriving centre for mat weaving. In course of time a large section of the mat weavers' families moved to Hosur and places in Mysore where korai grass was available cheaply. At present korai mat industry is confined to Dharmapuri taluk and Bangalore is its important market.

Date mat weaving.—Hosur taluk is famous for mats woven out of date palm leaves. Date palms are grown on the slopes of hills and porambokes. Mats are made by the ryots as a subsidiary occupation when they do not have work on the land. As the soil in this taluk is not very fertile and as there is no extensive wet cultivation the ryots find palm leaves mat making a welcome subsidiary occupation. Noganoor, Maradanapalli, Thavarakkarai and other villages near Denkanikotta, in Hosur taluk are important centres for the date mat making.

The ryots get almost free of cost the date leaves from the palm groves. On an average, each person makes a mat 4 cubits by 2 cubits in a day. The mats are sold in shandies and exported in large quantities to Bangalore. Locally, they are used for packing tamarind and in Bangalore for packing goods generally. Date mats are sold in large quantities in the shandies of Hosur taluk and are also exported to Bangalore in large quantities.

In order to avoid wholesale denudation of trees due to indiscriminate cutting, orders have been passed prohibiting unauthorised cutting of date leaves.

Rope making.—Coconut fibres and palmyra fibres collected from the coconut and palmyra plantations of Omalur and Dharmapuri taluks support a thriving coir making industry. This is a subsidiary occupation for the agricultural communities in a few villages around Omalur, Panamarathupatti in Salem taluk and Gallapatti near Suramangalam. Sometimes they import coconut fibre from Calicut. These places are

noted for the manufacture of stout ropes of about 1¼ inches in the thickness which are used for lifting water from the wells.

Palmyra ropes are made almost everywhere. The palmyra leaf stalks are beaten while wet and the fibre is collected. They are used for making ropes for country cots and for drawing water from wells.

Leaf Umbrella making.— At Belur in Salem taluk and Ethapur and Peddanayakanpalayam of Attur taluk, there are some families who follow leaf umbrella making as a hereditary occupation. The ribs and handle of this umbrella are made of bamboo and screw-pine leaves are used to cover the top. These umbrellas are used on religious occasions.

Pot-stone vessels and Stone idols making.—At various places in Omalur taluk, *viz.*, Balbaki, Aranganur, Sattapadi and Enadi, quarries of steatite are found. Skilled workmen of these places shape them into pots and other household utensils. The traders export them by rail to Palghat, Vijayawada, Nellore and other distant places. For places situated nearly the goods are sent by bullock carts.

At Salem, Krishnagiri, Dharmapuri and other places stone idols representing Hindu Gods are made. Usually orders are placed in advance for the idols and the workmen in executing the orders clear about a rupee per day of work.

Imitation rubies and precious stones.—The making of imitation rubies and precious stone is a cottage industry in Tiruchengode and in Mallapalli village of Tiruchengode taluk. A synthetic glass-like substance usually imported from Germany is made to take high polish over the shaping wheels made of sand stone and polishing wheels of copper. The stones are sent to Salem and Madras for being sold. The smaller stones are more costly as their making involves more labour and as their quality is said to be higher. Usually units of four or five workmen work under the direction of a master craftsman, as individual craftsman, do not want to ply the trade independently and face the uncertainties of the market.

Oil Pressing.—Oil pressing is found in a number of villages. The oil pressers who are generally known as Vaniyars follow this as their main occupation. They crush gingelly and *Kusumba* and supply oil to the villagers. At Kaveripatnam and Krishnagiri this industry is carried on very extensively and the products are sent to other places. As Krishnagiri is located in the gingelly producing tract, the industry is able to compete with advantage with similar producers in the neighbouring districts.

Palm-gur manufacture.—In Salem district the annual production of palmyra jaggery is estimated to be nearly 6,300 tons. This constitutes about 10·5 per cent of the annual production in India. The palmyra palms which grow luxuriantly in the low sandy plains of Salem are tapped for the palm juice called " neera ". The palm gur is manufactured by heating the sap up to a temperature of 118° to 120° and then allowing it to cool. The palm gur is a crystalline, bright and hard substance. It has a pleasant sweet taste. The sap is a refreshing nutritive and cool beverage. Neera is not an intoxicant as it does not contain any alcohol. Palm gur may be used in the place of cane sugar as sweetening agent. It is also found to contain important mineral salts like potassium, phosphorus and calcium which are essential for human growth.

Palmyra tapping provides employment for about 20,000 people in Salem. The palm tree tappers learn the trade in about 6 months, but to obtain perfection it requires longer practice. The tappers learn by practice the way to choose the best spathe which will give copious supply of ' neera '. These spathes are periodically cut and a mud pot is attached to it in order to collect the juice. Usually, the spathes are cut both morning and evening. Climbing the palmyra tree is a hazardous occupation. The tree climbers use loop of coir rope or palmyra fibre and by adjusting the legs within the loop they get a grip of the tree for ascending. Slaked lime is put into the pots attached to the spathes in order to prevent the fermenting of the 'neera' juice. It is said that by this process ' neera ' juice can be preserved from 12 to 18 hours.

By the introduction of prohibition in Salem district, the tappers were thrown out of employment. With a view to rehabilitate the tappers, the Government have organised jaggery manufacturing co-operative societies. The society is responsible for the issue of licenses to the tapper-members for tapping sweet juice and for manufacturing jaggery. There were 178 such societies in 1959 with a membership of 23,872 and with a paid up share capital of Rs. 39,018.

The sweet palmyra juice is also used for the manufacture of confectionery. At Vengipalayam and Ernapuram, the co-operative society of ex-toddy tappers have been subsidised by the Government to establish machines for the manufacture of confectionery. They have skilled workers who manufacture quality lozenges and chocolates from pure palmyra jaggery. These were very much appreciated in cottage industries exhibitions. The District Jaggery Co-operative Marketing Federation at Sankari helps the societies in marketing the jaggery by opening sales depots at various marketing centres.

DEVELOPMENT OF COTTAGE INDUSTRIES

Cottage industries in the Second Five-Year Plan.—During the Second Plan period a number of schemes were proposed and executed for the development of cottage industries. The village communities came forward to contribute 75 per cent of the total estimated cost of the improvement and the Government the remaining 25 per cent. The approximate cost of each scheme and the contribution of the Government and the rural communities as originally estimated are given below:—

	Number of units.	*Total cost.*	*Subsidy recommended.*	*People's contribution.*
(1)	(2)	(3)	(4)	(5)
		(RUPEES IN LAKHS.)		
1 Hand pounding *chekkis.*	9,590	0·96	0·24	0·72
2 Wardha *gani* (oil chekku).	1,093	5·41	1·35	4·06
3 Coir industry	88	0·59	0·15	0·44
4 Bee keeping	2,759	0·50	0·12	0·38
5 Mat weaving	100	0·41	0·10	0·31
6 Blacksmithy	20	0·02	..	0·02
7 Cumbly weaving ..	139	0·47	0·12	0·35
8 Basket making ..	4	0·09	0·02	0·07
9 Pot-stone	4	0·25	0·06	0·19
10 Bangle making ..	10	0·05	0·01	0·04
Total ..	13,807	8·75	2·17	6·58

The District Planning Board had drawn up schemes costing Rs. 221·14 lakhs for the promotion of khadi, handloom, palm gur and sericulture industries. Besides the Board had also approved the scheme for the development of cottage industries comprising of 29 individual handicrafts, such as pottery, bamboo articles, match manufacture, etc., involving a total plan expenditure of Rs. 81·50 lakhs.[1]

Cottage industries in the Firka Development Scheme.—A policy for the development of village industries was presented to the Central Legislature in September 1946 by the Prime Minister. In the light of this policy

[1] *Second Five-Year Plan, Salem district,* pages 55-56.

statement, a scheme for the development of cottage industries in the selected firkas was prepared. The main features of the scheme were (1) the establishment of demonstration units where training facilities in cottage industries suitable to the locality would be provided (2) the reorganization of Industrial Museums with a view to making them play their rightful part in the development of cottage industries especially in the marketing of products of cottage industries (3) the provision of financial assistance to industries.

Under the first and third part of the scheme, the Government of Madras sanctioned schemes in 1946 costing about Rs. 47·71 lakhs. The Government's Order on the subject gave practical shape to the policy statement of the Prime Minister. As a result, training centres were opened and stipends were given to candidates for undergoing training. Arrangements for financial assistance to cottage industries were also perfected.

At Virapandi firka in Salem district, a training centre was opened in order to impart advance training to craftsmen in blacksmithy, woodwork, pottery, fish-curing, ball-thread making, woollen carpets and druggets making, tanning, coir goods manufacture, rattan and bamboo work and charcoal burning.

INDUSTRIAL SCHOOLS

The Thiagarajar Polytechnic at Salem, the St. Theresa's Industrial School, Salem and the Indian Institute of Handloom Technology, Salem train young men for industrial pursuits. They are more fully dealt with in the chapter on education.

INDUSTRIAL MUSEUMS

The Industrial and Commercial Museum at Salem which was opened in 1939 for the display and advertisement of the industrial products of the district was linked up with the Central Museum at Madras in the same year. The Salem Museum was to be run by private subscriptions and contributions from local bodies[1]. The Museum is now run by the Industries and Commerce Department of the Government.

INDUSTRIAL CO-OPERATIVES

Industrial co-operative societies have been formed for coir workers, carpenters, blacksmiths, cumbly weavers and also for women. There are 21 such societies functioning in the district under the control of the

1 Administration Report of the Department of Industries and Commerce, Madras, 1939–40, pages 27 and 28.

G.O. No. 2052, Development, dated 30th August 1940.

Department of Industries and Commerce, Madras, in 1960-61. They have been granted loans amounting to Rs. 4,51,370 and grants amounting to Rs. 1,94,917.

STATE AID TO INDUSTRIES

As has been seen the Industries and Commerce Department has made many attempts to improve the cottage as well as the large-scale industries. They organised periodical exhibitions, opened industrial and commercial museums, set up technical institutes for providing industrial training, rendered financial assistance to private industrial schools and gave grants-in-aid to industries under the State-aid to Industries Act of 1922 (Madras Act V of 1923). This Act which has been amended several times provides now for the grant of financial aid to new or nascent industries, cottage industries and even old industries (for special reasons). The aid may take the form of loans, guarantee of cash credit, overdraft or fixed advance with a bank, subscription of shares or debentures and guarantee of a minimum return on part of the capital in the case of joint stock company also subsidies which in the case of cottage industries, may be given for any purpose and in the case of other industries, for the conduct of research or purchase of machinery. The maximum value of the loans is 50 per cent of the net value of the assets of the industrial enterprise. Other forms of aids may consists of grants of land on favourable terms and of raw materials, firewood, water or electricity at concessional rates. The Act has provided for a statutory Board of Industries whose business it is to advise the Government in the matter of granting loans. Loans up to Rs. 500 in the case of cottage industries, however, can be granted by the Director of Industries and Commerce. The Khadi and Village Industries Board, constituted in 1960 now administers the Act. The activities and achievements of the Department will be found in Chapter on ' Other Departments '.

LABOUR AND EMPLOYERS' ORGANIZATION

There are 66 labour unions and 4 employers' organizations cotton mill workers, mineral workers and plantation workers are all brought under close-knit trade union groups. Some trade unions are affiliated to the Indian National Trade Union Congress, and a few to the Trade Union Congress. Trade Unions affiliated to Indian National Trade Union Congress are mainly found among chemicals, minerals and engineering industries, while those affiliated to Trade Union Congress are found in cinema, hotel and municipal workers. The owners of dyeing factories, tanneries, motor transport system and hotels have formed associations among themselves to protect their interests.

INDUSTRIAL WELFARE

The general condition of labour is not bad in this district. Almost all the industrialists are paying the minimum wages fixed by the Government as shown in the table below:—

Industry.	*Minimum wage.*
(1)	(2)
Textile	A minimum wage of Re. 1 per day plus dearness allowance of annas 3 per point on the basis of cost of living index and a maximum of Rs. 1·50 per day plus dearness allowance calculated on the same basis.
Mining	A minimum wage of Re. 1-2-0 per day and a maximum of Rs. 1-8-0 per day including all allowances, but the labourers are demanding an additional dearness allowance of annas 3 per point on the basis of cost of living index.
Rice and oil mills ..	The labourers are paid at a minimum of Rs. 1-8-0 per day for males and Rs. 1-4-0 per day for females and a maximum of Rs. 2-8-0 per day for both, but here also the labourers are demanding an additional dearness allowance of annas 3 per point on the basis of cost of living index.
Glass factories	The labourers are paid at a minimum of annas 15 per day for females and Rs. 1-6-0 per day for males including dearness allowance. This has been agreed to both by the labourers and the factory owners.
Tanneries	The labourers are paid at a minimum of Rs. 25 per month and dearness allowance which is the minimum fixed by the Government and has been agreed to both the employees and employers.

Industry. (1)	Minimum wages. (2)
Coir industry	There is no minimum wages level fixed by the Government for this industry. The workers are paid according to the work turned out by them. A worker gets an average earning of Re. 0-7-6 per day.
Carpet and Drugget Weaving.	No minimum wages fixed by the Government are paid by the factory owners. So the labourers are not working and all the factories are defunct at present.
Sago Industry	No minimum wage has been fixed for this industry. The workers are paid according to the work turned out by them and they get about 6 to 8 annas per head per day.
Plantation Industry	The workers are paid as per the rates of wages fixed by the Government for Shevaroys under the Minimum Wages Act., i.e., Rs. 1·37 for every male worker and Rs. 1·16 for every female worker, per working day.

In general, the labourers are paid according to the prevailing market rates.

The laws relating to sickness insurance and medical facilities are being implemented by the textiles, mining, factories, plantations and some of the rice and oil mills through the Employees' State Insurance Corporation. The law relating to old age is being implemented by the Textile Mills. The law relating to educational benefits is not implemented in any of the factories except in the Mettur Chemicals and Industrial Corporation Ltd., and in the Jawahar Mills. In the Plantations, however, Educational benefits such as school-fees, boarding expenses, etc., are granted through the Coffee Board.

Some of the factory owners have started welfare centres for the welfare of labour and have provided certain amenities.

The Pulicar Mills, Tiruchengode, have provided a co-operative stores, a dispensary for First-aid, eight houses for office staff and 24 houses for maistries and labourers. The employers' co-operative society allows loan to its members.

The Mettur Spinning Mills, Mettur have provided a rest-shed, first-aid box, badminton and volley-ball courts, cricket and film shows in open air.

The Mettur Chemicals and Industrial Corporation, Mettur have provided a staff association subsidized by the company to an extent of Rs. 200 per month for sports activities consisting of cricket, tennis, badminton, volley-ball, etc., and a club-house, reading-room, open-air theatre and play-ground. An elementary school has also been provided.

The Mettur Industries, Mettur Dam have provided a radio set with an amplifier, gramaphone and facilities for in-door and out-door games.

The Jawahar Mills, Salem have provided houses, first-aid, canteen, creche, rest-shed, elementary school with free mid-day meals and books and slates, radio with extra speakers, co-operative stores and credit society.

Salem Magnesites, Salem provided in-door and out-door games like caroms, volley-ball, etc., newspapers and maganizes and radio and for screening of documentary films.

Mettur Workshops, Mettur have provided a rest-shed, cloak room, a bathroom and cinema show.

In plantations, all residential workers are given free accommodation under Plantation Labour Act. Annual leave with one way expense to their registered home town, supply of weather protection blankets, retirement benefits, etc., are also allowed.

CHAPTER VI

BANKING, TRADE AND COMMERCE.

A. BANKING AND FINANCE.

The Banking Tradition.—The District has a rich tradition of banking and commercial practices. Around this region the merchant classes have played a leading role in the money-lending and marketing of agricultural produce. Buchanan in his travels in Mysore and surrounding countries during 1800 A.D. found merchants frequently advancing money to the ryots to pay their rents and later collecting one-half of the crop for the principal and for interest. These advances were sometimes made six months before the crop was reaped. This was the customary way of receiving finances for agricultural purposes.[1]

The Tamil speaking Nagarattu Chettis of Dharmapuri and Krishnagiri taluks and the Telugu speaking counterpart of them in Hosur, Salem and other places, known as Beri Chettis were traders in ghee, yarn and in some places they exchanged coins. At Dharmapuri, Attur, Tiruchengode and Salem where they engaged themselves as money-changers, they were known as Kasukkara Chettis (Coin-men). The Vaniyars who call themselves as Chettis or Jyothi-Nagarattars have in many places abandoned their ancestral occupation in favour of trade and money-lending. At Dharmapuri and Salem they have been enterprising money lenders.[2]

The Nattukottai Chettiars and Pannirendam Chettiars who were said to be bankers from very ancient times and who hail from Kaveri-poompattinam are also found in Salem taluk engaged in commercial and banking activities. One of the earliest attempts at organising banking institutions in Salem and neighbouring areas was made by Tippu Sultan. He established " Mullicul Tyal Cotties " or banking houses all over the country, co-ordinated by a Central Bank at Seringapatam. These institutions were supported by the authority of the Government and patronised by the public treasury and they were to a large extent successful

1 Francis Buchanan : *A Journey from Madras through the countries of Mysore, Canara and Malabar and the countries acquired by the East India Company.* Volume I, page 185.

2 Richards F. G., *Salem district Gazetteers* ; Volume I, pages 177 and 183.

in driving out the private bankers and merchants from the field. But the defeat of Tippu shook the " Mullicul Tyal Cotties " to its foundations and it came to an end before the advent of the British rule.

At the beginning of the 19th century there were 3 private banks in the Madras Presidency, *viz.*, the Carnatic Bank (started in 1788), the Madras Bank (1795), and the Asiatic Bank (1804). There was much unhealthy competition among them. A committee appointed to investigate their affairs recommended the establishment of a new bank called the Madras Government Bank for the main purpose of note issue, receipt of deposit of specie and for discounting private bills of unexceptionable value. The Governor was the sole director and the Bank functioned in a way quite distinct from that of private banks uncontrolled by Government. The establishment of the Government Bank gave a fillip to the circulation of currency. Besides, the opening of branches of these Commercial banks in the muffasal centres helped to educate the merchants to send their remittance through bills and " hundies ". During the earlier part of 19th century, the old practice of merchants travelling with money gave place to payment by bills. Bills of exchange were drawn for sums ranging from one thousand rupees and they were at sight or within one to three months. The premium varied from 1 per cent to 5 per cent. The general developments in banking practices within the Madras Presidency had their beneficial effects on the progress of trade and manufacture in Salem district.[1]

In the beginning years of the 19th century, Charles Carpenter and Josiah Marshall Heath were two important English traders in Salem who acted as Commercial Residents and managed the East India Company's Salem " Investment ". They built palatial houses in Salem town which even today are known as Fischer's compound. On the retirement of Heath from business his trading establishment was taken up by one of his assistants in business, Mr. George Frederick Fischer, who was described as the last of the great adventurers or non-official English in Madras. Mr. Fischer became a leading figure in the commercial activities of Salem, acquired the Zamindarship of Salem and also extensive estates in Shevaroys where he established coffee plantations. Mr. Fischer and his successors through his daughter known as Foulkes played a leading part in the social life of Salem City and its neighbourhood.[2]

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1. Sarada Raju : *A Economic Conditions in the Madras Presidency* 1800–1850 (1941) pages 193–194.

2. Richards, F. G., *Gazetteer of the Salem district* (1918), Volume I, part II, Pages 243–245.

A GENERAL SURVEY OF CREDIT FACILITIES AVAILABLE IN THE DISTRICT.

The indebtedness of rural and urban population.—The indebtedness of the rural population has been estimated variously at different periods. In 1895, Sir Frederick Nicholson estimated the total rural debt of Madras Presidency at Rs. 45 crores. According to him the debt borne by the Madras ryots was heavy and its interest high (usually at 18 per cent) and was incurred mostly for unproductive purposes. The next important departmental enquiry about rural indebtedness was conducted by Mr. W. R. S. Sathianathan in 1935. Three sample villages in Salem district were chosen for the inquiry. The inquiry revealed that the per capita rural debt for Salem was Rs. 33, per family Rs. 174 and per acre of occupied land Rs. 37 as against the main State average of Rs. 38, Rs. 199 and Rs. 68 respectively. It has been found that out of the total debt, 47 per cent are mortgage debts, 50 per cent unsecured debts, and 3 per cent obtained on the security of movables.[1]

In 1942, an expert enquiry into rural indebtedness was conducted by the Government of Madras. It was found that as a consequence of rising prices of agricultural produce during the period of the Second World War and subsequent years, there was an alround reduction of indebtedness. It was found that the total rural indebtedness in 1945 was reduced by 19·9 per cent from that of the year 1939. The debt per family and per capita was also reduced to the same extent. But the general trend for the reduction of indebtedness affected differently the various strata of the agriculturists. While the general rise in prices was favourable to the land owning and substantial peasants, it was unfavourable to the poorer class of peasants and to agricultural labourers. The extent of reduction of indebtedness per capita for each class is given below :—

Class and description.	1935.	1945.	*difference.*	*Percentage—fall or rise.*
(1)	(2) RS.	(3) RS.	(4)	(5)
I Big land owners (25 acres and above).	188·5	113·3	—75·2	—39·9
II Medium landholders (between 5 to 25 acres).	78.8	59·4	—19·4	—24·6
III Small landholders (under 5 acres).	42·8	37·6	—5·2	—12·3
IV Tenants	20·5	21·3	0·8	4·1
V Landless labourers ..	5·7	8·3	2·6	45·6

1 Report on Agricultural Indebtedness by W.R.S. Sathianathan, I.C.S. (1935), Government of Madras.

Private money-lenders and financiers.—As in other districts private money-lenders and agriculturists supply the bulk of the credit requirements of rural areas. The extent of credit supplied by various financial institutions is given in the following table.[1] :—

	Percentage of the total amount of rural credit.
Government	3·3
Co-operatives..	3·1
Relatives	14·2
Landlords	1·5
Agricultural Money-lenders	24·9
Professional Money-lenders	44·8
Traders and Commission Agents	5·5
Commercial Banks	0.9
Other agencies	1·8
	100·0

The few families which have played a leading role in the commercial and banking activities of Salem are given below :—

1. Sri Adinarayana Chettiar, Salem.
2. Sri P. Sangameswara Chettiar, Salem.
3. Sri S. M. Padmanabha Chettiar, Salem.
4. Sri K. G. M. Adhikesava Chettiar, Salem.

The control of usury is brought about by the passing of the Madras Pawnbrokers Act of 1943. The Act was amended in 1945 and 1948 to check evasions practised by pawnbrokers under provisions of Indian Companies Act of 1913. This Act fixed 9-3/8 per cent simple interest for loans up to Rs. 25 and 6¼ per cent for loans above Rs. 25. It also fixed conditions for the licensing of pawnbrokers and for the regulation of his business methods so that the interests of the poor and illiterate people who pledge their goods may be protected.

The institutions offering banking facilities.—Banking facilities in the District are at present provided by a number of institutions. Some of them are not 'banks' in the usual sense of the term, but nevertheless play an important part in collecting savings, making advances and

1. All-India Rural Credit Survey (1951), Volume I, Part II, page 3.

remitting funds. The following is the order of the institutions offering banking facilities :—

(1) Treasuries and Sub-treasuries ;

(2) The State Bank of India ;

(3) The Other Commercial Banks ;

(4) Co-operative Banks ;

(5) Co-operative Societies ;

(6) Post Office Savings Banks ; and

(7) Insurance Companies and Societies ;

The treasuries and sub-treasuries are primarily concerned with the receipt and payment of Government dues and with the safe-custody and accounting of Government moneys. Though the Government treasuries cannot transact regular banking business, some of the functions performed by them are valuable aids to the functioning of banks in the surrounding areas. The State Bank of India which came into existence on 1st July 1955 is also transacting treasury business. It is also the agent for the Reserve Bank of India and its branches in the District act as representatives of the Reserve Bank along with their other commercial banking activities. The Commercial Banks in the District consist of (*a*) Scheduled Banks and (*b*) Non-Scheduled Banks.

The list of Scheduled banks in the District is given below :—

(*a*) SCHEDULED BANKS.

Bank of Madura— Registered Office—Madurai ..	Branch at Salem.	*Activities*—All kinds of banking business.
Bharat Bank, Limited— Head Office—Delhi ..	Branch at Salem.	*Activities*—All kinds of banking business.
Canara Banking Corporation, Limited— Registered Office—Udipi ..	Branch at Shevapet and Salem Town.	*Activities*—All kinds of banking business.
Indian Bank— Head Office and Registered Office—Madras. ..	Branch at Salem.	*Objects*—To finance trade and commerce and to transact general banking business of every description.

Indian Overseas Bank— Registered Office—Madras ..	Branch at Salem.	The bank was formed mainly to finance trade, commerce and industry between India and Overseas Countries. Transacts general banking business of every description.
South Indian Bank— Registered Office—Tiruchur. ..	Branch at Salem.	Banking.
Vysya Bank— Registered Office—Bangalore. ..	Branch at Salem.	General banking business of every description.

The list of non-scheduled banks in the District is given below :—

(*b*) NON-SCHEDULED BANKS.

I. Class A.

Non-Scheduled Banks having paid up capital and Reserves of Rs. 5 lakhs and above, but not included in the Second Schedule to the Reserve Bank of India Act. ..	*Number of Offices including Head Office.*
(1)	(2)
Salem Bank, Salem	15

II. Class B.

Non-Scheduled Banks having paid up capital and reserves between Rs. 1 lakh and Rs. 5 lakhs. ..	*Number of offices including Head office.*
(1)	(2)
1 P. N. N. Bank, Shevapet, Salem—7-4-1948	1
2 Salem Gugai Sri Krishna Bank, Salem—1-6-1931	1
3 Salem National Bank, Salem—3-7-1935	1
4 Salem Shevapet Sri Ranganathar Bank, Salem (since known as Sri Ranganathar Bank)—16-11-1936	1
5 Salem Shevapet Sri Venkateswara Bank, Salem—4-6-1931 ..	1
6 Salem Sree Ramaswami Bank, Salem—23-1-1931 ..	4
7 Salem Sri Kannikaparameswari Bank, Salem—19-2-1931	4
8 Sri Dwarakanathar Bank, Salem—28-8-1931	

III. Class C.

Non-Scheduled Bank having paid up capital and Reserves between Rs. 50,000 and Rs. 1 lakh.	*Number of Offices including Head office.*
(1)	(2)
1 Salem Ammapet Sengundar Bank, Salem—24-3-1933 ..	1
2 Salem Mercantile Bank, Salem—28-6-1895	1

The list of Scheduled and non-Scheduled Banks, their branches and sub-offices in the District are given below :—

Ammapet (Population 7,283)—
*Merchants' Bank (Branch Office).

Attur (Population 22,944)—
*Bank of Madura—Branch Office.
*Salem Bank—Branch Office.
*Salem Sri Ramaswami Bank—Branch Office.
State Bank of India—Pay Office.

Dharmapuri (Population 24,094)—
*Bank of Madura —Branch Office.
*Dharmapuri Co-operative Town Bank—Head Office.
*Salem Bank—Branch Office.
*Salem District Co-operative Central Bank—Branch Office.
State Bank of India—Branch Office.

Dowlatabad-Krishnagiri (Population 19,774)—
*Krishnagiri Bank—Registered Office.
*Krishnagiri Co-operative Urban Bank—Head Office.
*Krishnagiri Dowlatabad Sri Mahalakshmi Bank—Registered Office.
*Salem Bank—Branch Office.
State Bank of India—Pay Office.

Harur (Population 6,366)—
*Salem Bank—Branch Office.

Idappadi (Population 23,437)—
*Bank of Madura—Branch Office.
Karur Vysya Bank—Branch Office.
State Bank of India—Pay Office.

*Banks other than Scheduled Banks and State Co-operative Banks.

Kaveripatnam (Population 8,153)—
*Salem Bank—Branch Office.

Mettur Dam—
*Salem Sri Kannikaparameswari Bank—Branch Office.

Namakkal (Population 16,830)—
Karur Vysya Bank—Branch Office.
Salem Bank—Branch Office.
State Bank of India—Branch Office.

Rasipuram (Population 23,125)—
*Salem Bank—Branch Office.
*Salem Sree Ramaswami Bank—Branch Office.

Salem (Population 2,02,335)—
*Bank of Madura—Branch Office.
Canara Bank—Branch Office.
Canara Banking Corporation—2 Branch Offices.
Central Bank of India—Pay Office.
Indian Bank—Branch Office.
*Indian Insurance and Banking Corporation—Branch Office.
Indian Overseas Bank—Branch Office.
Karur Vysya Bank—Branch Office.
*P.N.N. Bank—Registered Office.
Pandyan Bank—Branch Office.
*Punjab National Bank—Sub-Office.
*Salem Ammapet Sengundar Bank—Registered Office.
*Salem Bank—2 (Registered Office, Branch Office).
*Salem Co-operative Urban Bank —Head Office.
*Salem District Co-operative Central Bank—Head Office.
*Salem Gugai Sri Krishna Bank—Registered Office.
*Salem Mercantile Bank—Registered Office.
*Salem National Bank—Registered Office.
*Salem Shevapet Sri Venkateswara Bank—Registered Office.
*Salem Sree Ramaswami Bank—2 (Registered Offices, Branch Office.)
*Salem Sri Kannikaparameswari Bank—Registered Office.
*Shevapet Co-operative Urban Bank—Head Office.
*Sri Ranganathar Bank—Registered Office.
South Indian Bank —Branch Office.
*Sri Dwarakanathar Bank—Registered Office.
*State Bank of India—Branch Office.

* Banks other than Scheduled Banks and State Co-operative Banks.

Tiruchengode (Population 19,228)—

*Salem Bank—Branch Office.

Salem Sri Kannikaparameswari Bank—Branch Office.

State Bank of India—Pay Office.

Velur (Population 2,188)—

Lakshmi Vilas Bank—Branch Office.

THE CO-OPERATIVE CREDIT SOCIETIES AND BANKS.

The Movements.—The idea of co-operation took concrete shape in India for the first time in 1904 when the Co-operative Credit Societies Act, a measure designed to combat rural indebtedness and provide for credit societies, was passed. Non-credit forms of co-operation in such activities as production, purchase, sale, insurance, housing, etc., and the creation of unions of primary co-operative societies for mutual control and audit and of central and provincial banks to help the primary societies with credit were statutarily provided for in 1912. The Maclagan Committee, appointed by Government of India in 1914, recommended greater non-official participation in the movement.

Although, co-operation became a "Provincial" subject under the 1919 Act, the Government of India continued to take interest in the growth of the movement and established the Agricultural Credit Department in the Reserve Bank of India in 1935. The Co-operative Planning Committee appointed in 1945 recommended that primary societies should be converted into multipurpose societies and the efforts should be made to bring 50 per cent of the villages and 30 per cent of the rural population within the ambit of their organised societies within a period of 10 years. It was also urged that Reserve Bank should provide greater assistance to co-operatives.

The All-India Rural Credit Survey appointed by the Reserve Bank of India in 1951 submitted its report in 1954 after elaborate enquiry and its report was published in 1954. The survey revealed that co-operatives supplied only 3 per cent of the total borrowings of the agriculturists and the Government an equally insignificant proportion. The Committee recommended as "integrated scheme for rural Credit" the salient features of which are (*a*) State partnership in Co-operative institutions at all levels ; (*b*) full co-ordination between credit and other allied economic activities, especially marketing and processing ; (*c*) development, at the base, if viable primary agricultural credit societies ; (*d*) establishment of a net work of warehousing organisations ; and (*e*) facilities for the training of co-operative personnel at all levels. The Committee also

* Banks other than Scheduled Banks and State Co-operative Banks.

recommended the conversion of the Imperial Bank into the State Bank of India which, through its branches could provide vastly extended remittance facilities for co-operative and other banks and endeavour to be responsive to the needs of co-operative institutions, especially those connected with credit supply, marketing and processing. Suitable amendments to the Reserve Bank of India Act and the establishment at the centre of a National Co-operative Development and Ware-housing Board were also recommended. While financial help for the reorganisation of the credit structure by such means as State participation in the share capital of co-operative credit institutions was to be given by the Reserve Bank, the planned development of co-operative activities in the sphere of production, processing, marketing and storage was to be the responsibility of the Central and State Governments.

CO-OPERATIVE CREDIT SOCIETIES.

Co-operation in agricultural sector.—The Salem Co-operative Central Bank, with 380 Rural Credit Societies and 39 rural and agricultural Banks and 10 land mortgage banks in the Salem district, constitutes an important institutional agency in the agricultural sector for the supply of finance for varying periods, i.e., for short terms, Medium term and Long term Periods. The Co-operative Marketing Societies also play an important role in issuing loans and advances to the ryots on the pledge of their produce in order to enable them to sell their produce at the proper time when they will get a better price for their produce. Since the publication of the report of the All-India Rural Credit Survey Committee and the inclusion of the development schemes of credit and marketing as a major programme in the Second Five-Year Plan, the Co-operative Societies have concentrated their attention on the expansion of the loan transactions and due attention was paid by the banks and societies to the recovery of loans.

Salem Co-operative Central Bank.—With the formation of a large number of rural credit societies, the need was felt for a Central financing agency to tap deposit from the general public and to make them available for the societies in the District. Therefore the Salem Co-operative District Urban Bank was formed in the year 1909 and the name of the Bank was subsequently changed as Salem Co-operative Central Bank. The bank had 1,125 Co-operative Societies and 127 individuals on roll, as members on 31st Decebmer 1961. The bank had a paid up share capital of Rs. 69·61 lakhs. The bank commanded a working capital of Rs. 688·67 lakhs. The bank was able to lend a sum of Rs. 488·43 lakhs during the year 1960–61 to its affiliated societies, on which a sum

of Rs. 326·93 lakhs was utilised for lending to agriculturists. The bank issues loans to agricultural credit societies on short term and medium term basis and charges interest at 5 per cent and 6 per cent per annum respectively. Under the system of post-sanction of loans, the rural credit societies are sanctioned cash credit accommodation, otherwise known as overdraft facilities by the Salem Co-operative Central Bank, well in advance of the cultivation seasons. The office bearers of rural credit societies disburse loans to the members by drawing amounts from cash credit accounts as and when the members require loans to members of the credit societies through the credit societies for purchase of pump-sets.

The Salem District Co-operative Central Bank is one of oldest Central Banks in the State, having the largest loan transactions with the affiliated societies.[1]

Agricultural Credit Societies.—There were 681 rural credit societies on unlimited liability basis and 39 rural and agricultural banks on limited liability basis, in Salem District, as on 31st December 1961. The societies and banks raise funds in the shape of share capital and deposits from members as well as non-members. The ideal that every rural credit society should be able to tap all its credit requirements in the share of local deposits has not been attained on almost all societies. Consequently most of the funds needed by the members are generally borrowed by the societies from Salem Co-operative Central Bank. Loans are given only to members and only for useful purposes such as cultivation expenses, discharge of prior debts, purchase of cattle, implements, pumpsets, etc., sinking of wells, etc. Period of repayment is usually one year, but loans are also given for periods upto 3 years and even for 5 years in exceptional cases. The security for the loan is either the mortgage of immovable property or the personal surety offered by one or more members. Agricultural produce kept in godowns under the lock and key of the society is becoming a common form of security in recent years.

During the year 1960–61, the rural credit socities and rural and agricultural banks have issued loans to their members to the extent of Rs. 333·59 lakhs and the loan outstanding with members, was Rs. 634·70 lakhs as on 31st December 1961. They distributed chemical fertilizers to their members, as agents of the Salem District Co-operative Supply and Marketing Society. 50 rural credit societies and agricultural and rural banks participated in the distribution of chemical fertilisers.

Land Mortgage Banks.——Agriculturists generally, require not only short term credit for about a year for conducting agricultural operations

1. Report on tho Working of Co-operative Societies in the State of Madras for the year ending 30th June 1960, 1962.

and intermediate credit of about 2 to 5 years for sinking wells, purchasin cattle and agricultural implements, but also they require long-term credit for a period of over 10 to 20 years for discharge of prior debts, making improvements to lands, etc. The long term credit is provided by Land Mortgage Banks.

Only those who own agricultural lands within the area of operations of the banks can become members of these banks and the liability of the members is limited to the share capital subscribed by them. All the Land Mortgage Banks borrow funds from the Central Land Mortgage Banks for lending them to its members. Every loan is secured by the mortgage of land situated within the area of operations of the bank or in any adjacent specified area.

There were 10 Co-operative Land Mortgage Banks in Salem district with a membership of 16,264 and a paid up share capital of Rs. 588·9 thousands as on 31st December 1961. These banks issued loans to the extent of Rs. 1,966 thousands during 1960–61, and the loan outstanding was Rs. 9,481·1 thousands as on 31st December 1961.

Co-operative Marketing Societies.—The agriculturists generally dispose of their produce at the thrashing floor in the villages as they are in urgent need of funds and also due to lack of storage facilities. The village dealers and mundy merchants purchase them and transport them to the nearest market, for sale. This process deprives the agriculturist of getting fair price he can get, if he himself takes the produce to the market. when the agriculturist manages to get rid of the village dealer and transports his produce to the market himself, he has to go to the mundy merchants who knock down the produce to arbitrary prices. Even after the prices are settled, they are still further cut down at the time of weighment by refusing to take delivery on the ground that the quality is inferior. In order to overcome these difficulties, Co-operative Marketing Societies were organised.

The Co-operative Marketing Society consists of agriculturists, co-operative credit societies and the merchants in a specified area of operation of the society for each category of membership. The society is usually situated at a market centre. It receives its members' produce, weighs or measures it in standard balance or measures and stores it in its godowns. If a member wishes to wait for a favourable price in the market, it provides him with a substantial loan on the security of the produce. When produce is sold, it is done either by public auction or by written tender to the highest bidder. In markets where the merchants are averse to the

auction or tender system, the produce is sold by private negotiations with the prior consent of the agriculturists. This assures the best price for the agriculturists.

There are now 9 Co-operative Marketing Societies in the District.

Linking of credit and marketing.—Controlled credit scheme links up the rural credit society in the village with the marketing society at the marketing centre. Loans for cultivation expenses are given by the rural credit society to its members on condition that the produce should be sold through the marketing society to which the rural credit society is attached. Such cultivation loans issued by the credit society are deducted from the sale proceeds of the produce, brought to the marketing society.

There were 9 co-operative marketing societies in Salem circle, i.e., at Salem, Attur, Rasipuram, Namakkal and Tiruchengode, Krishnagiri Kelamangalam, Harur, and Kaveripatnam with a membership of 66,559 and paid up share capital of Rs. 5,30,559 as on 31st December 1961. They have issued loans on the pledge of produce to the extent of Rs. 12,66,436 and loans outstanding with members amounted to Rs. 7,85,184 as on 31st December 1961.

Due to intensive development of credit societies and linking of credit with marketing, 95 per cent of the villages with a population of 81 per cent was covered by co-operatives as on 31st December 1961.

Urban Banks and other Credit Societies.—The problem in urban areas is to devise a machinery for providing credit facilities to the large classes of people who live by occupations other than agriculture. Many of these people like the ryots in villages stand in need of co-operative credit for their business. They do not possess the material assets which the joint stock banks require as security for granting loans. The Co-operative Urban Banks with its familiar ways and sympathetic knowledge of its members affairs steps in to relieve them from their distress by providing credit on reasonable and business like terms.

The funds of an urban bank consists mainly of deposits received from members and others. The success which they have achieved in raising their own deposits has enabled them to be largely independent of the assistants of Central Bank. Loans in urban banks are usually reserved for useful purposes as in rural credit societies. Repayment is generally made in monthly instalments. The security for the loan is the same as in rural credit societies although scrips, jewels, etc., kept under the banks' lock and key have become fairly common, now-a-days. Most

of the urban banks are issuing cash credits to their members and undertaking collections of cheques and bills for them. The lending rate ranges from 6½ per cent to 7½ per cent.

There are 18 urban banks in Salem district, i.e., at Salem, Shevapet, Ammapet, Rasipuram, Tiruchengode, Namakkal, Vellur, Subramanianagar, Maduganchavadi, Krishnagiri, Dharmapuri, Kaveripatnam, Denkanikottai, Batlurpet, Madhagiri, Mettur Dam, Karimangalam and Palacode. There were 32,728 members with a paid up share capital of Rs. 7,81,421 in these urban banks as on 31st December 1961. They held deposits to the extent of Rs. 44,00,310 of which a sum of Rs. 14,72,162 was from members. A sum of Rs. 5,16,255 was outstanding under borrowings from Central Bank which worked 2½ per cent of their working capital. These banks issued loans to their members to the extent of Rs. 12,317,376 during the year 1960-61 and the loans outstanding against the members at the end of the year, i.e., as on 31st December 1961 amounted to Rs. 78,51,406. They catered to the urgent needs of agriculturists both within the towns and in the surrounding villages by way of issuing jewel loans to the extent of Rs. 23,61,247 for agricultural purposes.

Employees credit societies.—To cater to the needs of paid employees in institutions Government or Non-Government, there were various kinds of societies for the employees of the public authorities, commercial firms, companies or other large organizations. At present there are societies (1) exclusively for a single Government department (ii) for several Government Departments (iii) for local board employees, (iv) for Government as well as local Board employees and (v) for employees of mills.

Employees' societies are intended more to inculcate habits of saving and to promote thrift among public servants and wage earners. This is done by a system of compulsory savings. Under this system, the members contribute every month to a non-withdrawal recurring deposit, the amount of such deposits being fixed on a graded scale with reference to their salary or wages. This system of compulsory savings has helped members to put by substantial amounts to their credit in the shape of thrift deposits. To prevent continuous borrowing, the societies have made provision in their by-laws for refusing a second loan until a member has cleared one-third of the loan previously taken by him. The heads of offices or mills have been associated with the boards of management of the societies, by making them ex-officio presidents.

There were 40 employees credit societies (of which 13 were for employees of Government departments, 10 for employees of local board,

1 for teachers, 3 for mill workers and 13 for employees of private companies, missionaries, etc.) in the Salem district as on 31st December 1961 with a membership of 7,990 and paid up share capital of Rs. 3,43,437. They held a sum of Rs. 26,885 under loans from the Central Bank and deposits to the extent of Rs. 18,48,042 of which Rs. 4,74,003 represents compulsory thrift deposit collected from members. They have issued loans to the extent of Rs. 12,64,594 during the year 1960-61 and loans outstanding with members amounted to Rs. 1,36,41,714 as on 31st December 1961.

Salem is one of the foremost districts in the State in the development of the co-operative movement, particularly in the fields of rural credit, marketing and handloom industry. This is one of the Districts which has the distinction of having covered all the villages with co-operative societies. Controlled credit or integrated credit and marketing has made marked progress in the District.

GENERAL AND LIFE INSURANCE.

Before the nationalisation of life insurance, a number of companies, functioning in India, shared the life insurance business of the District. The following companies had their sub-offices and branch office in Salem.—

(1) Prithivi Insurance Company Limited.

(2) New India Insurance Company Limited, Salem. (Fire Marine and Motor).

(3) Madras Motor and General Insurance Company, Salem. (Motor and fire).

(4) Premier Insurance Company Limited, Salem (Motor).

(5) Co-operative Fire and General Insurance Company Limited (Only fire).

(6) National Insurance Company. (General).

(7) Vanguard Insurance Company. (General).

(8) All-India General Insurance Company. (General).

After nationalisation of life insurance in 1956, the Life Insurance Corporation has opened four branches at Salem, Attur, Namakkal and Dharmapuri and attend to the promotion of life insurance business. The total number of policy holders in the District in 1961 are 40,000 and the total amount for which the policies are issued up to 31st December 1961 is 57,45,29,530.

The District does not have any stock exchange or stock-brokers. As for financiers and high finance the following names may be mentioned :—

1 M.S.P. Raja—Planters.

2 Short Brothers Limited—Planters.

3 Seth Gangaram Naraindas, Salem.

4 Gurudasmal Harikishindas, Salem.

5 Sri R. Radhakrishna Chettiar, Salem.

6 Sri K. A. Sanjeevi Chettiar, Salem.

7 Sri Rangasami Naicker, Attur.

INDUSTRIAL FINANCE THROUGH DIFFERENT INSTITUTIONS.

In 1906, a Director of Industrial and Technical Enquiries was appointed to make a survey of the industries which existed then and to investigate the possibility of creating new industries. A Department of Industries was sanctioned in 1914. In order to facilitate the development of industries with government aid, the State Aid to Industries Act (1922) was passed by the Government in 1923. Under section 3(1) (*a*) of the Act, a Board of Industries has been constituted and it is required to submit an annual reports on its operations. Loans and subscriptions to the share capital of industries are made by the Government.

The types of industries eligible for the aid are—

(1) New or nascent industries;

(2) Industries newly introduced in areas where they are underdeveloped;

(3) Cottage Industries; and

(4) Old and established industries, provided the State Government are satisfied that special reasons exist for giving aid.

Application for aid under the Act are sent to the Director of Industries and Commerce. If the aid applied for exceeds Rs. 50,000 the Director of Industries and Commerce publishes loan application in local dailies with a view to invite objections, if any. The loan is granted on the advice of the Board of Industries constituted under the Act. The Government have also the right to review the case. The

names of institutions which have received financial help from the Director of Industries and Commerce, Madras, are given below :—

		RS.
(1)	Essential Oil Company Private Limited, Yercaud ..	22,000
(2)	Raja Rajan Ribbon Factory, Kumarapalayam ..	25,000
(3)	South India Glass Factory, Salem	50,000
(4)	Lakshmi Paper Industries, Salem	4,500
(5)	Jaya Bharat Dye Chemical Corporations, Salem ..	10,000
(6)	Sathia Card Board Industries, Salem	13,500
(7)	Kothandaraman Tile Works, Denkanikottai ..	5,000
(8)	Kumar Engineering Works, Shevapet, Salem ..	17,500
(9)	John Sewing machine Industry, Salem	5,000
(10)	Sugumaran Radio Industry, Rasipuram	5,000

The Madras Cottage Industries and Subsidiary Rules, 1948.—Under the provision of this Act, a loan or subsidy not exceeding Rs. 500 may be granted by the Director of Industries and Commerce, Madras, for starting or carrying any cottage or subsidiary industry. The grantee of a loan shall submit to the Director of Industries and Commerce a complete statement of assets and liabilities of the business, income and expenditure, a progress report of the work for which the loan was granted and a statement furnishing details as to how the amount was spent.

The Madras Industrial Investment Corporation Limited.—The Madras Industrial Investment Corporation was incorporated on 26th March 1949 under the Indian Companies Act, 1913, to provide long-term loans to joint stock companies with a paid up capital of not less than Rs. 2 lakhs. In the case of private enterprise, the minimum paid up capital of Rs. 2 lakhs will not be insisted upon. M.I.I.C. has an authorized share capital of Rs. 2 crores of which Rs. 102 lakhs were subscribed by the Government and the rest by Co-operative Societies and Scheduled Banks, Insurance Companies and Investment Corporations constituted under Indian Companies Act. The authorized capital is divided into 20,000 shares of Rs. 1,000 each. The Government guaranteed a minimum rate of 3 per cent on the issued share capital for a period of ten years.

The following table shows the industrial institutions in the District which have received loans from the above Corporation :—

Industrial institutions in the Salem district.	*Location of factory.*	*Amount sanctioned.*	*Purpose of the loan.*	*Amount outstanding as on date.*
(1)	(2)	(3)	(4)	(5)
		RS.		RS.
1 *Sundaram Spinning Mills.*	Kumarapalayam Post, Salem district.			
I Loan	....	6,00,000	Buildings and purchase of Machinery.	3,55,298·15
II Loan	....	5,00,000	Purchase of Machinery.	3,50,000·00
		11,00,000		7,05,298·15
2 *Dalmia Magnesite Corporation.*	Salem-5.	15,00,000	To put up plant for dead burning of Magnesite.	12,00,000·00
	Total ..	26,00,000	Total ..	19,05,298·15

The Industrial Finance Corporation of India.—This is a Corporation established in July 1948 under the Industrial Finance Corporation Act. The object is to provide medium and long-term finance to public limited companies and co-operative societies registered in India and engaged in manufacture or processing of goods or in mining or in the generation of distribution of electricity or any other form of power. This Corporation will not finance individual partnership firms and private limited companies.

The authorised share capital is Rs. 10 crores divided into 20,000 shares of Rs. 5,000 each, the paid up capital being Rs. 5 crores in respect of 10,000 shares issued on 30th June 1951, the total amount of share capital subscribed was Rs. 5 crores.

The Corporation is authorized to provide financial assistance by (i) granting loans or subscribing to debentures of industrial concerns repayable within a period of 25 years secured by sufficient pledge or mortgage of tangible assets, (ii) under writing the issue of stocks, shares and debentures and (iii) guaranteeing loans floated in the market repayable within the period not exceeding 25 years. This Corporation has its Head Office at Delhi and loans are granted in consultation with the Branch Offices about the soundness of the applicant. The loans are granted according to the security offered.

The important industries of the District that received financial help from the institutions mentioned above are (1) sago industry (2) glass industry.

B. TRADE AND COMMERCE.

The cotton yarn, jari lace, and dye stuffs required for handloom industries are imported through railways. Items of export like groundnut oil, sago, turmeric, druggets and handloom textiles go to ports like Madras and to some extent to Bombay. Sago, starch and handloom textiles sent to up country markets go by rail.

COURSE OF TRADE

Imports.—The main items of import are coir, tapioca, and rayon from Kerala, coal, coke, steel, timber, sugar, fertilisers, wheat, groceries and machineries from other parts of the country. In this district rayon dhoties and sarees are manufactured in about 35 factories employing about 220 looms in all. Most of these factories are situated in Kumarapalayam, Pallipalayam, Vembadithalam, Elampalli and Salem. There are about 150 merchants who deal with this yarn in this district.

Secondly, jari lace and thread are imported on large scale for the use in handloom cloth. There are more than a lakh of weavers in this district. The industry is mainly concentrated in the town of Salem, and the taluks of Salem, Omalur, Rasipuram, Tiruchengode, Dharmapuri and Krishnagiri. There are about 20 merchants in this district who deal with jari thread and lace business.

Exports.—The following are the main products which are exported from Salem : Groundnut oil and cake ; sago, starch, tamarind seeds, jaggery, turmeric, skins and hides and druggets, magnesite, bauxite, abrasives, brass sheets and their utensils, bleaching powder, caustic soda, sandal-wood oil, soaps, mill-cloth, banians, handloom cloth and silk dhoties, sarees and ribbons, woollen carpets, cotton, ragi, coconut, arecanut, mangoes, oranges, grapes and coffee.—

(1) Groundnut oil is exported to Burma and cake also is exported to Burma for manure purposes. There are about 50 mills in this district which produce this oil and cake.

(2) Sago and starch is exported to some Asian countries through Bombay merchants. There are about 150 factories in this district engaged in this industry.

(3) Tamarind is exported. A dried and peeled tamarind seed powder are exported to some Asian countries through Bombay merchants. Dharmapuri and Salem are the trading centres for tamarind seeds.

(4) Jaggery manufactured in the taluks of Namakkal, Rasipuram, Tiruchengode and Krishnagiri is exported to Colombo. There are about 30 jaggery merchants in this district.

(5) Turmeric is exported to America through Bombay Merchants for preparing dye stuffs.

(6) Skins and hides are exported mainly to United Kingdom and in the continent, Salem hides and skins are of standard quality. These hides and skins are collected at Madras and exported to foreign countries. There are about six tanneries in this district which produce quality hides and skins.

(7) Druggets were exported to Colombo, United States, Australia and England on large scale. Twelve factories were working in this district. Due to labour trouble and export of raw wool to Woollen Mills at Mysore and Bombay most of factories have ceased functioning and now only three factories are functioning and they too do not export much. At present only a small quantity is exported to Colombo, and to places like Delhi, Kanpur and Simla in North India.

(8) By far the most important items of export from the District is the handloom textiles. The exports consists of various items which are highly in demand in western countries, especially in the United States. Salem kerchiefs and a variety of cloth known as "Bleeding Madras" have set up new standards of fashion in the U.S.A. Salem "Lungis" are in demand in Ceylon. Handloom sarees of Salem are sent to Ceylon and Malaya where they find ready market. From Mettur, mill cloth, caustic soda, bleaching powder, brass sheets and sandalwood oil are sent to all places in India. The Bauxite, Magnesite and Abrasives from Salem are sent to places in North India for industrial purposes. Coir fibre from Kerala are converted into ropes for irrigation purposes by co-operative and private institutions and are sent to the rest of Tamilnad. The art silk, white cloth made in Elampillai, Pallipalayam and Kumarapalayam are sent to Bombay State for printing and dyeing. The art silk dhoties and sarees and ribbons are sent to Madras, Coimbatore, Madurai and Tiruchirappalli. Coarse woollen carpets made in Salem and Hosur taluks are sent to Kolar and Kanpur. The cotton carpets made in Salem, Pallipalayam and Kumarapalayam find very good market in the Districts of Madras State. The handloom cotton sarees, dhoties, towels and the famous 'Gundanchu' dhoties with lace are popular throughout the State. The cotton grown in several parts of the District are exported to Coimbatore, after supplying the requirements of the cotton mills in Salem district. The bamboos and fuel from the forests are sent to the Districts for use as timber and fire-wood.

The bamboo products—manufactured in the District by Koravas—and the coconuts are consumed within the State. The oranges, grapes and vegetables of Hosur taluk are sent to Bangalore. The coffee grown in the Shevaroys are cured in Coimbatore and exported through the Coffee Board. The mangoes of Salem, which are famous for their quality, are sent to countries in Asia and Europe.

The volume and value of the import and export of articles cannot be ascertained with any degree of accuracy, as a large part of them are carried by lorries for which no correct accounts are available. The railways however carry heavy articles like chemicals, ores, cloth, coir rope and foodgrains. On an average, one thousand lorries move every day in either direction with nearly 4,000 tons of goods valued at Rs. 20 lakhs. Half the value relates to imports of foodgrains, rayon, tapioca and machinery, more than 25 per cent of the exports are handloom cloth and about 20 per cent relate to gingelly, jaggery and ragi. The total tonnage per year of exports by road is nearly 12 lakhs tons, valued at Rs. 60 crores.

Trade Centres.—Salem is declared to be a regulated market for some commercial crops like groundnuts. Shevapet market is the centre for wholesale business. All kinds of foodgrains, jaggery, dye-stuff, chemicals, yarn of different varieties pass through this market. Shevapet, Omalur, Mecheri, Dharmapuri, Krishnagiri, Hosur, Harur, Rasipuram, Attur, Namakkal, Nainamalai, Mohanur, Velur, Palakkodu and Thammampatti are important retail centres.—

(1) Regulated Market.—Salem is the regulated market.

(2) Centres of wholesale business.—Shevapet market is the centre of wholesale business and mandis. All kinds of foodgrains, jaggery, dyes, chemicals, yarn varieties are dealt with in this centre.

(3) Important Retail Centres.—Shevapet, Omalur, Mecheri, Dharmapuri, Krishnagiri, Hosur, Harur, Rasipuram, Attur, Namakkal, Nainamalai, Mohanur, Velur, Palakkodu and Thammampatti are considered to be the main retail centres.

(4) Fairs, melas and other rural Marketing Centres.—Kalipatti, Kabilamalai, Timmasamdram, Sendamangalam, Mecheri, Tirthamalai, Solamarathupatti, Matagondapalli, Edappadi, Vellandi valasu, Adamankottai, Nangavalli, Denkanikottai, Indoor, Pudupatti, Tiruchengode, Vellichandai, Mettur and Hogena-kal.

Festivals and Fairs.—People enthusiastically join in large numbers to celebrate festivals and fairs which play a significant part in the life of the villagers.

The important festivals among them are mentioned below:—

Month.	*Taluk.*	*Name of festival and place.*
January	Tiruchengode	Taipoosam Festival, *Kalipatti.*
	Namakkal	Taipoosam Festival, *Kabilamalai.*
	Hosur	Sappalamman Festival, *Timmasamudram.*
February	Namakkal	Car Festival, *Sendamangalam.*
	Omalur	Badrakaliaman Festival, *Mecheri.*
	Harur	Car Festival, *Tirthamalai.*
	Harur	Sivarathiri Festival, *Solamarathupatti.*
	Hosur	Car Festival, *Matagondapalli.*
March	Tiruchengode	Sivankoil Car Festival, *Edappadi.*
	Tiruchengode	Mahimai Festival, *Vellandivalasu.*
	Namakkal	Car Festival, *Namakkal.*
	Hosur	Chudanathaswami Car Festival, *Hosur.*
	Dharmapuri	Kaliamman Festival, *Adamankottai.*
April	Omalur	Car Festival, *Nangavalli.*
	Hosur	Betroyaswami Car Festival, *Denkanikottai.*
	Dharmapuri	Kaliamman Festival, *Indoor.*
	Rasipuram	Mariamman Koil Festival, *Pudupatti.*
May–June	Tiruchengode	Car Festival, *Tiruchengode.*
August	Tiruchengode	Adi 18th, *Kumarapalayam.*
	Harur	Kanniamman Jatrai Festival, *Irulapatti.*
	Salem	Kottai Mariamman Festival, *Salem.*
	Dharmapuri	Adi Perukkam Festival, *Hogena-kal.*
September–October.	Namakkal	Purattasi Festival, *Nainamalai.*
November	Tiruchengode	Sethumutti Seklandiamman Festival, *Vaikuntam.*

During the festival period, cattle fairs are conducted at Kalipatti, Mecheri, Pudupatti and Matagondapalli. An annual exhibition is arranged by the Salem Municipality during August with commendable success and the proceeds are utilised for the educational upliftment of the masses.

CO-OPERATION IN WHOLESALE AND RETAIL TRADE.

As far as co-operation in wholesale trade is concerned, there is only one co-operative institution in the District, *viz.*, Salem District Co-operative Supply and Marketing Society which acts as wholesaler and purchases in bulk and distributes them to the primary co-operative stores. The Society imports consumer goods from foreign countries and supplies them to the public through the primary stores. The Society acts as Government stockists for distribution of chemical fertilisers and also distributes

them to ryots through the primary stores and other co-operative institutions. During the year 1960-61, the Society distributed chemical fertilizers to the tune of Rs. 24,39,960. This Society functions as district agents for the distribution of mixed manures, manufactured by Messrs. T. Stanes and Company Limited, Coimbatore.

The Society is producing hand-pounded rice and supplies are made to central and sub-jails, Government hospitals, hostels, etc.

The Society deals mainly in foodgrains, coffee seeds, chemical fertilizers, mixed manures, mill and handloom cloth, cycles, consumer goods, groceries, etc. Groundnut, cotton, jaggery, etc., are the main produce marketed by the society. The Society has adopted the secret tender system for the sale of produce in auction. It has a branch at Valapadi, where auction sales are held every week during the marketing season. The Society has installed a Ginning Factory, a rice huller and a groundnut decorticator.

The Society has got a main branch at Dharmapuri and retail branches at (i) Velur, (ii) Mecheri and (iii) Nallampalli and two retail depots at Shevapet and Ammapet.

There are ten co-operative marketing societies in this district which act as agents of their members and sell the marketing agricultural produce to the merchants, on wholesale basis. The marketing societies store the agricultural produce in their godowns, grade them qualitywise and sell them to the best advantage of the ryots, either in auction or in tender system.

The rural consumers stores are doing retail business. There are 89 co-operative stores (including students co-operative stores) in this circle. The consumer stores are purchasing a considerable portion of their requirements from the Salem District Co-operative Supply and Marketing Society and from weavers co-operative societies to some extent of their requirements of handloom cloth. The co-operative stores organised for mill workers and industrial labourers are doing business in food grains also. There are four stores for mill workers and three for industrial labourers. The Salem District Co-operative Supply and Marketing Society distributes the chemical fertilizers and mixed manures through some of the stores, societies and now there are six co-operative stores which undertake the distribution.

The weavers' co-operative societies are producing handloom cloth. In keeping with the importance of the handloom industry in this district, it has the largest number of weavers' societies. There are as many as

145 weavers' co-operative societies in the District of which particular mention may be made of the Ammapet Weavers' Co-operative Society which is the largest weavers' society in the District.

The Madras Handloom Weavers' Co-operative Society comes forward to procure a considerable portion of the products of weavers' co-operative societies and sells them through its depots and emporiums, opened all over India and also at important centres in the Middle East Asia, Far East Asia and Ceylon. Some of the weavers' societies have also opened retail depots at important centres and now there are 25 such depots. The raw materials required for the handloom weavers' industry is being purchased by the Madras State Handloom Weavers' Co-operative Society in bulk by approaching textile mills for the requirements of yarn and by importing dyes and chemicals from foreign countries.

The annual output of handloom textiles for Salem District for the previous four years is as follows:—

Year.	*Output of handloom textiles.*
(1)	(2)
	YARDS.
1959	142,532,000.
1960	146,175,000
1961	156,119,000
1962	168,438,000 anticipated.

MERCHANTS AND CONSUMERS' ASSOCIATIONS.

The following are the Merchants' Associations :—

(1) Yarn Merchants' Association Shevapet, Salem.

(2) Salem Dyes and Chemicals Merchants Association, Shevapet, Salem.

(3) Salem Kaithari Javuli Wholesale Viyaparigal Sangam, Salem.

(4) Grain Merchants' Association, Denkanikottai.

(5) Shevapet Merchants' Association, Shevapet, Salem.

(6) Piece Goods Merchants' Association, Shevapet, Salem.

(7) Merchants' Association, Kaveripatnam.

(8) Yercaud Merchants' Association, Yercaud.

(9) Salem Grain Merchants' Association, Shevapet, Salem.

There are no other organs for dissemination of the trade news published in this district.

The trade journals and periodicals published from Madras serves as the medium for the dissemination of market news. The Commercial Directory of Madras published by the Government of Madras has sections allotted for the Districts where valuable information pertaining to trade and commerce may be found.

CURRENCY AND COINAGE.

The rupee current in India owes its origin to the rupee coins circulating in the country at the advent of the East India Company. The Indian rupee was later standardised during 1885 at 180 grains weight and it approximated in size and weight to the Madras Rupees current at that time. The rupee was divided into 16 annas and anna into 12 pies. The coins in circulation were rupee, eight-anna, four-anna, two-anna, one-anna, half-anna, quarter-anna and one pie pieces. Currency notes in the denomination of one rupee, two rupees, five rupees, ten rupees, hundred rupees and thousand rupees were in circulation.

In the past, people reckoned value in denominations other than the rupee and its subsidiary coins. Some of the notations were pagoda (3½ rupees), duddu (4 pice), Kasu (2 pice), Chinna panam (2 annas), Peria panam (4 annas). These notations which were once understood by the masses has gradually gone out of use and very few understand and use it even in remote parts of the District.

The decimal coinage was put into circulation with effect from 1st April 1957. Under the new system the rupee is divided into 100 units of Naya Paisa as against the existing division of the rupee into 192 pies or 64 pice. The table below shows the new coins against the corresponding (but not necessarily equivalent) units of the old coins.

Naya Paisa.	*Old Coin.*
1 Naya Paisa	1 Pice.
2 Naye Paisa	2 ,,
5 ,, ...	1 Anna.
10 ,, ...	2 Annas.
25 ,, ...	4 ,,
50 ,, ...	8 ,,
1 Rupee	(1 Rupee).

Gradually, the old coins are withdrawn and the new coins are put into circulation. The process of change over took about three years and

during the period both the new and old coins circulated. The reckoning of new coins in terms of the old coins was facilitated by means of a ready reckoner published by the Government.

WEIGHTS AND MEASURES.

A bewildering variety of weights and measures were in vogue in the District. Upto 1880, manam (½ Madras Measure), vallam (2 Madras Measures), and Kandagam or Putti (80 Madras Measures) were popularly understood by the people. In course of time, the Madras Measure gradually replaced the indigenous measures and in 1902 the Madras Measure of 62½ fluid ounces, 4½ inches in diameter, containing 132 tolas weight of rice heaped was adopted throughout the District. The other measures used were the marakkal (2 Madras Measures) and kalam (12 marakkals).

With the adoption of Decimal System in coinage, a Decimal System of Weights and Measures was found necessary. The Government of India appointed the Indian Standard Institution Special Committee in 1949 for the purpose of recommending to the Government National Standard for the measurement of length, weight, volume and energy. After prolonged deliberations, the Committee came to the conclusion that the Metric System should be adopted. In order to make the change over to the Metric System smooth and in order to spread the considerable expenditure involved, the Government have come to a conclusion that the change should be effected in three stages covering a period of 11 to 15 years. When the Metric System is fully effected, Metre will be used for measuring length, kilogram for mass and litre for volume. The Madras Government have passed the Metric Weights and Measures Act of 1959 and in the first instance Metric System has been introduced in four districts, *viz*., Madras, Chingleput, North Arcot, and South Arcot. Gradually it is extended to other districts. It was introduced in Salem district in 1961.

CHAPTER VII

COMMUNICATIONS.

OLD TIME TRADE ROUTES AND HIGHWAYS AND MODE OF CONVEYANCE.

At the beginning of the last century, there were only a few roads in the District, which had been constructed by Tippu Sultan for the movement of his troops. The best known road ran through the wild broken country on the left bank of the Cauvery to the west of Hosur and Dharmapuri taluks. The route lay from Denkanikottai *via* Anchetti and Geratti to Pennagaram, thence *via* Morasarahalli and Donnakuttahalli to the Toppur river. But all vestiges of this road have been washed away by over a century of rain, wherever it passed over rock or undulating ground. Level stretches, however, are still well preserved and marked by fine avenues. Another important road connected Krishnagiri with Budikota, an important Fort in the Mysore State, seven miles from Bangarupet railway station. It is still called *Dandu Ori* or the "Army Road". The ghat *via* Rayakota, Palakkodu and Toppur was the favourite route used by Hyder and Tippu for access to the plains. The route *via* Sinarappet was also used by them.[1]

Road building received very important attention during the occupation of Salem by the East India Company. Col. Read first began the laying down of about 156 miles of important roads around Salem in 1802. But by far the most important road builder in Salem was Mr. Orr who assumed charge of the District in 1829. He laid grand avenues and built rest houses. By 1836, about 316 miles of high roads have been added to the already existing mileage. Mr. Orr encouraged the building of roads by asking the ryots to plant avenue trees on the roadsides and by allowing them the use of the trees on condition they maintained the roads. Mr. Brett, who succeeded Mr. Orr at Salem, levied a road cess fund of 2 per cent of the land revenue paid by the ryots. In 1865 the road cess was legalised at six pies in the rupee on land revenue collected from all lands in occupation. The Road Cess Fund was spent by the Collector and the District Engineer on 'District Roads'. At this period the Trunk Roads were maintained from the Provincial Funds. The

1. *Gazetteer of the Salem district*, 1918, Volume I, Part I, page 294.

control over the roads frequently changed hands from the Revenue Department to the Public Works Department, the former claiming that the roads were maintained cheaper by them than the latter. Finally, in 1880, the Local Fund Department assumed the entire responsibility for the road development and maintenance. As a net result of the endeavour of all these departments, the road mileage in Salem steadily rose from 1,189 miles in 1871–72 to 1,828 miles in 1912–13.

These roads were constructed mainly for slow moving vehicles carrying produce and merchandise from one place to another. But the main motive for the early road builders, before the advent of the railways was however the movement of troops as roads facilitated swift movements. Thus the roads constructed by Hyder and Tippu were for the use of infantry and cavalry. When compared with modern requirements, the roads built then did not have the necessary strength to withstand the pressure of heavy traffic, and they were also not wide enough to provide for the many kinds of fast moving traffic.

The typical conveyances used during this period were horses, bullock-carts and horse-drawn vehicles.

NATIONAL HIGHWAYS.

There are three national highways passing through the District. The names and the mileage within the District of the important stretches of National State Highways are as follows:—

Name of the National Highway.	*Mileage within the District.*
(1)	(2)
1 Benaras (Varanasi)—Cape Comorin Road ..	142
2 Ranipet—Krishnagiri Road	14
3 Salem—Cochin Road	38

Name of the State Highway.	*Mileage within the District.*
(1)	(2)
1 Salem—Attur—Ulundurpet High Road ..	44
2 Namakkal—Musiri Road	11

The Benaras (Varanasi)-Cape Comorin Road which passes through Hyderabad and Bangalore, enters the District near Hosur and runs in a south-easterly direction to Krishnagiri. Then it turns south and passes through Dharmapuri, Omalur, Salem, Namakkal and Paramati and runs

into Tiruchirapalli district near Pugalur. It includes a portion of the old Madras-Bangalore Trunk Road and a portion of the old Madras–Calicut Trunk Road.

The Ranipet-Krishnagiri Road enters the District near Bargur and runs west-ward for 14 miles to Krishnagiri. This road is actually a part of the old Madras–Bangalore road branching off from the old Calicut Trunk Road at Vaniyambadi in the North Arcot district.

The Salem–Cochin Road is part of the old Madras–Calicut Trunk Road. It branches from Benaras-Cape Comorin Highway at Salem and after passing through Sankaridurg leaves the District at Kumarapalayam and enters the Coimbatore district.

The Salem–Attur Highway runs east-ward from Salem and passes through Peddanaickanpalayam and Attur and enters the South Arcot district by way of Talaivasal and reaches Ulundurpet *via* Kallakurichi. The distance of Attur from Salem is 32 miles and Ulundurpet is 56 miles away from Talaivasal.

The Namakkal–Musiri Highway runs south-ward from Namakkal to Musiri in Tiruchirapalli district. The length of the road is 11 miles in this district.

The other main roads of the District—

Name. (1)	*Mileage.* (2) M.	F.
'A' *Type Roads—*		
1 Salem—Cuddalore Road	29	5
2 Salem—Tiruchirapalli Road	11	4
3 Masakalipatti—Rasipur Road	2	5
4 Salem—Tiruchirapalli Road	17	4
5 Sankaridurg—Tiruchengode Road	5	0
6 Salem—Suramangalam Road	2	1
7 Road connecting Road No. 12 to Madras—Calicut Trunk Road.	0	6
8 Salem to foot of the Shevaroys	2	4
9 Rasipuram—Andagalur Road	2	2
10 Road below Ramakka tank	0	4
'B' *Type Roads—*		
1 Road connecting Madras–Bangalore Trunk Road with Krishnagiri town.	4	0
2 Attur to district limit	13	6

Name.	*Mileage.*	
(1)	(2)	
	M.	F.
3 Namakkal to district limit	10	4
4 Tiruchengode to Namakkal	22	4
5 Samalpatti railway station to the District limit near Singarapet.	13	2
6 Hosur–Denkanikottai Road	10	2
7 Hosur–Denkanikottai Road	6	0
8 Denkanikottai to Kelamangalam railway station ..	8	0
9 Harur–Marappur Road	7	4
10 Salem–Siddarkoil	8	3
11 Rasipur–Namagiripet Road	6	0
12 Namakkal to Vellore Road	15	1
13 Ellampillai to Siddarkoil	2	2
14 Omalur–Taramangalam Road	6	4
15 Tiruchengode–Paramati	18	2
16 Sankaridurg to Tiruchengode Road	2	0
17 Suramangalam to Hasthampatti Road	3	0
18 Tiruppattur–Harur–Salem Road	58	0
19 Doulatabad–Cuddalore Road	24	0
20 Namakkal to Mathungapet Road	10	0
Total ..	331	5

The total mileage in the District of major District Board roads are 949 miles ; other district roads 703 miles and village roads 667 miles. Table I at the end of the chapter shows in one view the mileage of different types of roads in the taluks and in the District.

Old Ghat Road and Mountain Walks.—Of the hills in the District, the Shevaroys are well supplied with roads. Access to the hills is easily obtained either by the New Ghat road or by the Old Ghat which is still used by pedestrians, horse-men, chair-coolies and pack-animals. The New Ghat road was constructed in 1900–1902 and is used for vehicular traffic. It branches off from the road from Salem to the foot of the Old Ghat near the sixth mile and ascends steadily without a turn for nearly six miles. It then begins to zigzag sharply up the face of the great rock mass on which Mundagambadi is situated, and after twenty-two turns, it reaches the bund of the Yercaud lake. From Yercaud, roads suitable for wheeled traffic run to Cauvery Peak, Mangalam and

Manjavadi Ghat. There are also bridle paths ascending the Shevaroys from Kadayampatti and Manjavadi Ghat. In 1858, the Forest Department constructed a ghat road from Bommidi Railway Station to Yercaud by way of the Velappadi valley and Muluvi. This road was intended to be developed later on into a regular cart road for the conveyance of railway fuel, timber and bamboos, but the project was eventually abandoned. The zigzag portion of the road is now thickly overgrown with jungle and much of the revetment is washed away.[1]

There is an agitation for reviving the Old Ghat road to Bommidi and as this would carry the bauxite quarried to the aluminium factory. There also appears to be a chance of its being opened. This road will reduce the mileage to Madras by 45 miles and will serve as a convenient second outlet from the Shevaroys to the plains for the fast increasing vehicular traffic.[2]

As for the Kollimalais, they are not served by any road at all. A forest road takes off from Sendamangalam to the foot of the hills, but the approach from there to the plateau is by a bridle path. There are several villages on the plateau with large patches of garden and wet cultivation. The produce of the hills is brought to the fairs at the foot of the hills on heads, shoulders or backs of men and women. A Ghat road to the plateau was greatly felt, but it was not till 1950 that the matter came up for serious consideration, and an estimate of Rs. 24,00,000 was sanctioned for the construction of a Ghat road from Nadu Kombai, which is about 5 miles from Kelappanaickanpatti on the Namakkal-Rasipuram road. The Ghat road has since been formed and a Block Development Office has also been opened on the Kollimalais. The road is motorable. This road would open up these wonderful hills and enrich the Malaiyalis.[3]

The soil of the District is favourable to road formation. Salem, indeed, enjoys certain facilities which make it possible to maintain its roads in a fair condition. A large part of the District being made up of rock belonging to the metamorphic or gnessic series, road materials, such as trap, quartz, granite, etc., are readily available in plenty. The quarries of these road materials are easily accessible to carts and lorries and the lead from them to the road is also between one and two miles only, which enables carting to be done at cheap rates. The roads are sufficiently broad, the standard width being 24 feet between berms in the case of

[1] *Gazetteer of the Salem district*, Volume I, Part I, 1918, pages 297 and 298.

[2] Source : Special Tahsildar for District Gazetteer, Salem.

[3] *Gazetteer of the Salem District*, Volume II, 1932, page xxiii.
G.O. No. 1614, Public Works, dated 27th April 1950.

major district and other roads and 16 feet in the case of village roads.[1] Consequent on the improvement in the maintenance of district roads several bus routes have been opened and these routes are being black-topped.

The District is rich in avenues. The finest of them are in the Baramahal and are composed of tamarind, relieved now and again by banyan. But the grandest stretches of avenue trees in the District are found on the road from Mahendramangalam to Dharmapuri past Palakkodu and within a short distance from Dharmapuri. There are also some fine trees on the roads near Podur in the Krishnagiri taluk and south of Toppur in the Omalur taluk and close to Salem itself, the station road between Hastampatti and Charing Cross being remarkably picturesque. These avenues owe their existence to Mr. Orr, the Collector of the District (1829-1838), who induced the ryots to plant avenue trees and topes and permitted them to enjoy the usufructs and the trees. This right, however, was subsequently resumed by the Government in 1865–66. Under the system introduced by Mr. Orr, the number of avenue trees planted up to 1,842 amount to 1,29,411. In 1910–11, they numbered 1,86,705[2] but the number gradually fell in recent years. In 1956–57 for instance, there were only 94,042 trees on 857 miles of Government roads and 68,352 trees on 1,722 miles of district board roads. A special drive has been recently made to plant more trees in all gaps. The work of planting avenue trees is mostly under the charge of the Highways Department, but the local bodies also plants trees on the margins of some roads[3]. The produce of the avenue trees account for a large part of revenue in the District. In 1956–57 for instance, the income realised from them amounted to Rs. 1,55,597 on Government Roads and Rs. 54,639 from District Board Roads.[4]

VEHICLES AND CONVEYANCES.

The vehicles found on the roads in general are motor-cars, lorries, buses, taxis, auto-rickshaws, jutkas, cycle-rickshaws, single and double bullock carts and bicycles.

There are over 1,500 private cars, owned by businessmen, landlords, advocates, doctors, auditors and officials. There are about 50 buses operating between Salem and its suburbs within a radius of 12 miles. Besides these, there are over 300 buses in the District carrying passengers

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1 *Madras Information*, November 1955, page 28.

See also G.O. No. 2575, Local Administration, dated 30th December 1952.

2 *Gazetteer of the Salem District*, Volume I, Part I, 1918, pages 295 and 298.

3 *See* e.g., G.O. No. 2575, Local Administration, dated 30th December 1952, page 73.

4 Administration Report of the Highways Department for 1956–57, pages 512–154.

from one end of the District to the other. A few express buses also ply from Salem to Madurai, Chidambaram, Tiruchirapalli, Coimbatore, Krishnagiri, Hosur and Bangalore. The Madras State Transport runs two buses between Salem and Madras *via* Attur, and one *via* Uthangarai. The bus from Madras to Bangalore passes through Krishnagiri and Hosur. There are also buses from Salem to Tiruppattur, Tiruvannamalai, Kallakurichi, Neyveli, Chidambaram, Karur and Bhavani. The chief junctions of bus routes are Hosur, Krishnagiri, Uthangarai, Dharmapuri, Attur, Namakkal, Tiruchengode and Mettur. The Mettur railway station, called the Salem Camp and the Mettur town on the side of the Cauvery are separated not only by the river but also by a Ghat road and the residents of the town have recourse to the town bus carrying the workers from the several industries near the railway station to their homes.

The taxis and auto-rickshaws are used for moving about in and around Salem Town within a radius of ten miles. The *jutkas*, the usual type single horse drawn vehicles are also used for the carriage of men and goods. The single bullock-carts which were once the common mode of transport are now becoming out of date and are used only for the carriage of fruits and vegetables from the village to the town. There are three kinds of double bullock-carts. The closed type, which was once a conveyance of the well-to-do, can be seen now only in villages. The long closed type found in all parts of the District is used for the carriage of goods. These vehicles sometimes move to long distance to bring salt to towns. The third type is the open double bullock-cart found only in villages and are owned by ryots for the carriage of their agricultural produce to markets, for carrying manures to their lands, etc. A few of these vehicles are seen even in towns carrying fuel and other articles. The hand-drawn carts are also used in towns for the transport of firewood and other goods. There are 62,440 carts in the District.

The most common conveyance is the bicycle owned by almost all classes of people. It is found in almost all towns and villages in the District and its number may be estimated at 50,000. There are 6,272 licensed bicycles within the Salem Town limits. There are a large number of shops both in the towns and the villages where bicycles can be hired for short periods.

There are several villages and tracts in this district which are situated in mountain regions where vehicles cannot pass. In such areas mules and ponies are used for movement up and down the hills.[1]

[1] Sources :—Special Tahsildar for District Gazetteer, Salem.

There are no camels in this district. Though there are a large number of wild elephants in the forests and hills in Hosur taluk, they are not caught and tamed for any use. The only beasts of burden used in this district are the oxen and the asses. The oxen are used as beasts of burden by wandering traders and the asses by dealers in salt, washermen and people living in forests and hills.

The lorries are the biggest cargo movers in this district. Except ores and heavy goods like fertilisers, sugar, cotton, coir, cloth and chemicals, the rest are generally carried by lorries.

Though licences have been issued for only 677 lorries in this district an equal number of vehicles from other districts carry goods to and from this district. There are transport agencies like the Southern Roadways, Madras-Bangalore Transports and other fleet-owners who operate lorries to places over 200 miles from Salem.

In this district ferries also play an important part as the river Cauvery practically forms the western boundary. There are only a few bridges for a stretch of fifty miles and as the Cauvery is unfordable for a good part of the year, the ferries have become a necessary mode of conveyance for the people on both sides of the river.

As early as the thirties of the present Century, Sri Vipan in his report on road development in the Madras Presidency mentions that the President of the District Board, M.R.Ry. Diwan Bahadur S. Ellappa Chettiar Avargal, M.L.C., forwarded to the Collector, Mr. B. G. Holdsworth, I.C.S., a report dealing with the requirements of the District on which the latter wrote as follows [1] :—

"This report refers to five projected roads two of which only are of inter-district importance, *viz.*, (1) Bairavanavakampatti to Tiruvannamalai in the North Arcot and (2) Varatanapalli to the District limit. I agree that both these roads are required and would be very useful. Land acquisition for the formation of the first is already being conducted. With regard to the second, a cart-track-exists, but I do not know if any steps for improvement have yet been put in hand. The remaining three roads suggested, *viz.*, (1) Kottapatti to Thumbal, (2) Mallikundam to Perumbalai and (3) Anchetti to Urigam are purely of local interest and are intended principally to tap forest areas. Of the three roads, No. (2) is reported to be of very considerable importance locally, Nos. (1) and (3)

[1] Vipan A :—*Scheme of Road Development for the Madras Presidency.* Government of Madras, 1935. Pages 157.

are apparently of more interest to the Forest Department than to the general public."

Since road communication to villages is essential for the proper implementation of the schemes proposed in the Five-Year Plans, special importance had been given to the development of roads in villages. In providing roads to rural areas the principle that road connection should be given to each village or hamlet or groups of villages consisting of a population of 500 had been followed. The Second Five-Year Plan provided for the formation of 2,182 new roads to a length of 3,542·2 miles at an estimated cost of Rs. 104·73 lakhs (of which the people's contribution was to be Rs. 50·09 lakhs) and also provided for repairs and improvements to 285 existing roads to a length of 352·7 miles at cost of Rs. 18·88 lakhs. Road connections to important hamlets also had been provided whenever possible. The villagers agreed to contribute 50 per cent of the estimated cost. It has proposed to execute all the works during the first two years of the Plan period. It was expected that at the end of the Plan period all villages and important hamlets would be connected by roads. The total cost of the schemes proposed under this head was Rs. 288·58 lakhs.

The roads in panchayat areas also required considerable improvement. The Plan prepared by the panchayats provided for improvement to the existing roads, culverts, etc., at an estimated cost of Rs. 24·13 lakhs.[1]

There are no municipal owned bus services in the Salem district. Some road transport ventures undertaken by the Government are :—

(1) Madras-Coimbatore.
(2) Madras-Salem *via* Madupet and Tirukkoyilur.
(3) Madras-Salem *via* Ulundurpet.
(4) Salem-Ootacamund.
(5) Madras-Salem *via* Tiruvannamalai.

The Madras-Bangalore State Transport Bus passes through Krishnagiri and Hosur. The Salem Co-operative Motor Transport Society for Ex-servicemen runs fourteen buses and two lorries and the rest of the buses and lorries are owned by private businessmen. There are also a few inter-district and inter-State buses in the District. The main bus routes of the District are given below :—

1. Salem to Bangalore 126 miles.
2. Salem to Tiruchirapalli (*via* Musiri) 83 miles.
3. Salem to Tiruchirapalli (*via* Kattuputhoor) 126 miles.

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[1] *Second Five-Year Plan, Salem District,* Government of Madras, 1956, page 57.

4. Salem to Tiruppattur 96 miles.
5. Salem to Cuddalore 120 miles.
6. Salem to Kallakurichi 60 miles.
7. Salem to Chidambaram 116 miles.
8. Salem to Tiruvannamalai 97 miles.
9. Salem to Coimbatore 105 miles.
10. Salem to Madurai 165 miles.
11. Salem to Bhavani 42 miles.
12. Salem to Turaiyur 70 miles.

12-A. Salem to Erode 45 miles.

13. Salem to Hosur 101 miles.
14. Salem to Pennagaram 61 miles.
15. Salem to Dharmapuri 42 miles.
16. Salem to Namakkal 38 miles.
17. Salem to Rasipuram 16 miles.
18. Salem to Tiruchengode 28 miles.
19. Salem to Krishnagiri 72 miles.
20. Salem to Yercaud 23 miles.
21. Salem to Attur 32 miles.
22. Salem to Harur 39 miles.
23. Salem to Mettur 32 miles.
24. Dharmapuri to Hogena-Kal 29 miles.
25. Hosur to Anchetti 30 miles.
26. Krishnagiri to Berigai 27 miles.
27. Hosur to Bagalur 9 miles.
28. Harur to Krishnagiri 41 miles.
29. Rasipuram to Sendamangalam 18 miles.
30. Rasipuram to Tiruchengode 22 miles.
31. Rasipuram to Attur 32 miles.

The total number of buses plying is about 400 on nearly 200 different routes and there are about 50 buses plying between Salem and its suburbs.

Bus-stands have been opened at all important centres, like Dharmapuri, Namakkal, Attur, Mettur, Yercaud, Valapadi, Sankari, Velur, etc. There are also a number of vans carrying passengers in Hosur, Namakkal and Tiruchengode taluks.

The District has 167 miles of railways which length gives the District 2 miles of railways for every 100 square miles of territory. Of these 167 miles, 119¼ miles are broad gauge and the rest metre gauge.[1]

The chief broad gauge line is the West Coast Branch of the Southern Railway running through the District from north-east to south-west. It enters the District near Samalpatti and passing through Morappur, Salem and Sankaridurg, leaves the District near Erode. From Samalpatti the gradient ascends for some miles, then decends to the Ponnaiyar and re-ascends to Morappur and Bommidi. The highest point is reached beyond the Lokur Station where it is 1,508.38 feet above sea-level. The line then descends sharply to Danishpet, Salem, and Mac Donald's Choultry, rises at Sankaridurg and descends again at Erode. The line was completed in three stages. The section from Tiruppattur to Salem was opened for traffic in February, 1861 that from Salem to Sankaridurgin December of the same year and that from Sankaridurg to Erode and from thence to Podanur in May 1862[2]. Another broad-gauge line running in the District is the Salem-Mettur Railway, which takes off from the Main West Coast line at about two miles north of the Salem Junction. To avoid doubling this length, points have been inserted on the main line near an existing siding into the Salem Magnesite works. From this point the line north-west to Omalur and Mecheri Road and then turning west, reaches the Mettur Dam Station about a mile away from the Mettur Dam on the eastern bank of the Cauvery . The section between Salem and Mecheri was built at a light broad-gauge branch line guaranteed against loss by the Government and the section from Mecheri to Mettur as an assisted siding. The line was opened for traffic in April 1929[3]. Besides these two lines, there was third broad gauge line branching off from Salem junction to Salem town, which had been originally constructed by the Salem District Board in 1917 and was subsequently transferred to the Government of India in April 1928. But when the Salem-Virudhachalam line was taken up for construction, this line was converted into metre-gauge from Salem Town to Salem Market and mixed gauge from Salem Market to Salem Junction.[4] The Salem-Virudhachalam line is a metre-gauge which starts from Salem Town and runs due east,

1 1951 *Census Hand-book, Salem District*, 1953, page 53.

2 *Gazetteer of the Salem District*, Volume I, Part I, 1918, pages 299 and 300.

3 G.O. No. 1422, Public Works, dated 7th May 1929.
Gazetteer of the Salem District, Volume II, 1932, page xxiv.

4 *History of Indian Railways*, page 137.
Letter No. 1134, Public Works, dated 25th April 1928.
G.O. No. 449, Public Works, dated 13th February 1929.
G.O. No. 620, Public Works, dated 7th March 1931.

passing through Minnempalli, Peddanaickanpalayam, Attur and Talaivasal. It was constructed as an imperial line and was opened in August 1931. It was considerably facilitated traffic in the direction of the Cuddalore Port and opened up a large tract of country unserved hitherto by railways.[1]

In addition to these there were in the District two narrow gauge lines, one running from Tiruppattur to Krishnagiri and the other from Morappur to Dharmapuri and from thence to Hosur. These two lines were constructed in 1905-1906 as famine protective works to supply food to the Krishnagiri and Dharmapuri taluks in times of famine.[2] But with the increasing bus competition, the earnings of these lines became so poor that they had to be dismantled in 1941.[3] The question of restoring these lines however came up for consideration several times and in 1951 was finally merged with the Salem-Bangalore Railway Project. This project contemplates the restoration of the Morappur-Hosur line in metre-gauge, the extension of this line, from Hosur to Bangalore and the construction of a metre-gauge link between Dharmapuri and Salem. This project is under investigation and, if carried out, would provide transport facilities for the backward areas in the District and help to develop them.[4]

There are two other railway projects under contemplation. One is the Salem-Tiruchirapalli line *via* Rasipuram, Namakkal, Thottiam and Musiri. This proposal was considered several times in the past and a traffic survey was also taken in 1929. But owing to financial consideration, the proposal was not pursued further. It was again received in 1953 and was recommended for inclusion in the Second Five-Year Plan. This line, if constructed, will in conjunction with the proposed Salem-Bangalore line, link the metre-gauge areas in the extreme south with a number of places in the neighbouring States.[5] The other Project is the Salem-Neyveli line proposed in connection with the Lignite Project at Neyveli in the South Arcot District. Though there is already a metre-

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[1] G.O. No. 1273, Public Works, dated 15th September 1926.
G.O. No. 620, Public Works, dated 7th March 1931.
G.O. No. 2521, Public Works, dated 6th October 1931.

[2] *Gazetteer of the Salem District*, Volume I of Part I, 1918, page 300.

[3] G.O. No. 1631, Public Works, dated 3rd August 1940.
G.O. No. 1679, Public Works, dated 9th July 1941.

[4] G.O. No. 135, Public Works, dated 16th January 1948.
G.O. No. 2047, Public Works, dated 5th June 1948.
G.O. No. 3381, Public Works, dated 11th August 1951.
Letter No. 4562, Public Works, dated 7th December 1953.

[5] Letter No. 1025, Public Works, dated 25th March 1954.

gauge connection from Neyveli to Salem the need for a broad-gauge in addition to the existing metre-gauge line is keenly felt for obviating delays caused by break of gauge in the transhipment of goods and to facilitate quick transport of the very large quantities of machinery, stores, tools and plants, etc., required for the project at Neyveli.[1]

An idea of the volume of goods traffic carried by the railways in the District is presented in the chapter on 'Banking, Trade, and Commerce.' As for passengers traffic the following statement will give an idea of its volume in the District during the three years ending 1954-57.[2]

Year.	Air Conditioned class passengers.	I Class passengers.	II Class passengers.	III Class passengers.	Total number of passengers.	Average passenger traffic per day.
1954–55 ..	..	118	36,501	30,53,982	30,90,601	8,467
1955–56 ..	173	3,954	29,891	33,25,413	33,59,431	9,204
1956–57 ..	152	4,138	29,617	32,23,250	32,57,157	8,924

It is seen from the above statement that the average railway passengers traffic in the District is about 9,000 per day.

The district headquarters, Salem, and among the taluk headquarters of Salem, Omalur and Attur alone have railway stations. The Tiruppattur Station in the North Arcot district serves the out-agency of Krishnagiri ; the Morappur Station that of Dharmapuri ; the Mac Donald's Choultry station that of Edappadi; the Sankaridurg station that of Tiruchengode; the Attur station that of Thammampatti and the Salem junction and Salem Market station that of Rasipuram. The out-agencies of Krishnagiri, Edappadi and Thammampatti are only for parcels and goods, while those of Dharmapuri, Tiruchengode and Rasipuram are available for passenger service also.[3]

WATERWAYS, FERRIES AND BRIDGES.

The lease for ferries over the Cauvery conveys the right to collect tolls on the traffic passing from the left to the right bank only, while the proceeds of traffic from the right to the left bank go to the Coimbatore District Board since replaced by the panchayat administration system.[4]

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1 Letter No. 3115, Public Works, dated 2nd September 1954.

2 *Passenger Revenue Statistics, Southern Railway,* 1954–55, 1955–56 and 1956–57.

3 1951 *Census Hand-book, Salem District,* 1953, page 6.

4 *Gazetteer of the Salem District,* Volume I, Part I, 1918, page 299.
G.O. No. 376, Revenue, dated 29th July 1896.

The number of bridges over rivers which were otherwise not fordable have increased the transport facilities available for the movement of goods.

The statement below shows the bridges constructed during the last six years and whose estimated cost exceeds a lakh of rupees.[1]

	Name of road.	*Name of river bridge.*	*Cost.* (IN LAKHS.)
	(1)	(2)	(3)
Mile 234/2	Salem—Cochin Road	Tirumanimuttar.	1·84
Mile 14/8	Attur—Perambalur Road ..	Sweda Nadhi ..	2·42
Mile 12/2	Thidavore—Thammampatti Road.	Sweda Nadhi ..	1·15
Mile 42	Salem—Kallakurichi Road ..	Vasishta Nadhi ..	N.A.*
Mile 174/1	Krishnagiri—Bangalore Road ..	Chinnar ..	2·03
Mile 9/2	Kuppachi Parai Road	Markanda Nadhi ..	2·12
Mile 18/3	Krishnagiri-Tiruvannamalai Road.	Mettur River ..	1·01
Mile 2/4	Veppanapalli—Theertham Road.	Nachikuppan River.	1·93
Mile 168	Krishnagiri—Bangalore Road ..	Markanda Nadhi ..	4·56
Mile 177/7	Krishnagiri—Salem Road ..	Pullampatti River.	1·81
Mile 9/3	Uttangarai—Kottapatti Road ..	Vanar	1·16

*Figures not readily available.

There are also a number of ferries in the District. The names of these ferries and their location are given in Table II at the end of the chapter.

TOURIST FACILITIES.

For the benefit of travellers, there are a number of travellers' bungalows, rest houses and chatrams or choultries in the District which are enlisted in Table III at the end of the chapter. In 1956-57, the Highways Department had two Inspection Bungalows of class I, under its charge.[2] In the same year the District Board had under its charge 20 Travellers' Bungalows and 2 rest houses situated at convenient centres, on important roads in the District.[3] As regards choultries, it appears that there were as many as 44 choultries under the control of the District Board at the beginning of this century.[4] Some of them had been constructed by John Orr, while he was the Collector of

1 Source : Special Tahsildar for District Gazetteers, Salem.

2 Particulars furnished by the Chief Engineer (Highways), Madras.

3 G.O. No. 97, Local Administration, dated 22nd January 1958, and particulars furnished by Chief Engineer (Highways), Madras.

4 *See* e.g., G.O. No. 1340, Local Administration, dated 17th August 1901, page 11.

the District.[1] In 1956-57, however, there were only 8 choultries under the management of the District Board. These institutions are kept up and maintained with the income derived from their endowments. They are open to all classes of people, but the system of feeding is not in vogue in any of them.[2] As for tourist centres, there is a proposal to include Yercaud and Mettur in the list of tourist centres and to provide necessary facilities and amenities for tourists at those places. Yercaud is a hill station and a summer resort, while Mettur has one of the largest dams in the world and is fast developing into an important industrial centre in the State. A sum of Rs. 23·65 lakhs has been provided in the Second Five-Year Plan for the development of these two places in the District.[3]

For the convenience and comfort of pilgrims and pedestrians avenue trees were planted from early times and this practice was continued by the British rulers also. After the advent of Independence, the practice of planting and maintaining avenue trees was further encouraged. The total number of avenue trees that now exists is estimated at over 5 lakhs yielding an annual revenue of over Rs. 3 lakhs by the sale of usufructs.

TRAVEL FACILITIES, AGENCIES, ETC.

There are no travel guides at any of the places of interest in the District. Vegetarian hotels and tea-shops are found at all places in the District which have a population of over two thousand. After the advent of prohibition tea has become a popular drink among all classes of people in villages and towns. Non-vegetarian food is generally served in big towns and taluk headquarters. There are no hotels in this District catering western-style food. At all taluk headquarters and big towns a few hotels provide lodging facilities at moderate rates. During festivals, the choultries attached to temples also provide shelter to the pilgrims.

There are no travel agencies in the District for booking rail or air-passengers.

POSTS AND TELEGRAPHS AND TELEPHONES.

When organised postal system was introduced in Salem, mails were carried on head by mail-runners, each of whom covered a distance of about 5 to 7 miles. The Collector-Magistrate was the post-master and supervised all postal arrangements. In 1854, the Postal Department was taken off from the hands of the Collector, and in 1875 even the executive control of the Salem

1 G.O. No. 1383, Finance, dated 10th October 1872.
G.O. No. 1605, Finance, dated 2nd December 1872.

2 G.O. No. 97, Local Administration, dated 22nd January 1958, page 31.

3 *Second Five-Year Plan, Salem District*, page 82.

Collectorate over its district-post was transferred to the Postmaster-General, Madras. The telegraph was introduced in the District with the opening of telegraph station at Salem and Hosur in 1884.[1]

The Salem Postal Division was formed on 2nd January 1953 from the composite Vellore Division. Since then, the division has grown up steadily. A comparative study of the division as in the year of its inception and the division as at present is given below :—

	1953.	1960.
Head Offices	1	2
LSG Sub-Offices	2	9
A, B and C class Sub-Offices	39	76
E.D. Sub-Offices	2	8
E.D. Branch Offices	475	692
Combined Offices	20	45
Public call Offices	20	31
Sub-Divisions	4	8
Motor Mail services	23	49

The facility of express delivery and late fee despatches has been provided at the following offices :—

Attur-Salem	Rasipuram.
Dharmapuri-Salem (HO)	..
Krishnagiri	Sankaridurg R.S.
Kumarapalayam	..
Mettur Dam	Tiruchengode.
Namakkal	..

Salem DTO serves the whole town in addition to Alagapuram and Suramangalam Sub-Offices. There is no village among the 6,000 and odd villages in the District which does not enjoy postal facilities.

Proposals to open new offices, to upgrade the existing ED Offices into departmental SOs and to provide Telegraph and Telephone facilities several offices are under the examination of the postal department. There is also a proposal to convert Namakkal Sub-Office into a head office.

There is also a proposal to bifurcate the Salem division with head-quarters at Dharmapuri and Salem. It is expected that the divisions when they come into existence will be co-terminus with the Development Councils of North and South Salem.

[1] *Gazetteer of the Salem District*, Volume I, Part I, 1918, pages 301 and 302.

In Salem Town the undermentioned new Post Offices were opened recently :—

(1) Thillainagar Sub-Office.

(2) Subramanianagar Sub-Office.

(3) Salem District Board Buildings Sub-Office.

The number of post offices in Salem Town now is 15. For Dharmapuri Head Office and some offices around it, better postal facilities have been afforded by the introduction of mail motor service from Bommidi instead of from Morappur.

The Salem Postal Division is under the control of a Superintendent of Post Offices. He is assisted in the administration of the division by an Assistant Superintendent, one Head-Clerk and nine Inspectors of Post Offices with their headquarters at Attur, Dharmapuri, Hosur, Krishnagiri, Mettur Dam, Namakkal, Salem—2 IPOS, and Tiruchengode[1].

Table IV at the end of the chapter enlists the names of Post and Telegraph Offices and Telephone Exchanges in the District as on 1st March 1960[2].

RADIO AND WIRELESS STATION.

There are no broadcasting stations in Salem. The number of private receiving sets in the District are 17,929 and the number has been steadily increasing over the years. There are 128 special community receiving sets, which provide recreation and entertainment for the public.

ORGANISATION OF TRANSPORT-OWNERS AND TRANSPORT-WORKERS.

There is a Lorry Owners' Association at Salem with a membership of 80 and a Bus-Owners' Association in Salem with 75 members. The transport workers are affiliated to the central body of Indian National Trade Union Congress with branches at important places like Dharmapuri, Krishnagiri, Hosur, Namakkal, Salem, etc.

There are 9 Associations of bus and lorry workers in Salem, Krishnagiri, Tiruchengode, Namakkal, Attur and Mettur Dam with three in Salem and two in Namakkal. There were no strikes of any importance and the relationship between workers and owners are generally cordial.

1 Source : Post Master-General, Madras Circle, Madras (May 1961).

2 *Ibid.*

TABLE I.—*Statement showing the mileage of the roads in the District.*

Name of taluks.	*National Highways.*	*State Highways.*	*Major District Roads.*	*Other District Roads.*	*Village Roads.*	*Total.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
	MILES.	MILES.	MILES.	MILES.	MILES.	MILES
1. Hosur	27	..	135	23	63	248
2. Krishnagiri	39	..	130	114	75	358
3. Dharmapuri	33	..	123	31	62	249
4. Harur	..	..	104	103	69	276
5. Omalur	19	..	58	68	94	239
6. Salem and 7. Yercaud	18	24	86	62	51	241
8. Tiruchengode	25	..	107	132	83	347
9. Rasipuram	9	..	41	16	27	93
10. Namakkal	29	10	108	97	66	310
11. Attur	..	28	57	57	77	219
District total	199	62	949	703	667	2580

TABLE II.—*Ferries under the Highways Department and other authorities.*

Name of ferry.	*Taluk.*
(1)	(2)
1. Vellarampalli ferry ..	At mile 4/2 of Krishnagiri-Royacota Road.
2. Chinnakamatchipatti ferry.	At mile 3/3 of Kambainallore-Anandur Road.
3. Agaram ferry	At mile 5/2 of Karimangalam-Agaram Road.
4. Anegollu ferry	In Cauvery river 35 miles from Hogena-Kal and 12 miles from Koigam.
5. Thobbagollu ferry	In Cauvery river 35 miles from Hogena-Kal and 15 miles from Anegollu.

Name of ferry. (1)	Taluk. (2)
6. Dongubavithoddi ferry ..	In Cauvery River, 6 miles from Hogena-kal, towards upstream of the river.
7. Uttamalai ferry	In Cauvery River, 1 mile from Hogena-kal towards upstream of the river.
8. Kongarapatty ferry ..	In Cauvery River, 6 miles from Hogena-kal towards down stream side of the river.
9. Koonandriyur-Badrahalli	Omalur.
10. Mallikundam-Kandanahalli.	Do.
11. Kokkarayampet	Tiruchengode
12. Patlur	Do.
13. Erayamangalam	Do.
14. Molasi	Do.
15. Siluvampatti Madelkalvai Nedungulam.	Do.
16. Anangur	Do.
17. Kunnathur	Do.
18. Arasampalayam	Do.
19. Kurumbala-Mahadevi ..	Do.
20. Elampalli	Do.
21. Pullagoundampatti ..	Do.
22. Kalavandangam	Do.
23. Kilampatti-Nedungulam ..	Do.
24. Poolampatti	Do.
25. Ramagudal	Do.

Joint ferries under the contract of the Salem and Tiruchirapalli district boards (since replaced by the concerned panchayat administrations).

1 Thittamadu Semanga ..	Namakkal.
2 Vengarai Kombupalayam ..	Do.
3 Pudupalayam Kattipalayam.	Do.
4 Manjai Edayar Nanjaithotta-kurichi.	Do.
5 Kalimedu Nanjaithotta-kurichi-Thavittupalayam.	Do.
6 Mohanur Vangal	Do.

TABLE III.—*Tourist Facilities.*

Travellers' bungalow. (1)	*Location.* (2)
Inspection Bungalows under the Highways Department.	
Yercaud	At the top of Shevaroy Hills.
Velur (Salem)	15 miles from Namakkal and 47 miles from Salem.
Travellers' Bungalows under the District Board (since replaced by panchayat administration).	
Attur	32 miles from Salem in Salem-Cuddalore Road.
Namakkal	32 miles from Salem in Tiruchirapalli-Salem Road.
Rasipuram	16 miles from Salem.
Sankaridurg	2 miles from Sankari R.S. and 24 miles from Salem.
Tiruchengode	5 miles from Sankari R.S. and 29 miles from Salem.
Karipatti	9 miles from Salem in Salem-Cuddalore Road.
Talaivasal	11 miles from Attur and 43 miles from Salem in Salem-Cuddalore Road.
Valapadi	17 miles from Salem in Salem-Cuddalore Road.
Munchavadi	18 miles from Salem in Salem-Tiruchirapalli Road.
Krishnagiri	At mile 160/6 of Madras-Bangalore Road.
Bargur	At mile 149/1 of Ranipet-Krishnagiri Road.
Mathur	At mile 24/2 of Dharmapuri-Tiruppathur Road.
Dharmapuri	At mile 187/4 of Benares-Cape Comorin Road.

Travellers bungalow. (1)	*Location.* (2)
Palakkodu	At mile 37/8 of Hosur-Adamancotta Road.
Adamancotta	At mile 192/2 of Benares-Cape Comorin Road.
Hogena-kal	At mile 28/8 of Dharmapuri-Hogena-kal.
Uttangarai	At mile 29/1 of Dowlatabad-Cuddalore Road.
Hosur	At mile 0/5 of Hosur-Adamancotta Road.
Royacottai	At mile 21/3 of Hosur-Adamancotta Road.
Omalur	At mile 166/4 of Benares-Cape Comorin Road.

Rest Houses under the District Board (since replaced by panchayat administration).

Edappadi	24 miles from Salem in Edappadi-Mac. Donalds' Choultry Road.
Kaveripattinam	At mile 166/4 of Benares-Cape Comorin Road.

Chatrams and choultries under the District Board (since replaced by panchayat administration).

Kumarapalayam	36 miles from Salem in Madras-Calicut Road on the Salem side of the Cauvery River.
Mohanur	44 miles from Salem and 12 miles from Namakkal on the bank of the Cauvery.
Paramati	43 miles from Salem and 11 miles from Namakkal in Namakkal-Velur Road.
Morappur	At mile 16/8 of Dharmapuri-Morappur Road.

Travellers bungalow. (1)	*Location.* (2)
Hogena-kal (old)	.. At mile 28/8 of Dharmapuri-Hogena-kal.
Thoppur	.. At mile 204/5 of Thoppur-Mettur Bhavani Road.
Royacottai	.. At mile 21/4 of Hosur-Adamancotta Road.

TABLE IV.—*Particulars of post offices as on 1st March 1960 in the Salem division.*[1]

I. Head Offices—

1. Dharmapuri Head Office.
2. Salem Head Office.

II. LSG Offices—

1. Attur (Salem).
2. Krishnagiri.
3. Mettur Dam.
4. Namakkal.
5. Rasipuram.
6. Sankaridurg RS.
7. Suramangalam.
8. Shevapet.
9. Tiruchengode.

III. "A" Class Sub-Offices—

1. Harur.
2. Hosur.
3. Idappadi.
4. Kaveripattinam.
5. Kumarapalayam.
6. Kumarasamipatti.
7. Mettur Dam RS.
8. Omalur.
9. Salem Bazaar.
10. Salem South.
11. Shevapet Bazaar.
12. Velur (S).
13. Yercaud.
14. Hastampatti.

IV. "B" Class Sub-Offices—

1. Ammapettai.
2. Denkanikottai
3. Ganesapuram.
4. Gangavalli.
5. Jalakantapuram.
6. Kallavi (S)
7. Mecheri.
8. Mohanur.
9. Namagiripettai.
10. Palakkodu (S).
11. Pennagaram.
12. Salem Extension.
13. Salem North.
14. Salem Collectorate.
15. Sankaridurg.
16. Sendamangalam.
17. Tharamangalam.
18. Valapady.

1. *Source*: Postmaster-General, Madras Circle, Madras.

TABLE IV.—*Particulars of post offices as on* 1*st March* 1960 *in the Salem division*—cont.

V. "C" Class Sub-Offices—

1. Attayampatti.
2. Alagapuram.
3. Bommidi.
4. Bargur.
5. Dharmapuri Bazaar.
6. Elampillai.
7. Dowlatabad.
8. Gurisamipalayam.
9. Hosur Cattle Farm.
10. Hosur East.
11. Kadathur.
12. Kelamangalam.
13. Kumaramangalam.
14. Kolathur.
15. Kandampalayam.
16. Konganapuram.
17. Karuppur.
18. Kondalampatti.
19. Karimangalam.
20. Krishnagiri Extension.
21. Krishnagiri Project.
22. Leigh Bazaar.
23. Mallasamudram.
24. Mettu Street.
25. Mac. Donalds' Choultry.
26. Morappur.
27. Marandhalli.
28. Mallur.
29. Paramati.
30. Puduchatram.
31. Peddanaickanpalayam.
32. Pudupet.
33. Pallipalayam.
34. Papparapatti.
35. Rasipuram East.
36. Salem East.
37. Subramania Nagar.
38. Salem District-Board Buildings
39. Talaivasal.
40. Tiruchengode West.
41. Thammampatti.
42. Thillainagar.
43. Vembadithalam.
44. Uttangarai.

VI. E.D. Sub-Offices—

1. Ayodhyapatnam.
2. Kannankurichi.
3. Nagalur.
4. Paundamangalam.
5. Singarapatti.
6. Shoolagiri.
7. Thally.
8. Yethapur.

TABLE IV-A.—*Names of Telephone exchanges in the Salem district.**

Number and name of exchange.	*Date of opening.*	*Number of connections.*	*Number of trunks.*	*Proposals for future expansion.*
(1)	(2)	(3)	(4)	(5)
1 Salem Exchange. 960/1000 CB Mult.	..	604	13	Proposal for installing 1600 lines auto exchange was included in Budget 1960–61.
2 Tiruchengode Exchange 35 lines auto exchange.	19–9–59	30	1	Proposal for expanding the exchange from 35 lines to 50 lines has been sanctioned.
3 Idappadi Exchange 35 lines auto exchange.	18–1–60	17	1	Proposal for increasing the capacity from 25 lines to 35 lines has been taken up.

TABLE IV-B.—*Public Call offices in the District.**

	Date of opening.
1 Salem D.T.O.	27th August 1937.
2 Hasthampatti Post Office	....
3 Salem Bazaar Post Office	....
4 Suramangalam Post Office	20th March 1949.
5 Salem (Railway Mail Service)	....
6 Shevapet Post Office	....
7 Ammapet Post Office	10th March 1959.
8 Alagapuram Post Office	30th March 1959.
9 Shevapet Bazaar Post Office	Do.
10 Salem Extension Post Office	Do.
11 Idappadi Post Office (LD)	....
12 Mettur Dam Post Office (LD)	....

* *Source*: Postmaster-General, Madras Circle, Madras (May 1961.)

TABLE IV-B.—*Public Call offices in the District*—cont.

		Date of opening.
13	Mettur Dam (Railway Mail Service) Post Office (LD).	....
14	Namagiripet Post Office (LD)	19th June 1958.
15	Namakkal Post Office (LD)	....
16	Omalur Post Office (LD)	....
17	Rasipuram Post Office (LD)	30th April 1952.
18	Sankaridurg (Railway Station) Post Office (LD).	10th December 1951.
19	Sankaridurg Post Office (LD)	26th March 1959.
20	Tiruchengode Post Office (LD)	29th February 1952.
21	Yercaud Post Office	16th March 1952.
22	Taramangalam Post Office	16th March 1959.
23	Salem South Post Office	17th August 1959.

TABLE IV-C.—*Combined Post and Telegraph Offices in the District.**

1 Ammapet
2 Elampalli
3 Hasthampatti
4 Hulikal
5 Kavandapadi
6 Kumarapalayam
7 Kannankurichi
8 Mohanur
9 Mecheri
10 Mallur
11 Namakkal
12 Namagiripet
13 Omalur
14 Rasipuram
15 Salem South.
16 Sankaridurg.
17 Sankaridurg R.S.
18 Shevapet (Salem)
19 Suramangalam
20 Sendamangalam.
21 Taramangalam.
22 Tiruchengode
23 Tiruchengode West
24 Vembadithalam
25 Yercaud
26 Bargur (G)
27 Mettur Dam (G)
28 Mettur R.S. (G)
29 Idapadi (G)
30 Kaveripatnam (G)

* *Source*: Postmaster-General, Madras Circle, Madras (May 1961).

CHAPTER VIII.

MISCELLANEOUS OCCUPATIONS.

The major section of the population of the District finds employment in agriculture, trade, commerce, industry and transport. Miscellaneous occupations such as public administration learned professions like law, engineering, medicine, etc. and the domestic and personal services, under which come gardening, cleaning, cooking, car driving, etc., account for the employment of about 35,000 persons. No economic survey of these occupational groups has been undertaken in Salem. The following description of these miscellaneous occupational groups is based on the statistics taken from the Census Report for 1951.[1]

Salem town, with a population of 2,02, 335 (1951 census)[2], has been the headquarters of the District for a long time. Almost all the Government offices are located in Salem and a large number of persons are employed in them. According to the District Census Handbook for Salem 1951, the number of persons so employed in the State Government service was 2,083, including 14 women, and that in the Union Government service was 689 of which 13 were women. Since 1951, there has been a large expansion of departmental activities like the Community Development, National Extension Service Blocks, etc. and as a result of this expansion the number of persons employed in the Government service has also increased. In 1951 the number of municipal employees in the District was 995 including 29 women.[3] The number of village officers and servants, including watchmen, in the District was 2,143. A number of persons are employed in various other professions like Medicine, Law, Education, etc., which come under the category of Public Administration. These persons generally belong to the middle class. Many professionals like the barbers, the washermen, the tailors, the domestic servants, etc. who are generally classified under ' Domestic and Personal Services ' in the Census report of 1951 thrive as a result of the growing demand of the middle class.

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[1] Under the Alteration of Boundaries Act, 1959, three villages—Onnappanaickankothur, Thali Agraharam and Kotamanganapalli from Krishnagiri taluk of the Salem district were transferred to the Andhra State in 1960.

[2] According to the provisional figures of the 1961 Census the population of Salem is 2,49,084.

[3] Salem and Rasipuram are the only two municipal towns in the District.

GOVERNMENT EMPLOYEES.

The Government employees in Salem district have formed an association called the District Non-Gazetted Officers' Association whose activities are many sided. It has constructed a Non-Gazetted Officers' Home at Salem at a cost of Rs. 1 lakh with provisions for indoor games and accommodation for visiting officials. It has also constructed another Non-Gazetted Officers' Home at Namakkal. It takes an active interest in arranging conferences of Non-Gazetted Officers and in improving their economic condition. There is also the Last Grade Government Servants' Association which takes active measures for improving the standard of living of its members.

The Public Servants' Co-operative Society at Salem offers credit facilities to its members. On occasions when they have to meet unforeseen expenses, it offers credit to the extent of five times their pay. There is a co-operative canteen at the Collector's Office, Salem, for the benefit of the persons working in that office.

There is also a housing colony for the staff employed in the Salem Municipality. A society for house-building has been started for government servants and the land acquisition proceedings are in progress. A new block for indoor games has been constructed at the Collector's office compound with two rooms fitted with modern amenities for the use of visiting officers. The Indian Women's Association have constructed a hostel for the working women for the benefit of women employed in the town. The District sports for Government servants, excluding the police, are conducted every year.

MEDICINE.

In 1951, the number of persons engaged in the medical and other allied services was 1,702 of which the number of registered medical practitioners was 166 males and 11 females. The number of Vaids, Hakims and other persons practising medicine without being registered was 911 including 31 ladies. The terms Vaids and Hakims are seldom used by the people here to indicate these indigenous medical practitioners but they are generally known as Vaidyas. According to the Census Handbook of 1951, there were 37 dentists, 117 midwives, 78 vaccinators, 186 compounders and 116 nurses (32 male and 84 females) in the District. Apart from these, there were 80 other persons employed in hospitals, either public or private. With the introduction and implementation of various medical and public health schemes in the District since 1951, the number of persons employed in the medical service has also been found to increase progressively.

LAW.

The district and mofussil Courts are located at four important centres—Salem, Namakkal, Dharmapuri and Krishnagiri—in the District. The District Courts are located in the city of Salem while the Munsif's and Magistrate's Courts are located in the other three centres. The number of persons who were engaged in the profession of law in 1951 was 680. This number included the lawyers of all kinds—Advocates, Pleaders of various grades, Vakils, etc.—who were 163 in number. The rest of those who were engaged in the profession were clerks of the lawyers, petition writers, etc. Today the number of lawyers in the District has increased to 254 while the corresponding increase in the number of their clerks and others is not yet known. From among the advocates, numbering about 201, the Law Officers are appointed. The Law Officers in the District are about seven in number consisting of one Public Prosecutor, one Additional Public Prosecutor, one Assistant Public Prosecutor and a Government Pleader all in the District Courts at Salem and Government Pleader in each of the mofussil centres. Most of lawyers (about 180 out of 254) reside in Salem town as it is the place where the important District Courts are located. The profession of law is one of the leading professions of the town. The rest of the lawyers of the District about 74 practise in the other three mofussil centres.

There are four Bar Associations in the district located at Salem, Namakkal, Dharmapuri and Krishnagiri. The Salem Bar Association is the earliest and the biggest in the District and was started in 1901. The Bar Association at Namakkal and Krishnagiri were started in 1906 and 1904 respectively. The most important object of the formation of these associations was, and continues to be, to preserve and promote the welfare of the members of the Bar and also to provide amenities like library facilities to the members. The President, Secretary and other office bearers for these associations are elected annually from among their members.

EDUCATION.

Thousands of persons are engaged in the field of education either as teachers in schools and colleges or in the administrative capacity. According to the census of 1951, about 3,693 persons, among whom 555 were women, were employed in schools and colleges and Research Institutions, as teachers. The number of persons employed in the educational institutions in various capacities other than teaching was 431. With the expansion of primary education more schools have been opened since 1951, both in urban and rural areas, and the number of persons employed in the educational services has increased along with the

increase in the student population, which is also disclosed clearly in 1961 census. The teachers are given special facilities like Provident Fund, Pension, etc. The High School and Secondary School teachers have organised themselves in Madras State in separate associations. The registered teachers elect six members to the Madras Legislative Assembly.

ENGINEERING SERVICES.

A few persons are employed in the engineering services, especially in the district headquarters, in offices like the offices of the Public Works Department, Assistant Electrical Engineer, Divisional Engineer (Highways), etc. There are also persons engaged in the engineering services like the private engineers, architects and surveyors, not employed by the State. The number of persons according to census 1951, was 90 and the number would have increased now due to many district development schemes.

DOMESTIC AND PERSONAL SERVICES.

Barbers, tailors, washermen, etc., are included in the 'Personal Services', while gardeners, cooks, household servants, motor drivers, etc., come under 'Domestic Servants'. In 1951, the number of domestic servants employed was 10,692 of which 4,420 were women. This works out at an average of one servant for every 315 persons, clearly showing that higher-income groups alone could afford to maintain servants.

The domestic servants are usually paid very low wages but sometimes are provided with shelter and food. In the majority of cases, the domestic servants are engaged in part time work in more than two or three houses in order to supplement their earnings. Cooks and motor drivers are the better paid group of the domestic servants. Their wages sometimes vary from Rs. 40 to 100 per month. The cooks have the advantage of getting free food and shelter, in addition to their monthly wages. But, according to the census of 1951, the number of cooks and drivers engaged in the District was very low. There were 595 cooks and 242 drivers engaged in the District with a population of 3,371,769. This low number was probably due to the limited demand for their services by people who can really afford them.

Barbers.—The barber still continues to be an important functionary in every village. The presence of the barber is still considered necessary on important religious occasions in the Hindu society, like marriages, funerals, etc., where he is expected to perform a few ceremonial duties. In every temple in the District barbers are employed to perform *peria-*

melam (i.e. to play music on the *Nagaswaram* with the accompaniment of the *davul*) or the temple band. They are to perform this duty in the temples daily, both in the morning and evening, and on festive occasions. They are paid in kind for performance of their functions. But in certain villages they are given temple lands for their livelihood. A section of the barbers, who are well versed in *Nagaswaram*, a kind of music with a pipe-like instrument peculiar to South India, have taken to playing on the instrument as their profession. They are invited to give *Nagaswaram* performances during marriages and festivals or in music associations and are paid well.

Barber women in villages have been engaged as mid-wives from very ancient days. They still continue to render service in this capacity and are of invaluable help to the poor, especially in places where there is no facility for immediate maternity assistance. In the urban areas the barbers have set up attractive saloons for hair-dressing. In the saloons more than two or three barbers are employed on daily wages. In 1951, according to the census, there were 810 employers (who owned saloons) who employed about 1,435 barbers. There are instances where the members of a family, either sons or brothers, jointly run the saloon. Apart from this, there were 2,068 independent barbers, who attended the requirements of the people of the District in 1951. These independent barbers go about from house to house to serve their clients in their houses and usually charge higher wages than in the saloons. Whether women are engaged in this occupation or not is not known. But the census of 1951 includes 5 women among the number of barbers enumerated.

Washermen.—In the rural parts of the District the washerman, like the barber, has to perform important ceremonial duties, during births, marriages, deaths, etc., in the Hindu families. But his main duty is to serve the needs of the villagers in washing their clothes. In villages the washerman is paid in kind or sometimes, he is given a piece of land for the maintenance of himself and his family. He is usually assisted by his wife, children and other relatives. In urban areas laundries are set up to serve the requirements of the people and payment for clothes washed is made in cash. To supplement the services of the laundries, washermen from villages go to the neighbouring towns and undertake house delivery of the washed clothes. The number of washermen in the District in 1951 was 6,313 among whom 940 were women and the present number of them may be had from 1961 census report. In important towns like Salem, the washermen have made some attempts to organise themselves into an association like Co-operative

Society in order to bring about an improvement in their standard of living. Dry-cleaning, dyeing and washing by electric machines have been introduced in big towns like Salem for washing silk, woollen and chemical fibre clothes.

Tailors.—In 1951 the number of tailors in the Salem district was 2,059 of which 134 were women. Since 1951 the total population of the District has increased considerably and it is no wonder that the number of tailors is now greater than what it was in 1951. Tailors are found mostly in the urban areas and are engaged in making different clothes, both for males and females. They are often assisted by the members of their family. In important cities like Salem, big tailoring firms have been established and the owners of such firms employ a number of tailors on daily or monthly wages. The charge for making clothes vary from place to place and according to the skill of the tailors. There are expert tailors charging very high rates. Exorbitant charges are levied for making woollen suits. Almost every tailors earns, on an average, Rs. 60 to 150 per month and this occupation has attracted a large number of young people. The tailors have formed themselves into an association which enforces uniform working hours, weekly holidays and minimum wages and thus helps to improve the condition of its members.

AUDITORS, CHARTERED ACCOUNTANTS AND INCOME-TAX PRACTITIONERS.

The companies, firms, business houses in the District also receive special assistant from Income-tax practitioners and Chartered Accountants. There are nearly 30 qualified Chartered Accountants in Salem.

The rapid development of bus and lorry transport in recent years brought about the growth of a class of workers, *viz.*, drivers, conductors and cleaners who number over 3,000. But the most important class of workers that are found in towns are the shop-assistants who number over 10,000 for whose welfare the Madras Shops and Establishments Act of 1947 was passed. The Inspector of Factories and the Labour Officers visit the various establishments to find out whether they are properly paid, given holidays and fixed working hours. They also see to the safety, health and welfare of the workers.

The people engaged in other services like arts, letters and journalism, religious, charitable and welfare services, business services, postal services, watchmen, recreation services and eating houses, etc., are about 400

in number. It is difficult to give a description of all these occupations. The following table gives the approximate number of people employed in miscellaneous occupations according to the 1951 census.

1951 CENSUS.

Occupations.	Total.		Employers.		Employees.		Independent workers.	
	Males.	*Females.*	*Males.*	*Females.*	*Males.*	*Females.*	*Males*	*Females.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
I. Public Administration and Learned Profession.								
1 Medical and other health services.	1,434	268	131	2	724	217	579	49
2 Educational services and Research.	3,527	567	46	3	3,300	539	181	25
3 Police (other than village watchman).	841	..	..	..	841	..	..	..
4 Village Officers and servants including watchmen.	2,143	..	..	..	2,143	..	..	..
5 Employers of Municipalities and Local Boards.	966	29	..	..	966	29	..	..
6 Employees of State Governments.	2,069	14	..	..	2,069	14	..	..
7 Employees of Union Governments.	676	13	..	..	676	13	..	..
8 Postal Services	431	1	..	..	431	1	..	..
9 Arts, letters and journals.	303	16	27	..	168	..	108	16
10 Religious, Charitable and Welfare services.	1,799	119	252	..	450	60	1,097	59
11 Recreation services.	1,363	89	173	13	490	30	700	46
12 Legal and Business services.	989	19	28	..	719	19	242	..
II. Domestic and Personal Services.								
1 Domestic services	6,272	4,620	2	56	4,454	2,039	1,816	2,325
2 Barbers and beauty shops.	4,308	5	809	1	1,435	..	2,064	4
3 Laundries and laundry services	5,173	940	964	62	1,280	214	2,929	664
4 Hotels, Restaurants and eating houses.	3,801	957	930	119	1,932	188	939	650

Reference : 1951 *Census Handbook for Salem District*, pages 53–59.

CHAPTER IX

ECONOMIC TRENDS.

ECONOMIC CONDITIONS AT THE BEGINNING OF THE NINETEENTH CENTURY.

Some details on the economic conditions of Salem and the surrounding country can be gleaned from the writings of Francis Buchanan who travelled through these regions on his journey from Madras through the countries of Mysore, Canara and Malabar. Buchanan undertook the journey during 1800—01, a period immediately following the death of Tippu Sultan and the end of the protracted wars in the Carnatic.

On Buchanan's visit to Tully in the then Denkanikottai taluk, he found the country divided up into *palayams* under the control of feudatory lords called *polygars*, who were on a footing very similar to that of the Zamindars of Bengal. They paid a fixed rent or *peshkush* for their *palayams*. They had no jurisdiction over the people inhabiting their palayams for whose protection an officer called *Sheristadar* was appointed and paid by the Government.

There was much barren land in the region around Denkanikottai. Buchanan testifies to the fact that 2,700 ploughs alone were in active use in cultivation while 6,000 more may be required to cultivate the whole arable land in the region. It has also been estimated that nearly one-fourth of the land was generally too steep and rocky for the plough. Moreover the climate was cold, disagreeable and unhealthy which did not attract the people to settle down here.[1]

PREVALENT PRICES DURING BUCHANAN'S VISIT [2]

Item.	*Unit.*	*Price.*	
		Shillings.	*Pence.*
(1)	(2)	(3)	(4)
Rice in husk	Per bushel	0	10·523
Ragi	,,	0	10·523
Tovary dall	,,	1	3·785
Shamai	,,	0	5·261

1 Francis Buchanan, A. *Journey from Madras through the countries of Mysore, Canara and Malabar*, Volume II, Higginbothams & Co., 1870, page 504.

2 *Idem*, pages 507 and 508.

Item.	*Unit.*	*Price.*	
		Shillings.	*Pence.*
(1)	(2)	(3)	(4)
Sesamum (Ellu)	Per bushel	3	2·563
Wheat	"	4	4·614
Salt	"	3	0·9386
Toba co	Per cwt.	20	1·944
Jaggery or sugarcane	"	11	4·7
Boiled betel-nut	"	57	2·05

The popular measures used during this period is *Candaca*, equivalent to 5·693 bushels, *Maund* for betel-nut, equivalent to 30·335 ; and *Maund* for tobacco and jaggery, equivalent to 24·268 lbs.

Most of the property of the soil in the region at the time of its annexation by the British was vested in the State except in the *palayams* and in a few small free estates (*Inams*) which had been granted to Brahmins, to temples, mosques to pious Muslims to certain petty officers, and others.[1]

The size of the farm was generally small. Five ploughs were considered to be a great stock and the area cultivated by using 5 ploughs was taken to be a large farm according to the prevalent standard of cultivation. Buchanan in his report, considered the cultivation prevalent in these parts to be very slovenly.

Most of the farms were run with the labour of farmers and their families. The few rich men hired permanent servants for their farms and hired additional daily labour during sowing and harvesting seasons. The labourer, for, e.g., a ploughman was given besides a hut, annual wages in kind worth 28 *Fanams*[2], and cash wages.

16 *Fanams*.—The farmers in general advanced money to their servants for marriage and other ceremonies. This money was repaid in instalments out of the wages that were given in cash and the land owners were also not anxious to keep their servants in bondage by the debt burden.[3]

After the fall of Tippu, the age of despotism, when an oriental potentate could exercise unbounded command over labour and direct the toil of

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1 F. Buchanan, op.cit. Volume II, page 519.

2 The most common coins current in the region were the *Sultani* and Vir-Raya *fanams*. Buchanan says that roughly the farmer was worth at the British mint 7½*d*. and the latter 6*d*. (Buchanan, op. cit., Volume I, page 437).

3 F. Buchanan ; op. cit. Volume II, pages 520 and 521.

the masses, to hew rocks and erect gigantic edifices like the Pharaohs of Egypt, vanished. It was replaced by an orderly form of Government with its assessments and fixed demands on land and other sources of income. The security of life and property ensured by the British administration was conducive to the accumulation of capital, and investment in profitable channels. The increasing traffic, the improved bazaars and the rise in the value of the land clearly indicated that capital was accumulating and that the condition of the people was better off than it was in the previous period [1].

ECONOMIC CONDITIONS DURING THE MIDDLE OF THE NINETEENTH CENTURY.

By the middle of the nineteenth century, the economic conditions of the District had settled down after the initial period of turmoil and distress brought about by wars and famines.

Prices.—Fluctuations in the prices of foodgrains was a marked feature during the first half of the century. These variations were heightened by fluctuations in harvest and by the lack of transport facilities for the movement of produce. Though short period fluctuations in prices were caused by temporary shortages and maldistribution of foodgrains, over a long period of 50 years from 1801 to 1850, the prices of foodgrains showed unmistakable tendency for a decline. In the Madras Presidency in 1801–1802, the average price of paddy I sort was Rs. 109 per Madras Garce (a Garce=3,200 Measures) ; it declined by various stages to Rs. 77 in 1850–51. The average price of paddy II sort started from Rs. 96 per Madras Garce in 1801–1802 and by slow degree it declined to Rs. 66 in 1850–51. The fall was almost steady except for few sudden spurts during famine years like 1806, 1812, 1824, 1825, 1833 [2].

The steady decline in prices was brought about both by monetary and non-monetary factors. Towards the end of the eighteenth century, exports of textile resulted in a flow of bullion from abroad and also in sizeable investment activities by the company. These amounts entered into circulation and tended to keep the prices high. With the decline of the textile trade from the early years of the nineteenth century, the amount of money in circulation declined and which in turn hastened the fall of prices. Payments due to the Presidency were made through bills rather than in bullion, contrary to

1 Dykes, *Salem, an Indian Collectorate*, page 495.

2 Sarada Raju, A., *Economic Conditions in the Madras Presidency*, 1800–50, pages 227–233.

the practice obtaining in earlier period. Besides there was an increasing flow of bullion and treasures due to mounting Home Charges and remittances of private fortunes accumulated by the "Nabobs of Madras" mostly the Company's servants. This monetary stringency occasioned by the outflow of bullion and the resultant fall of prices was further aggravated by the Currency Act of 1835. As a result of the Act, gold was demonetized and an uniformity of currency in circulation was brought about by discarding several local currencies. All these measures brought about a contraction of money in circulation and a fall of prices. There were also other non-monetary causes which hastened the fall of prices. The decay of zamindars and chieftains who spent lavishly caused a shortage in the demand for goods. The disbandment of troops and the retainers formerly maintained by the poligar chieftains resulted in a general curtailment of purchasing power and fall in the demand for goods and provision. The decline of the handloom industry and the consequent unemployment of weavers also caused a slump in the demand for goods. The steady increase in the import of Arakan rice, caused a general fall in the price of food grains.

The slump in the prices promoted a vicious circle of depression in agriculture and industry.[1]

Wages and Standard of Living.—Agricultural workers were of two categories; those who were engaged for the year and those who performed occasional labour during busy seasons like harvesting and transplanting when extra hands were required. While casual labour was free to transfer his services to any master, the yearly labourers could leave their masters only on the discharge of all debts and advances. Whenever a yearly labourer left his old master, the new master discharged all his debts. Women were largely employed in less strenuous agricultural pursuits like weeding and transplanting. The wages paid to the workers amounted to a monthly allowance of grain and a periodical supply of small quantities of oil, and condiments just sufficient for the bare existence of the worker and his family, two or three rupees a year and in addition two pieces of cloth. Trifling presents were given on the occasion of festivals and ceremonies. Wages in villages situated near towns were a little higher than in the interior. Women everywhere were paid considerably less than men, usually half and sometimes two-thirds[2].

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1 Sarada Raju, A., *Economic Conditions in the Madras Presidency* (1800–50), page 244.

2 Sarada Raju, A., *Economic Conditions in the Madras Presidency*, pages 266 and 267.

Buchanan in his travels found serfdom prevalent throughout Malabar and Canara. In other districts where he toured he found that the position of the labouring class was not exactly that of serfs, but immensely better. In an inquiry conducted by the Board of Revenue in 1819, it was found that no traces of serfdom existed in Salem.

The standard of living of the bulk of the people was very simple and low. Foreign administrators have borne testimony to the poor living conditions of the working class. According to them, they lived in low mud houses and eked out a subsistence standard of living. Rice was generally consumed by richer sections of people ; most of the labourers and ryots consumed dry grains such as ragi, cholam and cumbu. The richer class consumed vegetables, milk, curd, pulses and ghee. The poorer sections had generally nothing to do with spices. They used salt, pickles and onions by way of spices. Vegetables were used only if they could obtain them.[1]

The people could be broadly divided into two classes, the well-to-do and the others. About one in thousand of the people who could be called the very wealthy were not very wealthy even according to the then existing standards. The wealthiest of them owned possessions worth Rs. 350 which was very insignificant in those days. But there were a select few like zamindars and dubashis whose wealth and standard of living was really high. These richer classes had large families, maintained servants and conveyances. They incurred expenses on clothing on festive occasions ; on ceremonies and feasts ; and also on items of luxury such as betel leaves and nuts[2].

Srinivasa Raghavaiyangar, in his *Memorandum of the Progress of the Madras Presidency during the last forty years of British Administration*, has roughly divided the population into four main divisions, *viz.* I. The agricultural classes, comprising of land owners, tenants and agricultural labourers ; II. Labourers not connected with land ; III. The professional, mercantile and other classes owning capital other than land ; and IV. the artisan class and small traders. These classes are by no means watertight. One easily merges into the other. The land-lord is often the money-lender ; the trader or artisan frequently owns a plot of land and a peasant proprietor may frequently supplement his income by non-agricultural work. The prosperity of all these profes-

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1 Sarada Raju, A., *Economic Conditions in the Madras Presidency*, 1800–50, page 281.

2 *Idem*, page 277.

sions are interlinked, and the adverse conditions of one of the professions inevitably cast its shadows on others[1].

Srinivasa Raghavaiyangar has also inquired about the rise in the general standard of living of the people. He found that everywhere there was a fresh consciousness of the importance of English education. More and more parents wanted their sons to qualify themselves for University degrees and for that purpose were ready to undergo privations. The expenses on clothing, jewellery and furniture and on the services of the newly introduced allopathic medical practitioners were increasing. The simple old ways of life and cheap indigenous systems were being continuously replaced by more complex and expensive modes of living.

Decline of handicrafts.—Salem district was by far the most important region for the handloom industry. The East India Company's Investment gave fillip to the activity of the handloom weavers of Salem. But with the decline of exports to England and with the invention of machines for textile manufacture there was a steady fall in the demand for the textiles of Salem. By the middle of the 19th century, the industry had shrunk to small dimensions.

Iron smelting was also a thriving industry at Salem during the eighteenth century. Buchanan has described minutely the process employed by this industry for the manufacture of the famous Salem "*Wootz*". At Salem, charcoal was used for smelting iron ore. The clearance of forests and the consequent rise in the price of charcoal contributed to the rising cost of production. Further with increasing competition from imported steel the industry at Salem declined and the iron smelters were hard hit.[2]

ECONOMIC CONDITIONS AT THE BEGINNING OF THE 20TH CENTURY.

At the close of the 19th century (1866, 1877–78 and 1891–92), Salem district passed through a trying period of famine and pestilences, when prices rose and the mortality among the people increased. Salem however, gradually recovered and began a new era of improved trade and industrial development in the 20th century. The central location of the District, very much helped the gravitation of trade towards Bangalore, Tirupattur, South Arcot and Tiruchirapalli. The region around Hosur had trade

1 Srinivasa Raghavaiyangar, S. *Memorandum on the Progress of the Madras Presidency during the last forty years of British Administrations*, 1893, pago 132.

2 Srinivasa Raghavaiyangar, S., Op. Cit., pages 99 and 100.

connections with Bangalore; that of Krishnagiri with Tirupattur; that of Dharmapuri with Salem and the railways running through it; and that of Attur with centres in South Arcot and Tiruchirapalli districts.

The chief items of trade were agricultural produce, cloth, cattle, salt and oil. Raw hides and forest produce were usually sent by rail to distant markets. But the bulk of the indigenous products of the District were bought and sold in the weekly markets known as *shandies.* The ryots sold their produce in these markets and bought articles like salt, chillies, clothes and other necessaries of life. These *shandies* meet on different days of the week and the petty traders visit a series of *shandies* 4 or 5 in a week, in regular rotation, buying in one and selling in another. There were 130 *shandies* at the beginning of the century, some of them controlled by local boards.

Prices.—Prices were generally stable during the closing of the 19th century. There were no doubt high prices prevailing during 1897–98, and 1900–01 as they were famine years. From 1903 to 1912 there was an upward trend of prices and this movement was kept up during the war years of 1914–1918 and in the immediate post-war years. During 1903, the ruling price of paddy I sort was 20·7 seers per rupee ; in 1913, it was 10·3 seers per rupee ; during the First World War it rose to 12·8 seers per rupee and during 1925–26, it was 7·01 seers per rupee. This rising trend of prices is also noticed with reference to other food grains and agricultural products. Thus the 20th century marked the beginning of an era of steady rise in prices.[1]

Wages.—Agricultural wages which were mainly paid in kind during the closing years of 19th century were now paid partly in cash and partly in kind. During the years 1901 and 1902 agricultural wages in Salem were Rs. 3—7—0 and Rs. 3—8—0 per month which were the lowest for the Madras district. The prevailing level of wages in the Coimbatore and North Arcot districts, which are the neighbouring districts of Salem, were Rs. 4—8—0 and Rs. 4—15—0 per month for the same years.

The agricultural labourer usually depended on the cultivating ryot for his monthly or yearly wages. At the cultivating season he had plenty of work. At other times, he earned his livelihood by selling grass, firewood, etc. He also worked on roads and other public works.

The condition of the ryots, though comparatively better than the labourers, was on the whole poor. Nearly 70 per cent of the pattadar in the

[1] *Statistical Appendices to District Gazetteer of Salem District,* Volume II, 1905, 1915 and 1932.

District paid a kist of ten rupees or less ; 25 per cent between Rs. 10 and Rs. 30 ; 3·9 per cent between Rs. 30 and Rs. 100 ; and 0·2 per cent more than Rs. 100. They depended on money-lenders and middlemen for finances. The cultivating ryots were, however, capable of withstanding the failure of monsoons better than the agricultural labourers.

ECONOMIC CONDITIONS IN RECENT YEARS.

Prices.—The price trends in the District were *generally* the same as those in the State. The following table gives a general picture of price fluctuations in the State from the year 1939 onwards[1] :—

INDEX NUMBER OF WHOLESALE PRICES IN THE STATE.

Year.	*Foodgrains.*	*Commercial products.*
(1)	(2)	(3)
Base on 21st August 1939	100	100
1940	113	105
1941	129	104
1942	165	145
1943	250	249
1944	246	251
1945	246	274
1946	253	365
1947	262	407
1948	375	445
1949	378	534
1950	366	637
1951	375	673
1952	407	507
1953	436	566
1954	442	446
1955	377	414
1956	460	479
1957	494	490
1958	515	491
1959	514	549
1960	582	608
1961	602	630

[1] *Source* : Director of Statistics, Madras.

Generally speaking, internal and external factors have influenced the price movements in the State. With the outbreak of the World War II in August 1939, prices showed tendencies to rise. In the post-war years, the devaluation of the Rupee in September 1949 and the outbreak of hostilities in Korea in June 1950 caused further rise in the price level. After the Korean truce proposals in 1951, a downward trend in the wholesale prices of commercial products was noticed from the year 1952 which continued up to 1955. In 1955 there was also a steep fall in the prices of foodgrains mainly as a result of good seasonal conditions. However, by 1956 the wholesale prices of foodgrains and commercial products began to show an upward trend once again. The cause of this upward movement in the wholesale prices of commodities in recent years may be generally attributed to the inflationary conditions prevailing in the country as a consequence of the extensive economic development brought about by the Five-Year Plans.

The table below shows the average annual retail prices of important foodgrains in the Salem district in recent years.[1]

AVERAGE ANNUAL RETAIL PRICES OF IMPORTANT FOODGRAINS IN THE DISTRICT.

(Prices in rupees per standard maund of 82-2/7 lbs.)

Year.	*Rice II sort.*	*Cholam.*	*Cumbu.*	*Ragi.*
(1)	(2)	(3)	(4)	(5)
1938–39	4·34	2·83	3·11	2·62
1939–40	4·36	2·69	3·02	2·76
1940–41	4·49	2·58	2·89	2·60
1941–42	5·24	2·73	3·02	2·58
1942–43	8·18	5·76	6·25	4·91
1943–44	11·34	8·63	9·97	7·62
1944–45	10·67	6·88	7·82	6·94
1945–46	..	7·62	8·22	7·44
1946–47	11·42	7·77	8·11	8·03
1947–48	16·34	10·79	10·25	9·26
1948–49	20·76	13·92	16·41	13·06
1949–50	16·74	10·44	10·22	11·07
1950–51	19·40	14·17	12·60	13·24
1951–52	27·05	19·24	20·03	17·62
1952–53	20·62	..	..	..

[1] *Source* : Director of Statistics, Madras.

AVERAGE ANNUAL RETAIL PRICES OF IMPORTANT FOODGRAINS IN THE DISTRICT.

(Prices in rupees per standard maund of 82-2/7 lbs.)

Year.	Rice II sort.	Cholam.	Cumbu.	Ragi.
(1)	(2)	(3)	(4)	(5)
1953–54	22·17	..	..	..
1954–55	17·80	10·81	10·39	10·17
1955–56	15·88	9·11	9·62	8·83
1956–57	19·84	13·37	12·50	11·50
1957–58	21·33	13·29	13·77	12·52
1958–59	23·07	13·56	13·31	12·96
1959–60	24·56	16·48	15·67	15·22

Wages.—The table below shows the average daily wages paid to agricultural and skilled labour in the Salem district in recent years along with their corresponding state averages within brackets.

AVERAGE DAILY WAGES PAID TO AGRICULTURAL AND SKILLED LABOUR IN THE SALEM DISTRICT.

(FIGURES IN RUPEES).

Month and year.	Field Labour.			Herdsmen.		
	Men.	Women.	Non-adults.	Men.	Women.	Non-adults.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
July 1950	2·11	0·75	0·75	0·50	..	0·12
	(1·36)	(0·94)	(0·74)	(0·90)	(0·67)	(0·48)
July 1955	2·00	0·70	0·44	..	..	0·50
	(1·39)	(0·70)	(0·62)	(1·11)	(0·62)	(0·51)
July 1960	1·92	0·87	0·62	..	..	0·62
	(1·36)	(0·91)	(0·73)	(0·93)	(0·80)	(0·62)

Month and year.	Other agricultural labourers.			Skilled labour.		
	Men.	Women.	Non-adults.	Carpenters.	Black-smiths.	Cobblers.
	(8)	(9)	(10)	(11)	(12)	(13)
July 1950	1·25	0·75	0·75	2·50	2·00	0·62
	(1·30)	(0·85)	(0·77)	(2·41)	(2·39)	(1·63)
July 1955	1·00	0·62	0·37	1·50	1·50	1·00
	(1·17)	(0·70)	(0·55)	(2·24)	(2·22)	(1·03)
July 1960	1·50	0·75	..	2·50	2·50	1·50
	(1·25)	(0·88)	(0·68)	(2·37)	(2·49)	(1·39)

NOTE:—[1]The figures in brackets indicate corresponding state average.

[2] Field labour comprises of ploughmen, sowers and transplanters, weeders and reapers and harvesters.

Rising cost of living.—The cost of living during the period after 1939 was rising as a result of the general upward movement of prices. The following table shows the cost of living indices of the working classes (low paid employees) in the zone comprising Salem and Coimbatore districts in recent years.[1]

Year. (1)	*Average Index.* (2)
Base Year ended June 1936	100
1941	110
1942	139
1943	197
1944	223
1945	229
1946	249
1947	297
1948	337
1949	385
1950	388
1951	407
1952	403
1953	418
1954	391
1955	362
1956	413
1957	422
1958	439
1959	461
1960	494
1961	498

Development of industries.—The chief industry of Salem during the last century was handloom weaving. There were also indigenous oil, jaggery, iron and brass vessel-making and hides and skins industries.

1 *Source*: Director of Statistics, Madras.

At the beginning of this century, the following mining industries were developed.[1]

Name of industry. (1)	Location. (2)
Magnesite mines	The Chalk Hills and the adjoining villages in Salem and Omalur taluks.
Mica mines	Arasiramani and Tevakavandanur in Tiruchengode taluk.
Iron-ore extraction	Kanjamalais.
Corrundum	Kumarapalayam, Namakkal taluk.
Prospecting for gold	Shevaroy Hills and Kanavaipudur village in Salem taluk.

A REVIEW OF POPULATION GROWTH OF THE DISTRICT.

Pressure of population is a dead-weight on the efforts at economic development. Economic planning, therefore needs an assessment of population growth and an analysis of the currents behind it. Though estimates of population of the District prior to 1871 are available, they can claim no scientific accuracy. However, looking back over a hundred years, the population of the District in 1861 was 1,493,221. Today according to the provisional estimates of the Census of 1961, it stands at 3,826,349 (Males : 1,946,374 ; Females 1,879,975). The fluctuations in the population of the District since 1871 is, however, of real interest in view of the devastations caused by the Great Famine of 1876–77. The population of the District fell by 18.7 per cent during the decade, 1871–81. There was a heavy decline in population in the taluks of Hosur, Krishnagiri, Uttangarai and Tiruchengode. The taluks of Attur and Namakkal, however, escaped from severe fall in population. The next ten years was, however, a period of very rapid population increase, indicating the recovery of the District from the devastations of the Famine in the earlier years. By 1891, the population of the District had regained the number lost. Since that year, however, the rate of growth had been slow until the census of 1921. It is interesting to note that the rate of growth, *viz.*, 23.25 per cent, in the decade immediately following the Famine (i.e., 1881–91), was nearly double that of the following decade. The table below sets out the growth of population in the District during the last half a century.

[1] *A Statistical Atlas of the Madras Presidency*, 1908, page 429.
A Statistical Atlas of the Madras Presidency, 1924, page 10.

AREA AND POPULATION OF THE SALEM DISTRICT DURING THE FIRST HALF OF THE TWENTIETH CENTURY[1].

Census years.	*Total area of the district in sq. miles.*	*Population.* *Total.**	*Males.*	*Females.*	*Population as per figures adjusted for changes in territory during the following decade for comparison.*	*Per cent variation during the decade.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1901 ..	7,530	2,204,974	1,085,532	1,119,442	1,699,482	..
1911 ..	6,300	1,766,680	876,950	889,730	....	4.0
1921 ..	6,912	2,112,034	1,051,025	1,061,009	2,135,799	3·4
1931 ..	7,058	2,433,972	1,211,743	1,222,229	....	14·0
1941 ..	7,073	2,869,226	1,438,456	1,430,770	2,864,957	17·8
1951 ..	7,051	3,371,769	1,691,003	1,680,766	....	17·7

At the turn of the present century, the population of the District stood at 2,204,974, recording an increase of 14·3 per cent during the preceding ten years. The rate of growth of population of the District during the decade was one of the most rapid in the Presidency and was nearly double that of the then Presidency average (7·2 per cent). This rapid growth is traced among other things to the large immigration of people into the District. The coffee plantations in the District and the Yercaud Ghat Road works then attracted large number of labourers from the neighbouring Districts, besides heavy immigration of people from the Mysore State due to plague epidemic there. The rate of growth of population in the following decade (1901–11) however, fell by about three and half times that of the previous decade, and was nearly one half of the then Presidency average (8·3 per cent). The explanation is to be sought in the prevalent of plague epidemic in the District during the period, when for instance, the town of Salem was greatly de-populated. The rate of growth of population, *viz.*, 3·4 per cent in the following decade (1911–1921) was also lower than that of the previous decade by 0·6 per cent but was double that of the Presidency average (1·7 per cent). The fall in the

[1] *Source*: Compiled from the Statistical Atlas of the Madras Presidency and the Census Report.

* It may be noted that the figures in this Column of the table will slightly differ from the corresponding figures in Column (2) of the table on page 362. The figures in column (3) of the table on this page give the population of the District as constituted in the various Census Years with slightly different areas, in whereas the figures in column (2) of the table on page 471 give the population of the District at the various Census Years as it was constituted on 1st March 1951 and covering an fixed area of 7,051 square miles.

growth rate during this decade was also due to the prevalence of plague in the past two decades. Since 1921, however, the population of the District began to grow rapidly. By the decennium ending 1931, the population had increased by 14 per cent keeping in line with the Presidency average of 21 per cent. The major factor that had contributed to this phenomenal growth during the decade was the absence of plague. There was increase of population in all taluks except Namakkal where it had decreased by 2 per cent. The execution of the Mettur Project and the opening of the Salem-Attur-Vridhachalam Railway were among the factors that had influenced this growth. The decade that followed (1931–41) also witnessed an increase of population of 17·8 per cent against the Presidency average of 24 per cent. The absence of severe epidemics mainly accounted for this growth. The rate of growth of population in the next decade was also nearly the same as that of the previous decade. On the whole, the decade was a prosperous one for the District. There was a notable industrial and commercial development in the District during the period. Besides textiles mills, other industries, *viz.*, magnesite mine, carpets and druggets factories, coffee curing factory, aluminium factory, tanning factory, sandal-wood oil factory, cinema studios, etc., came to be established during the period and attracted a large number of immigrants.

In measuring the growth of population in the District during the fifty years it is but necessary to take into account the changes that had taken place in the area of the District. For absolute comparison of population, the figures of each census should be adjusted for the area that now constitutes the Salem district. The results that were obtained this way are tabulated below :—

ESTIMATED DECENNIAL GROWTH OF POPULATION IN THE SALEM DISTRICT.[1]

Census Year.	*Population.*	*Net additions during the Decennium.*
(1)	(2)	(3)
1901	1,983,410	..
1911	2,061,240	87,730
1921	2,131,478	70,238
1931	2,429,495	298,017
1941	2,864,957	435,462
1951	3,371,769	506,812

1 *Source*: 1951 Census Handbook, Salem District. It may be noted that the figures in column (2) of the table slightly differ from the corresponding figures in column (3) of the table on page 361. The figures in column (3) of the table on page 361 give the population of the District as constituted in the various census years, whereas the figures in this table give the population at the various census years for the District, as it was constituted on 1st March 1951, covering an area of 7,051 square miles.

From the above figures, it is observed that during the period of fifty years 1901–1951, the population of the District had overgrown itself by nearly 70·0 per cent. In absolute numbers the net addition to the population during the period has been 1,388,359. The corresponding percentage increase of population for the State and India was only 55·4 and 51·5 respectively. The average annual rate of growth of population of the District during the fifty years works out to 1·40 per cent. Compared with the corresponding State average of 1·11 per cent, this rate of growth in the District though slightly higher, cannot be considered as abnormal. But the real economic problem is not the rate of growth but the *net additions* to the total population. From the figures, it will be seen that during the twenty years between 1901 and 1921, the number of people increased by 2·98 lakhs that is by nearly more than twice the increase that occurred during the previous two decades. Further, it will be seen that the increase in population in the following two decades 1931-41 and 1941–51 have been much larger than in the previous decades. The growth of population since 1921 has not only been rapid but also steady and considerable.

Density of population.—The present density of population of the District which stands at 542 persons per square mile (1961 census-provisional) has nearly doubled itself, in the course of about 60 years. In point of density of population, the District holds the 11th rank among 13 districts in the Madras State. The one visible trend in the density of population of the District is its steady growth over the decades except for a slight decline in the year 1921 which was, however, due to the depopulation of the District due to plague epidemic. The following table shows the density of population in the District at different periods[1]:—

Year. (1)	*Density per square mile.* (2)
1901	270
1911	306
1921	303
1931	345
1941	406
1951	477
1961	542

[1] *Source*: Statistical Atlas of the Madras Presidency, Census Report, the Reports and the Techno-Economic Survey of Madras and Superintendent of Census Operations.

Growth of Rural and Urban Population.—According to the Census of 1961, about 32 lakhs or nearly 82 per cent of the total population of the District live in villages. According to the Census of 1951, only about 5 lakhs inhabit the towns, a town having been defined as a place of usually not less than 5,000 inhabitants, possessing district urban characteristics. The following table sets out the distribution of rural and urban population in the District from 1901 to 1961 :—

GROWTH OF RURAL AND URBAN POPULATION IN THE DISTRICT[1].

Year.	*Rural population.*	*Urban population.*	*Total population.*	*Percentage of rural population.*	*Percentage of urban population.*
(1)	(2)	(3)	(4)	(5)	(6)
1901	2,028,608	176,366	2,204,974	92·00	8·00
1911	1,648,223	118,457	1,766,680	93·29	6·71
1921	1,972,203	139,831	2,112,034	93·38	6·62
1931	2,239,040	194,932	2,433,972	91·99	8·01
1941	2,559,813	309,413	2,869,226	89·22	10·78
1951	2,900,450	471,319	3,371,769	86·02	13·98
1961 .. .. (Provisional).	3,208,666	617,683	3,826,349	81·56	18·44

From the table, it is seen that urbanisation in the District has made considerable progress after 1931. The proportion of the urban population in the District has risen from 8·01 per cent in 1931 to 18·44 per cent in 1961. The fall in the proportion of the urban population during the periods 1911 and 1921 was due to the de-population of the towns, especially the town of Salem, due to plague epidemic. The progress registered in the urbanisation of the District is also evident from the growth of towns in the District. The number of towns in the District has increased from 11 in 1901 to 19 in 1951, i.e., by nearly 73 per cent.

ECONOMIC PATTERN OF THE LIVELIHOOD CLASSES.

An analysis of the ways in which the population of the District finds the means of livelihood will be very useful. A comparative study of this subject is completed by the changes in the basis of classification of occupations from one census to another. The figures relating to one period and another are not *strictly* comparable. For instance, the figures relating to agricultural and non-agricultural classes in the census

[1] *Source*: Census Reports ; The Statistical Atlas of the Madras Presidency and Director of Statistics, Madras.

of 1931 are not exactly comparable with those of 1921 because of fundamental changes in the basis of classification of occupations. Accurate statistical comparison by proportional adjustment of the figures relating to each occupational category at different periods may, no doubt, be possible but such an analysis, is not of much practical value and does not fall within the scope of this volume. Therefore no attempt has been made to discuss at length the occupational shift from one individual occupation to another. The analysis has been confined to a portrayal of the broad trends as observed as the different periods and were possible to depict the currents behind these observed trends. It is to be noted that even in such broad analysis errors due to the change in the basis of classification at certain periods may creep in as for instance in the figures for the period 1931 relating to agricultural and non-agricultural occupations. Therefore, it has to be noted that the study in this section and elsewhere is subject to such limitations.

The table A on page 366 gives the occupational distribution of the earners and earning dependants in the District as recorded at the various decennial periods during half a century by the broad economic sectors, agricultural and non-agricultural. The classification *Agricultural* and *Non-Agricultural* adopted in this table follows the classification in the Census of India, 1951. Only those who derive income from the cultivation of land are classified as agriculturists; all others engaged in industries and services other than cultivation are classified as non-agriculturists.

The first thing that emerges from a study of the figures in the above table is that agriculture continues to be the predominant occupation of the working force in the District. But this is however, nothing abnormal for this is the trend noticed in almost every district in the State and also in almost every other State in India. The next striking trend that attracts attention is that the number employed in agriculture has been going down, in spite of considerable increases in population. The abnormal fall in the percentage of workers in agriculture to total workers in 1931 is however due to a change in the system of classification adopted in the census of 1931. The one interesting feature of this period is, however, the phenomenal increase in the number of non-agricultural workers which is to be mainly traced to the recovery of the District from the severe devastations of the plague epidemic in the previous two decades. So too, the fall in the number of agricultural workers in 1911 compared with that of the earlier period is explained by the fall in population in the District due to territorial adjustments and the severe plague epidemic prevalent during the decade 1901–1911. Even

if allowances have to be made for all these, the perceptible trend appears to be a gradual decline in the number of agricultural workers. This trend besides interesting is also important, for economic growth always involves a change in the pattern of occupation and employment and this change generally takes the form of a steady reduction in the percentage of workers employed in agriculture and a corresponding increase in the percentage employed in non-agricultural occupations. This trend is all the more important because of the considerable net additions that has taken place to the population of the District over the years, which has consequently led to a gradual fall in the area of cultivation per capita as may be seen from the table B below :—

A. EARNERS AND EARNING DEPENDANTS IN THE DISTRICT BY ECONOMIC SECTORS[1].

Period.	*Population.*	*Earners and earning dependants.*	*Agricultural.*	*Non-Agricultural.*	*Per cent of workers in agriculture to total workers.*	*Percent of workers in Non-agriculture to total workers.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					(NUMBERS IN THOUSANDS.)	
1901 ..	22,05	13·52	10·43	3·09	77·1	22·9
1911 ..	17,67	9·86	7·40	2·46	75·0	25·0
1921 ..	21,12	9·18	6·54	2·64	71·2	28·8
1931 ..	24,34	13·28	7·18	6·10	54·1*	45·9
1941 ..	28,60	(N.A.)	(N.A.)	(N.A.)	..	..
1951 ..	33,72	9·40	6·72	2·68	71·5	28·5

B. AREA OF CULTIVATION PER CAPITA IN THE DISTRICT.[2]

	Year.				
	1921	1931	1941	1951	1959–60
Area of cultivation per capita (in cents).	75	67	59	49	53

[1] *Source* : Calculated, adapted or taken from the data available in the Statistical Atlas of the Madras Presidency and the Census Reports. The percentages in columns (6) and (7) are not based on the numbers in thousands given in the table.

* It may be noted that due to changes in the basis of classification adopted at the different census, the figures relating to a particular census year may not always be comparable with that of another year.

(N.A.).—Figures not available.

[2] *Source* : Census of India, 1951, Part I, Report, Madras and Coorg, page 107. The figures relating to the years 1931, 1941 and 1959–60 are as furnished by the Director of Statistics, Madras.

It is therefore, to be inferred from the perceptible trend of decline in the number of agricultural workers against the steady increase in the population of the District that the net additions to the total number of workers of the population have not been unduly thrown on the land for subsistence.

As already seen, economic growth involves not merely diminution of the proportion of people in agriculture but also a corresponding increase in the number engaged in industry and other services, the non-agricultural sector. As seen from columns (6) and (7) of the table on earners and earning dependants, the actual constituent agricultural workers in the total working force has been steadily declining from 77·1 per cent in 1901 to 71·5 per cent in 1951. During the same period, the non-agricultural population has increased from 22·9 per cent to 28·5 per cent. This relative shift of importance from primary to secondary occupations is a sign of economic progress of the District.

The relative shift of population from agricultural to non-agricultural occupations may also be understood by the steady rise of workers in organised industries. According to the Census of 1921, there were only 56 industrial establishments in the Salem district providing employment for **1,745** persons as shown below[1] :—

Description of the industrial establishment.	*Number of establishment.*	*Total number of persons employed.*
(1)	(2)	(3)
Coffee Plantations	24	844
Coffee factories	2	93
Coffee and rubber plantations ..	1	21
Magnesite Mines	1	161
Cotton ginning, cleaning and pressing Mills.	1	18
Cotton spinning, weaving and other Mills.	5	79
Tanneries	1	43
Charcoal burning	2	70
Brass, tin and copper works	1	12
Oil Mills	11	286
Flour and rice Mills	2	27
Tamarind curing works	5	91
Total ..	56	1,745

[1] Compiled from the Census of India, 1921, Volume XVIII—Madras—Part II—Imperial and Provincial Tables, 1922, Table XXII—Industrial Statistics—Part II—Distribution by districts, pages 288–304.

By 1951, besides 86 large-scale industrial establishments providing employment for 7,938 persons in the District, there were 46,622 small-scale industrial establishments affording employment for 1,21,596 persons in the District as indicated below[1] :—

Industry.	*Total number of establishments.*	*Number of persons employed.*
(1)	(2)	(3)
Textile Establishments	39,807	99,810
Non-textile Establishments	6,815	21,786
Total ..	46,622	1,21,596

The following table shows the number and nature of *large-scale* industries and the number of persons employed in each of them in the District[2].

Industry.	*Number of establishments in 1951.*	*Number of persons employed in 1951.*
(1)	(2)	(3)
Starch (Sago products)	25	806
Cotton ginning and pressing	16	335
Knitting Mills	12	341
Woollen Mills	10	644
Tanneries	6	135
Silk Mills	4	217
Spinning and weaving (Cotton) Mills ..	4	3,848
Glass works	2	342
Magnesite workshops	2	273
Cinema Studios	2	162
Metal works	1	196
Chemical products	1	554
Carpet making	1	85
Total ..	86	7,938

[1] *Source* : Compiled from the 1951 Census Handbook, Salem district, op.cit., pages 64 and 74.

[2] *Source* : Compiled from the 1951 Census Handbook, Salem district, op.cit., page 8.

The recently conducted Techno-Economic Survey of Madras had also revealed that apart from Madras, Coimbatore, and Madurai, Salem was the only large city in the State, which to some extent had an industrial base[1]. But though there had been a growth of organised industry in the District, the employment opportunities it could afford to the working population had not been high. For instance, out of nearly 127,000 workers in the industrial sector in 1951, the number of workers in organised (large-scale) industry accounted for only 8,000 i.e. about only 16 per cent. The remaining 84 per cent of the industrial population were therefore, dependent on small and cottage industries and among these the handloom industry occupied a prominent place.

Thus the two significant trends that emerge from an analysis of the economic pattern in the occupational distribution of the working force in the District during the first half of the present century are—firstly the gradual decline in the dependence on agricultural and non-agricultural sectors of the District economy. Fifty years before 1951, the ratio between agricultural and non-agricultural sectors of the District economy was 77 : 23. By 1951, it had changed to 71 : 29.

BURDEN OF DEPENDENCY.[2]

Period.	*Present to total population.*		*Dependency load.*
	*Workers.**	*Dependants.*	
(1)	(2)	(3)	(4)
1901	61	39	0·6 or 1
1911	56	44	0·8 or 1
1921	44	56	1·3 or 2
1931	55	45	0·8 or 1
1941	N.A.	N.A.	..
1951	28	72	2·6 or 3

The non-earning dependants in 1951, numbering, 24,31,875 consist of 9,56,524 males and 14,75,351 females. It is, however, to be noted that a percentage of these numbers may be children, the aged and the infirm

[1] *Report on the Tochno-Economic Survey of Madras, Government of Madras* 1961, page 2.

[2] *Source.*—Calculated or adapted from the Statistical Atlas of the Madras Presidency and the Census Reports.

* Workers include earners and earning dependants.

(*N.A.*).—Figures not available.

who can do no work. Besides this, a majority of the women like housewives may not seek any employment due to social custom and practice.

Functional classification of earners and earning dependants in the District.—Of the several types of classification adopted for an examination of the statistics of occupational distribution, the classification into industrial origin is an important one and has been widely used. The standard classification recognises three distinct categories *viz.*, Primary, Secondary and Tertiary. The classification of the various individual occupations into these three categories followed here is *largely* based on the classification adopted by Colin Clark and the United Nations [1].

The following table and the table on page 373 set out the percentage of the earners and earning dependants in the District among these major occupational groups of economic activity and also by the more important occupational categories in each group [2].

Period.		*Population.*	*Percentage to total population*			
			Primary occupation.	*Secondary occupation.*	*Tertiary occupation.*	*Others.*
(1)		(2)	(3)	(4)	(5)	(6)
1901	..	2,204,974	48·5	8·4	3·8	0·6
1911	..	1,766,680	42·8	6·6	3·2	3·2
1921	..	2,112,034	31·5	4·5	3·7	3·8
1931	..	2,433,972	30·5	4·8	15·0*	4·8
1941	..	2,869,226	(N.A.)	(N.A.)	(N.A.)	(N.A.)
1951	..	3,371,769	20·2	4·00	3·9	

* Not comparable.

[1] Colin Clark, *The Conditions of Economic Progress*, 1951, and the "Economics of 1960", 1942.

According to Clark's classification agricultural and pastoral production, fishing, forestry and hunting are included under *Primary Occupations* and mining, manufacturers, building construction, public works, gas and electricity supply under *Secondary Occupations*. The category *tertiary occupations* include all others like transport and communications, distribution, public administration, domestic service and service activities like banking and insurance.

[2] It may, however, be noted that due to changes in the basis of classification adopted at the different censuses, the figures relating to a particular census year may not always be comparable with that of another year. Therefore only the general trend over the long period of fifty years may have to be observed from these tables.

An examination of the occupational distribution of earners and earning dependants among the three major functional groups at the different decennial periods show the following patterns.

DECENNIAL CHANGE IN THE OCCUPATIONAL PATTERNS OF THE DISTRICT ECONOMY[1].

Period.	Per cent to total earners and earning dependants.		
	Primary.	*Secondary.*	*Tertiary.*
(1)	(2)	(3)	(4)
1901 ..	79	14	7
1911 ..	77	12	11
1921 ..	72	10	18
1931 ..	55	16	29
1941 ..	(N.A.)	(N.A.)	(N.A.)
1951 ..	72	7	21

It is seen from the above figures that primary occupations have always constituted the bulk of the occupational structure. Over the years the tertiary group has been gradually coming into prominence in the occupational structure. In 1901, the secondary group was the second largest occupational group next to the primary. But in 1951, the position had changed. The proportion of the tertiary group in the occupational structure which was only 7 per cent in 1901 had trebled itself during the period of fifty years and accounted for 21 per cent in 1951, assuming the second place next to the primary group. The significance of the growth of tertiary occupations in a developing economy needs no emphasis. The relatively higher proportion of tertiary employment in the occupational structure of the District in 1951 than it was in 1901 indicates that there should have been greater urbanisation, better developed transport facilities and generally an economic structure at somewhat higher stage of development during this period that during the than fifty years before.

However, it is well known that the contribution of tertiary occupations depends upon the availability and productive capacity of primary and

1. The percentages in the table have been worked out on the basis of the figures for the occupational distribution from 1901 to 1951 in the table on page 26 of the 1957. District Census Reports.

secondary industries[1]. The major part of secondary employment in the District is contributed by small and cottage industries which are generally underpaid occupations. It is largely because of this and the high aggregate of population that the total per capita income of the District is low, though the District contributes nearly one twelfth of the total income in the State[2].

Though a comparatively larger share of tertiary activity is reflected of a more diversified pattern of economic activity in the District, there has not been any substantial change in the pattern of occupational structure during the half of a century. Primary occupations still continue to pre-ponderate the employment scene.

As primary occupations are thus the most important economic activity in the District, it will be interesting to see as to what changes there have been in its "*internal*" structure. Among the primary occupations, cultivation is the most important and nearly 99 per cent of all the workers in the primary group are in it. The cultivating class falls into four major categories—owner cultivators, cultivating tenants, agricultural labourers and absentee land-lords. The table on page 374 shows the relative strength of each category in the District population at the various periods.

It is seen that among the four classes the non-cultivating owners of land and agricultural rentiers class is numerically small, and forms only an insignificant percentage of the total population. On the other-hand the class of cultivating labourers is numerically the largest. Their number has, however, fallen from about 2,59,000 in 1901 to about 1,62,000 in 1951. This fall in the number of persons dependant on agricultural labour may either denote that there had been an increase of prosperity among the labouring classes, which had relieved a certain number of women and children and the aged and infirm of both sexes from the necessity of working; or it may indicate that more and more agricultural labourers are migrating to other occupations. Besides these two classes, owner-cultivators and cultivating tenants form the bulk of the agricultural class. Among these two, it is apparent from the figures that most of the cultivation is still being carried on by owner cultivators.

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[1] Seymour E. Harris, *Economic Planning*, page 57.

[2] *Report on the Techno-Economic Survey of Madras*, op. cit., page 19, district-wise data for total and per-capita income in the State in 1955–56.

DETAILED OCCUPATIONAL DISTRIBUTION OF EARNERS AND EARNING DEPENDANTS IN THE DISTRICT [1].

(PER CENT TO TOTAL POPULATION).

Period.	Population.	Primary (Agriculture, Forestry and Fishing.)	Secondary. Mining.	Secondary. Manufacturing.	Secondary. Transport and Communication.
(1)	(2)	(3)	(4)	(5)	(6)
1901	2,204,974	48·5	..	8·4	0·3
1911	1,766,680	42·8	..	6·6	0·2
1921	2,112,034	31·5	..	4·5	0·3
1931	2,433,972	30·5	0·1	4·7	0·3
1941	2,869,226	(N.A.)	(N.A.)	(N.A.)	(N.A.)
1951	3,371,769	20·2	..	4·0	0·2

Period.	Tertiary. Trade and Commerce.	Tertiary. Public Administration.	Tertiary. Professional service and Liberal Arts.	Tertiary. Personal and domestic services.	Tertiary. Others.
	(7)	(8)	(9)	(10)	(11)
1901	0·1	0·5	0·4	2·5	0·6
1911	2·1	0·4	0·4	0·1	3·2
1921	2·5	0·3	0·5	0·1	3·8
1931	1·5	0·5	0·4	12·3	4·8
1941	(N.A.)	(N.A.)	(N.A.)	(N.A.)	(N.A.)
1951	1·1	..	..	2–6	..

1. *Source* : Calculated, adapted or taken from the Statistical Atlas of the Madras Presidency and the Census Reports.

DETAILED LIVELIHOOD CLASSES OF EARNERS AND EARNING DEPENDANTS IN AGRICULTURE[1].

Period.	Cultivators of land wholly or mainly owned.		Cultivators of land wholly or mainly un-owned.	
	Number (in thousands).	*Per cent to district population.*	*Number (in thousands).*	*Per cent to district population.*
(1)	(2)	(3)	(4)	(5)
1901	677	30·7	97	4·4
1911	512	29·0	53	3·0
1921	166	7·9	104	4·9
1931	396	16·5	33	1·3
1941	(N.A.)	..	(N.A.)	..
1951	443	..	51	..

Period.	Cultivating labourers.		Non-cultivating owners of land and other agricultural rent receivers.	
	Number (in thousands).	*Per cent to district population.*	*Number (in thousands).*	*Per cent to district population.*
	(6)	(7)	(8)	(9)
1901	259	11·8	9	0·4
1911	159	9·0	17	0·9
1921	338	16·0	46	2·2
1931	258	10·6	10	0·3
1941	(N.A.)	..	(N.A.)	..
1951	162	..	17	..

NATIONAL PLANNING AND PROGRESS.

At the beginning of the 20th Century, the country was struggling hard to attain its independence from the British. After the attainment of independence, from 1951, Five-Year-Plans were drawn up for the economic development of the State and the Country, and Salem district also received adequate allocation of funds for various items of development.

1. *Source*: Calculated, adapted or taken from the Statistical Atlas of the Madras Presidency and the Census Reports.

Development of irrigation and roads had occupied the pride of place among the items in the development lists. The table below shows some of the irrigation and power projects contemplated in the First and Second Five-Year-Plans for the District.

Scheme. (1)	*Estimated.* (2) RS. (IN LAKHS).	*Area expected to be benefited.* (3) ACRES.
Mettur Canals Scheme	183	27,000
Krishnagiri Reservoir Project	184	7,500
Thoppayar Project	73·7	2,335
Anicut across Doddahalli in Anchetti ..	109·5	2,000
Pambar Reservoir Scheme	75	1,500
Samanapalli Reservoir Scheme	57	2,000
Vaniyar Reservoir Scheme	80·47	3,550 (2,810+740).
Chinnar Reservoir Scheme	46·27	3,032 (1,190+1,842)
Mettur Low Level Hydro-Electric Scheme. ..	1,225	..

The following were some of the schemes under development of communications.—

Scheme. (1)	*Estimated cost.* (2) RS. (IN LAKHS).
Salem-Cuddalore road	3
Sankari-Tiruchengode road	3·5
Salem-Masakalipatti road	9·5
For gravelling roads	4·86
New roads for linking villages	3·53
New roads to Kolli Hills	24·00

During this period sizeable amounts were also spent for the uplift of Harijans and for the development of rural areas. For the uplift of Harijans, the Plans envisaged the opening of schools, supply of books

and midday meals for Harijan students and payment of scholarships to deserving students for higher studies in schools and colleges. For the uplift of villages, co-operative cottage industries, societies and sales societies for jaggery, milk supply and iron tool manufacture were also organised.

Side by side with the development of small scale industries, large scale industries also grew. One of the large scale industries that developed during this period was the aluminium extraction industry at Mettur. This industry has been established with the co-operation of Italian technicians and it is expected to begin commercial production by 1964. With the development of lignite mining at Neyveli, Salem iron-ore extraction is expected to grow in importance. During the Second-Plan period a paper and paper board industry with a capital of Rs. 6 crores was established at Pallipalayam. A cement factory is also located at Sankari which will make use of the limestone deposits in the region. An attempt has also been made to establish a co-operative weaving factory at Salem. This spinning mill is expected to provide employment for about 6,000 persons.

A co-operative sugar factory has also been established in 1960 at Mohanur, near Namakkal. It is expected that the cultivation of sugarcane at Salem, Omalur and Dharmapuri will be benefited from the location of the factory when it begins production by 1962.

During the Second Plan period, cottage industries like oil pressing, jaggery-making, bamboo products manufacture and crafts like those of black-smiths were also encouraged through state subsidies disbursed through co-operative societies.

CHAPTER X

GENERAL ADMINISTRATION.

As described in Chapter I, Salem district consists of eleven taluks and one independent sub-taluk of Yercaud and dependent sub-taluks of Uthangarai, Mettur, Denkanikottai and Pennagaram. For purposes of general and revenue administration, the District has been divided into four divisions, namely, Namakkal, Salem, Dharmapuri and Hosur. The Namakkal Division comprises of Namakkal, Rasipuram, Tiruchengode and Sankari taluks. The Salem Division comprises of the taluks of Salem and Attur with the sub-taluk of Yercaud. Dharmapuri Division comprises of the taluk of Dharmapuri, Harur and Omalur with the sub-taluks of Pennagaram and Mettur. Hosur Division comprises of the taluks of Hosur and Krishnagiri with the sub-taluks of Uthangarai and Denkanikottai. Each taluk and sub-taluk is divided into a number of firkas and each firka consists of many villages.

The general administration of the District is vested in the Collector. He is the Chief Officer of the revenue administration and is responsible for the collection of land revenue and other dues to Government such as arrears of revenue, etc. He is also responsible for implementing the various developmental schemes in the District. He is in charge of the Treasuries and is responsible for the maintenance of land records maps of villages, etc. As the Chief Executive Officer of the District, he is responsible for maintaining law and order and the smooth running of the administration at the District level. He is the Chief Executive Magistrate of the District. He exercises various powers under the Code of Criminal Procedure and the numerous special Acts. On the separation of judiciary from the Executive, by the Government Order of the year 1952, some of the judicial powers of the Collector have been transferred to the District Magistrate. The Collector is assisted by the following officers apart from his usual revenue subordinates of Tahsildars, Deputy Tahsildars, Revenue Inspectors and the Village Officers :—

(1) District Revenue Officer and Additional District Magistrate (Independent No. II).

(2) Assistant Collectors (number of Posts)—2 (one for training).

(3) Personal Assistant to the Collector—3 posts (One for Planning and the second for Local Administration and the third for General Administration).

Personal Assistant attending to Local Administration is the ex-officio Regional Inspector of Local Boards, Salem.

(4) Additional Personal Assistant to the Collector—1.

(5) Revenue Divisional Officers—4.

(6) Treasury Deputy Collector—1.

JUDICIAL.

The evolution of the judicial system in the State and its present organisational set up are given in the chapter on "Law and Order and Justice". Prior to the scheme for the separation of the judiciary from the Executive, the Collector of the District attended to the following functions under the Criminal Procedure Code and various other statutes :—

(*a*) functions which are 'police' in their nature, as for instance, the handling of unlawful assemblies.

(*b*) functions of an administrative character, as for instance, issue of licences for fire arms, etc. ; and

(*c*) functions which are essentially judicial, as for instance, the trial of criminal cases.

Under the new schemes, the purely judicial functions coming under category (*c*) above are transferred from the Collector and Magistrates subordinate to him to a new set of officials who are under the control of the High Court and not the Collector. The functions under (*a*) and (*b*) above, still continue to be discharged by the Collector and the Revenue Officers.

The functions relating to police and other administrative work are attended to by officers known as Executive Magistrates consisting of the Collector, the Revenue Divisional Officer, the Tahsildar and the Deputy Tahsildar. The Collector, by virtue of office, retains some of the powers of a District Magistrate and is an Additional District Magistrate. As officers of the Revenue Department, these Magistrates are controlled by the Government through the Board of Revenue.

The District Revenue Officer has been appointed so as to give relief to the Collector in the charge of his functions. The allocation of work between the Collector and the District Revenue Officer is laid down in Appendix A, B and C to G.O. Ms. No. 1434, Public (Special), dated 25th June 1962. The District Revenue Officer is invested with Magisterial functions. He is Additional District Magistrate II.

The Judicial Magistrates consist of the following classes among them:—(1) District Magistrates; (2) Sub-Divisional Magistrates; (3) Additional First Class Magistrates; (4) Second Class Magistrates (Sub-Magistrates). The District Magistrate has a general administrative superintendence and judicial control over the Sub-Divisional and Additional First Class Magistrates. Administratively and judicially the District Magistrates are subordinates to the High Court. The powers of appointment, transfer and of investiture of Magisterial powers are with the Government acting on the recommendation of the High Court. The Court of the District Magistrate are inspected annually by the District and Sessions Judge as the nominee of the High Court. The District and Sessions Judge also inspects the court of any Judicial Magistrate in the District if he thinks fit.

The Sub-Divisional Magistrates dispose of first class suits and appeals on second and third class suits. Additional first class Magistrates function within the local limits of large areas and broadly speaking, they help the District Magistrate in the disposal of cases arising out of the area within the jurisdiction of the District Magistrate. The Second Class Magistrates entertain complaint and dispose of cases of a second and third class nature arising within their respective jurisdiction. Honorary Magistrates, whether exercising their powers singly or as members of a Bench, are also under the administrative control of the Judicial District Magistrates.

The following Judicial Officers are in the District as on 1st July 1961:—

	Number of posts.
1 District and Sessions Judge	1
2 Additional District and Sessions Judge	1
3 Subordinate Judge	1
4 District Magistrate (Judicial)	1
5 Special Ist Class Magistrate	1
6 Sub-Divisional Magistrate	1
7 District Munsifs	6
8 District Munsif-*cum*-Sub-Divisional Magistrate.	1

OTHER OFFICERS.

District Level.—A list of other district level officers is given below. They are under the administrative control of their

respective Heads of Departments. The designation of the Officers will give a fair idea of their functions :—

		Number of posts.
1	(*a*) Appellate Assistant Commissioner of Commercial Taxes.	1
	(*b*) Commercial Tax Officers	2 (One for assessment.)
	(*c*) Joint Commercial Tax Officer	2
2	(*a*) Special Assistant Settlement Officer	1
	(*b*) Officer-in-charge, No. II Survey Party ..	1
3	(*a*) District Agricultural Officers	2
	(*b*) Paddy Specialist	1
	(*c*) Assistant Oil Seed Specialist	1
	(*d*) Assistant Agricultural Engineer (Soil Conservation Scheme).	1
	(*e*) Assistant Horticulturist for Development of Horticulture.	1
4	Deputy Registrar of Co-operative Societies (Includes the Special Deputy Registrar for Credit and Marketing, the Principal of the Nachiappa Co-operative Training Institute and three Deputy Registrars on Foreign Service under different Co-operative Institutions).	7
5	(*a*) Conservator of Forests, Salem Circle	1
	(*b*) Assistant Conservator of Forests	2 (One for special notice patrol party.)
	(*c*) District Forest Officer	2
	(*d*) Forest Engineer	1
6	(*a*) Superintendent of Police	1
	(*b*) Additional Superintendent of Police	1
	(*c*) Deputy Superintendent of Police	5
7	Regional Transport Officer	1
8	District Registrar of Assurances	1
9	District Educational Officers	2
10	District Veterinary Officers	2
11	(*a*) Assistant Director of Industries and Commerce (Sago Industry).	1
	(*b*) Sericultural Expert	1

	Number of posts.
12 (*a*) Superintendent ; Central Jail and Special Sub-Jail (Men).	1
(*b*) Jailor, Central Jail	1
13 (*a*) District Medical Officer (Superintendent, Headquarters Hospital and Medical Officer, Central Jail, Salem).	1
(*b*) Assistant District Medical Officer (Assistant Superintendent, Headquarters Hospital, Salem).	1
14 (*a*) District Health Officer	1
(*b*) Assistant District Health Officer	1
15 Executive Engineer	1
16 Assistant Examiner of L.F. Accounts, Salem ..	1
17 Inspector of Factories, IV Circle, Salem	1
18 Labour Officer for Salem District	1
19 District Employment Officer and Secretary, District Soldiers, Sailors and Airmen's Board.	1
20 (*a*) Assistant Director of Fisheries, Mettur Dam.	1
(*b*) Fisheries Refrigeration Engineer, Mettur Dam.	1
21 District Publicity Officer	1
22 District Welfare Officer	1
23 Village Industries Officer	1
24 District Khadi Officer	1
25 Deputy State Geologist	1
Other Officers.—	
1 District Statistical Officer, Salem	1
2 Women Welfare Officer, Salem	1
3 Assistant Commissioner, Hindu Religious and Charitable Endowments, Salem.	1
4 Senior Entomologist, N.M.E.P., Salem	1
5 Sub-Assistant Inspectress of Girls School, Salem ..	1
Central Government Officers.—	
1 (*a*) Appellate Assistant Commissioner of Income-Tax.	1
(*b*) Income-Tax Officer	5
(*c*) Income-Tax Officer, Estate duty-*cum*-Income-Tax	4
Railways.—	
1 Assistant Engineer	1
2 Executive Engineer (Survey)	1

CHAPTER XI

REVENUE ADMINISTRATION.

I. HISTORY OF LAND REVENUE SETTLEMENT AT SALEM.

(*a*) *Under the Ganga Rulers.*—The Salem District was a part of the Kongu country which has a distinct recorded history. As the Kongu country was mainly agricultural, its rulers depended on land revenue as the main source of income. There are no reliable sources for reconstructing the history of land revenue administration in the first five centuries of the Christian era. During the period, 5th and 9th centuries A.D., when the Gangas were overlords of this region, there was a well-recognised precept that rulers should protect the cultivators and ensure peace to the community. In return for this, the cultivators were to pay a share of the gross produce from their lands to the King for the maintenance of law and order. In fixing the share or the land-tax, the fertility of the soil was the main consideration. Soil was classified according to fertility based on its yield for the prior three years. This classification was made the basis for the permanent fixing of the land tax. There were instances of lands being exempted, wholly or partially, from taxation. Such lands were known as :—

(1) *Sarvamanya* lands over which government had given up all rights.

(2) *Tribhoga* lands enjoyed by private persons, temples or brahmins, and

(3) *Brahmadeya* and *devabhoga* lands exempted from land tax for certain periods or for all times. Besides these, lands gifted to men of learning, heroes in battles and brahmins were also exempted from taxation.

One-sixth of the gross produce, as laid down by Manu in the Dharma Sastra[1] was usually the land tax collected by the King. But this rate varied according to circumstances and there were instances, during the Ganga rule, where one-fifth of the gross produce was collected, in cases of lands that were more productive, like wet lands, close to tanks, etc.[2]

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[1] T. V. Mahalingam : *South Indian Polity*, page 162.

[2] M. Arokiaswami : *The Kongu Country*, page 182.

Land was classified into dry and wet lands. The term *Khanduga*, referred to in inscriptions, may refer to a unit of dry land with a sowing capacity of a Khanduga, a measurement of grain, which is still in use in Salem[1]. This shows that the method of assessment was based on the sowing capacity of a unit of land [2].

The land revenue, during this period, was generally collected both in kind and in cash. Grains were measured in units of *Mishka*, *Kolaga*, *Khanduga*, *Adda*, which find mention in inscription of the Gangas. The land revenue was directly collected by the Government through the village officers called *Gavundas* (now known in Salem as *Kavundan*) and *Maniagar*, who helped the former. These officers also maintained a register of land sales and transfers[3].

(*b*) *Under the Cholas*:—The rule of the Cholas over the Kongu country, from 9th to 12th Centuries A.D. marks the second important landmark in the history of land revenue administration in this region. The land system under the Cholas was an improvement over the Ganga's system. This system contained the germs of modern principles of land system. The importance of a careful survey of land was even then realised and the first regular survey of the Kongu country was undertaken in the region of Rajaraja, the Great[4], and there were also instances of re-survey of lands from time to time. This was probably necessitated by certain discrepancies that might have crept into the classification and assessment of certain lands, due to lack of proper maintenance of the records of the Government and by changes relating to the lands.

Inscriptions of Chola Kings refer to some units of land measurement like the *Veli*, *Ma*, *Kuli*, etc. Veli being the largest unit which was divided into smaller units like *ma*, *kuli*, etc., *ma* was one–twentieth of a *veli* and it was the standard unit for assessment[5].

The rates of assessment were arrived at after a careful survey and classification of land. For this purpose, the fertility of the soil, the location of the village, the tenure of land, the kind of crop grown and the yield from land were taken into account. Then land tax was fixed according to the quality of the lands ("*tarams*") and it was generally one sixth of the gross produce. The land tax was then known as *ninra irai* (fixed tax). But periodical revisions of this was made from time to

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1. M. Arokiaswami: *The Kongu Country*, page 182.
2. T. V. Mahalingam: *South Indian Polity*, page 157.
3. M. Arokiaswami: *The Kongu Country*, page 181.
4. *Idem*, page 228.
5. *Idem*, page 281.

time in order to give relief for reduced yield from lands. This greatly helped to reduce the burden of the cultivators in times of adversity due to failure of crops. In the settlement of land under Cholas, a distinction was made between paddy lands, waste lands and forest reclamation for fixing the rates of assessment. Some lands were, either wholly or, partially exempted from taxation. They were the *devadana* lands gifted to the temples, *brahmadeya* and *Salabhoga* lands gifted to the brahmins and *Virabhoga* and *Padaiparru* lands given to men of valour and heroism.[1]

The relationship between the landlords and the tenants was regulated on a stable basis during the Chola period. Under them, there were three predominent types of land ownership. They were : (*a*) individual ownership of land by which the State directly received land tax from the owner of the land, who was then known as " *Iraikudigal* ", (*b*) *Melvaram* or tenancy cultivation by which the landlord employed a number of tenants to cultivate his lands in return for *melvaram* or payment made to him. This system resembled the modern system of tenancy prevalent everywhere in the District. But the *melvaram* then paid was much more heavy than it is now.[2] (*c*) peasant proprietorship of various terms like (i) *vellan vagai* by which lands were held by the people on a ryotwari basis ; (ii) service tenure held by persons in service either in the royal palace or in the temples ; (iii) *devadana* lands by which temples became landlords and distributed lands to tenants for cultivation ; (iv) *Brahmadeya* lands held by Brahmin groups to whom they had been gifted ; (v) *Salabhoga* held in the same way under eleemosynary tenure and (vi) *Virabhoga* and *Padaiparru* lands given free of tax to men of heroism. Though lands were distributed on the above tenures, there were provisions to transfer certain lands from one tenure to another whenever necessity arose.

The method of collecting land tax both in kind and in cash, as it prevailed in earlier period, was continued in the Chola period. Land tax was collected either directly by the Government or through an intermediary body, the village assembly. The latter method was more in vogue during this period, by which the land revenue administration along with some other powers, was entrusted to the assemblies of the villages, known as *Sabha*, *nagaram*, or *ur*. These assemblies employed the village and temple officers for collecting the land revenue.

There were also well defined methods of transfer in the Chola period. Land transfers were made either on *Ajnakrayam*(fixed price) or on *peruvilai*.

[1] M. Arokiaswami: *The Kongu Country*, page 282.

[2] *Ibid*

(by auction) or on *sabha* or *ur vilai* (price fixed by the auction carried out by the village assembly). It is also of great interest to note that proper care was taken to include all the rights of the purchasers—like water rights, etc., in the transfer of documents. These facts clearly show that a highly-developed system of land revenue administration existed in the period, which proved to be the high water mark in the Chola Administration.

(c) *Under the Vijayanagar Rulers.*—Under the Vijayanagar Rulers, the land revenue administration was left in the hands of the palayagars who were military chieftains. Viswanatha, one of the Madura Nayaks, divided the Kongu country into 72 palayams. As enough material to reconstruct the history of the land system under these rulers is not available, we get no clear picture of the methods and rates of assessment prevalent during this time. But the land tax seems to have been very oppressive during this period. Though the land tax was fixed at one-sixth in theory, in practice it was more than 50 per cent of the gross produce. Besides, the people were burdened with customs and other levies under the weight of which they were forced to leave their native villages. Though there were instances of remissions of taxes on the orders of the king, they were inadequate and paltry.[1]

(d) *Under the Mysore Rulers.*—Under the Mysore Rulers, who were formerly feudatories under the Vijayanagar rulers, agriculture continued to be the most predominent occupation of the region. Land tax was the major source of the State revenue. There were instances of land survey being carried out, especially in the region of Chikka Deva. But the land survey proved to be a failure as no uniform measurement was employed throughout the empire. Moreover, the rate of assessment was also oppressive. The average value of the land was first fixed and then lands were classified into three sorts based on the fertility of the soil. They were then distributed among cultivators by a special assembly resulting in the distribution of the best lands to the favourites of the assembly. This system presented many difficulties. Firstly some people received more land than they could cultivate with consequent waste of lands lying fallow. Secondly, in the course of distributing the lands, the assembly gave the best lands to its favourites. Later on, this evil was remedied by the introduction of the " Shift System ", by which the best lands were periodically handed over to different persons. But this system prevented the land from being cultivated to the best ability

[1]. M. Arokiaswami: *The Kongu Country* Page 368.

of the cultivator who had no security of tenure. Thirdly, the assessment was too high. Apart from land tax there were about 60 taxes. Lastly, the landowner did not cultivate his land directly. The land was cultivated either by the *pangal* (tenant) who claimed two-fifths of the gross produce as his share, or by *Padiyals* (servants) who were paid annually. The landowner preferred the latter one. This paved the way for the rise of middle-men in agriculture. These were the persons to whom land was leased under Hyder and Tippu, the fore-runners of Zamindars under the British Rule.

(*e*) *Under the Muhammadan Rulers.*—Under the Muhammadan Rulers, land revenue continued to be the main source of State revenue and it was assessed at one-third of the gross produce for wet lands and half of the gross produce for dry lands. In Baramahal in Salem dry lands paid an annual tax equivalent to ½ to 3½ rupees per acre while wet land paid 2 to 14 rupees in 1792.[1] Different taxes were levied for different crops. Sugarcane was taxed 72 pagodas per candy. Special interest was shown in the cultivation of betel and mulberry. The most striking features of the land system was the granting of Takkavi loans to the poor ryots. Land revenue was also collected by leasing out a village or a group of villages to middle-men. Though this was a convenient method to follow, it led to oppression and the middlemen enriched themselves by collecting more tax than was prescribed.

(*f*) *Under the English.*—Under the British, the history of land revenue settlement may be divided into four distinct stages. 1. The introduction of Read's settlement or the beginning of the Ryotwari System ; 2. The experiment in the Zamindari Settlement and its decline ; 3. Modifications in Read's Settlement by the introduction of the " Taram Kammi " System; and 4. The extension of the ryotwari settlement during 1871–74 for rest of this district.

In 1792 as a result of the Treaty of Srirangapatnam after the first war with Tippu, the major portion of the modern district of Salem, except Hosur taluk, came into the hands of the East India Company. In 1799 the Hosur taluk was also included in the District. Col. Read was appointed as the Collector of Baramahal and Salem and was immediately ordered by the Government to introduce a new land revenue settlement in the District, based on the lease system which was prevalent in the region till then. Read, though it necessary to survey the whole District before introducing any new settlement, an elaborate survey was carried out between 1793 and 1797 which continued undisturbed till the new

[1]. M. Arokiaswami: *The Kongu Country* pages 400 and 401.

settlement of 1871–73. As the survey was in progress Read followed temporarily the native system of collection, which the Government wished to establish on a permanent basis at least for five years. But Read thought that it was not practicable in Salem, as the Government share of the land produce was unjust. He wanted to introduce a settlement which was just to the ryots and at the same time, did not involve any sacrifice of the State revenue.[1] This settlement was known as the *Ryotwari Settlement* by which each land was to be assessed according to its quality with freedom for the cultivator to keep the field or to throw it up and take another after informing authorities in time. By this settlement all the resident cultivators of a village were to be collectively responsible for the revenue due on the lands of the village cultivated during the year. Before Read could proceed further he was called for military duty and the work was left undone. The Board of Directors also opposed this settlement. In 1802 the Government, in order to introduce a uniform settlement throughout the dominion, decreed by Regulation XXV that " the proprietary right of the soil should be vested in the zamindars and their heirs or other lawful successors, for ever "[2]. Thus the Zamindari Settlement or the Mitta System, as it was called in Salem, was introduced in the District on a permanent basis. The whole district was parcelled into 205 estates or mittas and leased out to the highest bidders. A permanent assessment or Peshkush was fixed for each estate. But this permanent settlement did not solve all the problems in the settlement of land. By 1820 the permanent settlement did not work well and many of the mittas reverted to the Government for arrears of the Peshkush. A few mittas survived the high assessment and continued for about a hundred years till they were abolished, forcing the Government to fall back on Read's Ryotwari Settlement. From 1869, i.e., up to Puckle's Settlement, the Government were forced to give concessions and reliefs such as the Cowles, the Good and Bad, and the Taram Kammi. But these concessions did not solve the problem in the settlement. In 1871–73 a settlement of the ryotwari tract based on modern lines was introduced in Salem on the proposals of Mr. Puckle.[3] Mr. Puckle divided the District into two the Southern portion consisting of the taluks of Salem, Attur, Namakkal, and Tiruchengode and the Northern portion consisting of the taluks of Hosur, Krishnagiri, Tiruppattur, Uthangarai (Harur) and Dharmapuri.[4] Inspite of the contem-

1 *Salem District Manual*, Volume I, page 231.

2 Dykes: *Salem, an Indian Collectorate*, page 181.

3 Tirupattur Taluk was subsequently added to North Arcot district.

4 Mr. Puckle's Reports are printed in Volume LXV, Selections from the Records of the Madras Government.

plated "Loss of Revenue" to the Government, the new settlement was introduced in the District by Mr. Goodrich and Mr. Banbury with some modifications in the classification of soil. Accordingly, soil was classified into six varieties, viz., black clay, loam and sand, red loam and sand, and "permanently improved". The permanently improved class was to distinguish the "garden land" from ordinary dry land. An extra-ordinary class was introduced under the red sands described as VIII-A. An allowance of 20 per cent of the gross outturn in the Northern taluks and 15 per cent in the Southern taluks was made for the vicissitudes of seasons in case of dry lands and allowance of 10 per cent of half of the net produce was allowed for unprofitable areas alone. Four dry and five wet groups were recognised for the whole district. As the soil in the northern taluks was thought to be poorer than in the southern taluks, the rates were ordered to be a taram lower. No specific reduction was made on account of irrigation by lift but an allowance was made for the additional cost of cultivation by lowering the classification. The charge for second crop on wet land was compulsory consolidated throughout the District. A variety of rates was applied without discrimination. *viz.*, (I) 1/3 of the first crop charge. (2) 1/4 of the 1st crop charge; (3) 1/4 minus 8 As. (4) 1/5; (5) 1/5 minus eight annas. The compulsory consolidation of second crop charges proved to be the most important features of this settlement. This feature was also retained in the first and second re-settlements.

A few villages were not included in the settlement and during the currency of the Settlement, a few mitta villages also reverted to Government. These villages were settled later on under the Re-settlement.

The original settlement of 1871–73 expired in 1909 and the Southern taluks came for re-settlement twice, while the re-settlement was completed once in the Northern taluks. A fresh survey was carried out in the Southern taluks between 1893 and 1897. Mr. Burn, who was the Settlement Officer in 1902 submitted a report on the first re-settlement of the Southern taluks after the "Verification of holdings" was over. In 1905, Mr. Richards submitted a report on the re-settlement of the Northern taluks. A re-survey of the Northern taluks were carried out in 1907 and the re-settlement rates were introduced in the taluks from 1906–07.[1] Proposals for the Second re-settlement of the southern taluks and northern taluks were submitted by the Settlement Officer in 1933 and 1936 respectively. But the Second re-settlement of the Northern taluks was not

[1]The Settlement of 1871–74 expired in the taluks of Krishnagiri and Dharmapuri in Fasli 1311 and in Tirupattur and Hosur in Fasli 1312. In 1903, a re-survey was carried out in Dharmapuri and by 1907 it was over in Hosur.

put into practice. During the two re-settlements of the Southern taluks, the rates had been enhanced twice,[1] while in the Northern taluks a percentage enhancement of the existing rates was introduced only once by the First re-settlement. Thus two separate sets of rates were found for the two tracts. There had been no change in "grouping" either in wet or dry lands ; except for the lands under the Berur Project. No reclassification of soil, except in extraordinary cases, was done. In the Southern taluks the reclassification was done in three sorts, with the fourth sort only in red sand. In the Northern taluks it was done in five sorts, as proposed by Mr. Richards. The compulsory consolidation of the second crop charges was continued during the first and second re-settlements.

In 1935, Marjoribanks, the Special Settlement Officer, took into consideration the high rates of assessment and advocated certain remission in the assessment rates, amounting to about Rs. 75 lakhs.

In 1954, proposals for a new settlement of the District were put forwarded by the Government in the Perambulation Report of the Salem District.

II. THE PREDOMINENT TYPES OF SETTLEMENTS AT SALEM.

(1) *The Ryotwari Settlement.*—In 1793 Read was entrusted with the task of settling the land revenue on a permanent basis for at least five years. Read divided the Salem district into the North Central and Southern divisions.[2] And first introduced a temporary settlement based on the assessment made for Fasli 1203. Meanwhile Read undertook the task of a regular survey of the District, which continued to hold good in all the ryotwari villages till the settlement of 1871–73. When, in 1796, the Survey was over, Read introduced an annual settlement called the Ryotwari Settlement. This was a mode of Settlement with small farmers whose average holding was about 6½ acres. The tenure under this Settlement possessed certain incidents like (1) the registered occupier of the land was " free to alienate, encumber and dispense his land at his own discretion ; (2) he had the right to relinquish any part of his holding ; (3) he could not be ousted unless he failed to pay regularly the assessment fixed on the land. On his failure to pay the assessment, his land might be attached or sold ; (4) No. additional assessment was to be made for improving the value of the land at his

[1] Hosur taluk which was originally settled with the Northern taluks, was dealt along with the Southern taluks resulting in the enhancement of rates for two times.

[2] *Salem Gazetteer*, Volume I, Part II (1918), page 57.

expense ; (5) the rate of assessment was to be fixed for certain period after which a revision should be made. Though the ryotwari settlement of Read did not include all the above incidents, it later on grew gradually when it was re-introduced in the District. In Read's settlement, which was widely extended by Munro were incorporated the following principles and thus Salem became the cradle of the Ryotwari System :—

(*a*) The Settlement was made directly by the Government with the ryots;

(*b*) the whole land, including the waste, was regarded as state property and the waste land was assessed when brought under cultivation ; and

(*c*) the freedom of abandoning portions of his holdings was given to the ryot. All the resident cultivators were held responsible to pay the revenue of the lands of a village.

In 1802, when the Zamindari Settlement was introduced for the whole district, the ryotwari system was allowed to continue undisturbed in the Balaghat. By 1835 more than two-thirds of the District were reverted to the ryotwari system, while the rest of the District was reverted to the ryotwari system by the settlement of 1871–73.

(2) *The Permanent Settlement* (*The Mitta System*).—Read's Ryotwari Settlement was abruptly brought to a close when Read was called for military duty. By this time the Board of Revenue showed a preference for the Permanent Settlement, as introduced in Bengal, and recommended it as the only settlement, that could secure a regular and permanent revenue to the State and could eliminate the disadvantages of the periodical settlements. In 1802, by the Regulation XXV of 1802, the Permanent Settlement or the Zamindari Settlement[1] was introduced in perpetuity in Salem. The whole district was divided into 205 estates[2], or Mittas and sold in auction to the highest bidders, who became the proprietors of all the lands within their estates. These proprietors were called the Mittadars.

The Permanent Settlement was first introduced in the Southern division of the District called the Talaghat, which was parcelled into 129 estates or Mittas. The assessment on each estate was fixed permanently, after taking into consideration the average collection of the past years and the survey rents. This permanent assessment was known as Peshkush and it was generally fixed at two thirds of the gross collection of revenue. In return, the Zamindars issued pattas to the ryots specifying the rents due by them and the particulars of the lands in their

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[1]This was also called the Mitta System in Salem.

[2]By Sub-division it was 308 estates in number, *See* Dykes : *Salem, An Indian Collectorate*, page 189.

holdings. The settlement was next introduced in the Baramahal by Mr. Cockburn, which along with Balaghat, was added to the North Arcot District till 1808, after which it was re-annexed to Salem. The Baramahal was divided into 66 estates and sold in auction to the highest bidders and the permanent assessment for each estate was fixed. In the taluks of Balaghat, the permanent Settlement was not introduced, as this region was then recently surveyed and assessed.

By introducing the permanent Settlement the Government thought, that all the troubles in the revenue collection were over. It was thought easier to collect the revenue through the Zamindars rather than directly from the ryots. But this settlement received a set back when the estates were sold for arrears of revenue. This was mainly due to a high rate of assessment on the estates. By 1803 about 22 estates in the southern division were sold to the Government for arrears of revenue. By 1805 about 49 estates were sold to the Government in the Baramahal. Thus, the permanent settlement proved a failure and within a few years the newly created estates were one by one coming back to the State. By 1813 there was a heavy loss of revenue, in the Baramahal of about 11 per cent and in the rest of the District of about 26 per cent. By 1819–20 about 94 mittas were bought by the Government and a large number of estates had changed hands from the original bidders. These estates, about 195 in number, which changed hands were also bought by the Government by 1826. By 1835 more than two-thirds of the District came under the Government control and in this portion the ryotwari settlement was re-introduced.

The main causes for the failure of the permanent settlement are as follows :—

The rate of assessment was very high and the Zamindars were unable to pay the high rates. The Hindu Law of Inheritance prevented the integrity of the large estates, as the property was divided among the male heirs. Further more the Zamindars were strangers to the ryots and the estates and could not exercise proper authority in collecting the revenue. The lack of proper administration of justice under the Regulation of 1802 which gave the Zamindars the right to distraint and ejectment without even obtaining leave from any Court and promoted them to ill-treat the ryots in case of arrears and eject them on flimsy of causes. Thus, the permanent settlement resulted in the loss of enormous revenue to the Government in spite of the concessions made in 1816 and 1826. The revenue paid by the landlords to the Government in 1806 was more than Rs. 16½ lakhs while in 1821 it was less than Rs. 8 lakhs and in

1836 it was below Rs. 5 lakhs. In 1850 it was even below Rs. 5 lakhs of which a good portion remained in arrears. In 1880 the revenue from the permanently settled estates was Rs. 4,28,307 and in 1910, Rs. 4,17,710[1].

To remedy the defects of the permanent settlement the introduction of various measures, from time to time, became inevitable. In 1816 the Board ordered for a 10 per cent average reduction in the assessment fixed by Read. This was to be applied only to those estates that were bought by the Government. In 1818, the reduction was increased by Mr. Hargrave to 30 per cent in deserving cases. By 1820 the amount of reduction reached Rs. 1⅓ lakhs. These reduction did not result in making the settlement a success. Mr. Cockburn, who succeeded Mr. Hargrave, had, in the beginning, some doubts about the genuineness of these reduction but latter was convinced and advocated a further reduction of 15 per cent. But the Board, by now, became opposed to any further reduction in the existing rates.

The "Cowle" System was introduced next. Cowle represented a favourable tenure of land either at a fixed rate or on lease for a long time or on an ascending scale for a few years. Accordingly, the ryot who had taken a land that had not been cultivated for the previous three years had to pay only half the assessment for the first year and three quarters in the second and after that, had to pay a full assessment. But the ryot was not compelled to retain much lands after the expiry of two years. This naturally led to abuse of the Cowle system and the Cowle tenure increased very rapidly. In 1830 it spread over an area of 65,000 acres and in 1835 over an area of 1,21,000 acres, resulting in the reduction of the survey rates on the cultivated area of the District. It also induced the cultivators to take up more and more waste lands, which resulted in the imposition of the restriction that the ryots had no freedom to relinquish either the waste lands or the lands already held by them. But in 1833, Mr. John Orr, who succeeded Mr. Cockburn, issued a *Hukum nama*, by which the ryot secured the freedom to take up any quantity of punja, nanja or baghayat (garden) lands and to relinquish any part of his land, a whole piece of land—to enable another ryot to take it up for cultivation. Grant of land on Cowle tenure was also restricted and "no land is to be granted on Cowle to any ryot who is not able to cultivate it in addition to his usual patkat lands". In 1835 the Board passed orders that "the ryot had no right to pick out the best fields of his holding,

[1] *Salem Gazetteer*, Vloume I, Part II, (1918), page 20.

and to leave the remainder waste." This restricted the freedom of the ryot in choosing the land other than Cowle and was strictly opposed in principle to the ryotwari system of Read (1796).

In 1838, when Mr. Gleig took charge of the District, the Cowle rules were further tightened. The ryots were forced to relinquish "good and bad" lands in equal proportion and not the bad lands alone.[1] This was opposed by Mr. Gleig but in vain. Mr. Lockhart (1845–50) and Mr. Phillips (1850–53) advocated the view that the ryots "desirous of husbanding their resources and contracting their holdings should in future be allowed to throw up at pleasure all such fields as they may have taken at one time". Though this view was looked with favour by the Government, it was not of great relief to the ryots, as they had to resign their holdings in full, including good and bad and not in part.

A forward step was taken by Mr. Brett (1853–62) known as the *Taram Kammi* or reduction in the rates of the old survey assessment, which was till then thought to be too high. In 1855 a general revision of assessments was made in the whole of Madras Presidency and for this purpose an accurate survey and classification of soils was carried out. Accordingly Mr. Brett carried out fresh classification of the arable lands in Salem and divided them into (1) Punja Baghayat (dry garden), (2) Punja (Dry), (3) Nanja (wet), (4) Nanja Baghayat (wet garden). In each class of land, those lands assessed in the original settlement of Read were known as Paimaish and the lands assessed after Paimash were classed Ayilwar.

(3) *Hill Villages Settlement.*—Ten hill villages in Chitteri, out of 110 hill villages in the District, were settled in Fasli 1309 (1899–1900).[2] The rest of the villages were taken up in 1904 for settlement. On the proposals, submitted by Mr. Brown, the classification of the soil was made in five sorts.[3] But the Government ordered for a fresh settlement of all the hill villages including the ten in Chitteri where the original classification of soil was to be retained. Mr. Richards submitted a report based on the proposals of Mr. Burn[4]. Richards compared the soil of the hill villages with the nearest villages in plains under the existing settlement that prevailed in those villages.

[1]Dykes : Op. Cit.

[2]B.P. No. 56, dated 13th December 1899.

[3]G.O. No. 371, dated 6th April 1904.

[4]G.O. No. 371, dated 6th April 1904 ; No. 79, dated 24th March 1905 ; No. 605 Revenue, dated 30th June 1905.

G.O. No. 744, dated 12th August 1904 and G.O. No. 1235, Revenue, dated 17th December 1906.

The hill villages were grouped by Richards as follows :—

1. Shevaroys.
2. Kalrayans Hills (Arunuttumalai).
3. Bodamalais.
4. Nammakkal Kollimalais.
5. Attur Kollimalais.
6. Pachamalais.
7. Chitteri hills.
8. Kombai villages (4 in numbers).
9. Three Plain Villages.

The leading features of the settlement are :—

The money rates fixed in Fasli 1309 were continued without any change. Dry lands were grouped in classes III, IV, V, and VI, the V and VI being created with rates, respectively one and two tarams lower than the rates fixed for class IV plain villages in Harur taluk under the re-settlement rates. The village as distributed among various classes is as follows :—

	III	IV	V	VI
1 Shevaroys ..	1	64	..	..
2 Kalrayan Hills ..	..	7	..	..
3 Namakkal Kollimalais.	..	..	7	..
4 Attur Kollimalais.	..	..	9	..
5 Pachamalais ..	..	..	..	1
6 Bodamalais ..	..	..	..	4
7 Chitteri Hills ..	..	10	..	..
8 Kombai village ..	..	3	1	..
9 Plain villages ..	1	2	..	..
Total ..	2	86	17	5

The classification was done in five sorts for all villages except the ten Chitteri villages where the three sort system continued. A VI class was introduced for wet lands on the Kollimalais, while the lowest class in the plain villages was V. The second crop charge was abandoned.

These hill villages were taken up for re-settlement in 1926[1]. Under the re-settlement no reclassification of soils was introduced. But certain changes in the dry grouping were made. Class VI was removed which led to three sets of rates for villages under Class IV[2].

Taram.	*Chitteri villages.*	*Villages raised from Class V to VI.*	*Villages in class IV (Re-settlement rates applied).*
(1)	(2)	(3)	(4)
7	1—1	1—2	1—4
8	0—13	0—14	1—0
9	0—9	0—9	0—10
11	..	0—6	0—7
12	0—4	0—5	0—5

No change was made in the wet grouping and the exemption from second crop charge was continued. A uniform rate of Rs. 2 was to be levied on all lands in the village. For the Chitteri hill villages both ordinary and special enhancement remissions (the former spread over 12 years in respect of increases arising from the revision of grouping and the latter spread over a period of 4 years in respect of increases arising from the percentage enhancement) were to be applied.

The distribution of villages in dry groups after the re-settlement is as follows :—

	III	IV	V	*Total.*
1 Shevaroys	1	64	..	65
2 Kalrayan	..	7	..	7
3 Namakkal—Kollimalais	..	..	7	7
4 Attur Kollimalais ..	..	..	9	9
5 Pachamalais	..	..	1	1
6 Bodamalais	..	..	4	4
7 Kombai villages ..	..	3	1	4
8 Plain villages	1	2	..	3
9 Chitteri hills	..	10	..	10
Total ..	2	86	22	110

[1]B.P. No. 9, Press, dated 25th January 1938 and G.O. No. 1598, dated 23rd June 1938.

[2] *The Perambulation Report for Salem district* (1955).

Only 4 villages in all the estate areas in the District in two mittas settled under the Estates Abolition Act. The two mittas contained few more villages in the plains also.

In the present settlement of the hill villages the lowest available dry group, i.e. V, is to be adopted but for wet groups, Group VI is to be continued only in cases of necessity. Soil classification is to be made in five sorts, as was done in the re-settlement with reference to the quality of the soil. The Settlement Office is also given the discretion to reduce the rates of assessment by one taram if found inevitable[1].

The rates for Group IV plain villages for Northern taluks and the rates 'un-occupied' in group IV plain villages of the Southern taluks is to be adopted for the hill villages in Dharmapuri and Attur taluks respectively[1].

Chitteri Group IV.	*Southern taluks Group IV "Unoccupied lands".*	*Northern taluks Group IV.*
(1)	(2)	(3)
1–1–0	1–0–0	1–2–0
0–13–0	0–10–0	0–14–0
0–9–0	0–8–0	0–9–0
..	0–5–0	0–6–0
0–4–0	0–4–0	0–4–0

(4) *Inam Settlement.*—Inams were distinguished as (i) Inam villages and (ii) Minor Inams.

(i) Inam villages are mostly Shrotriyams granted to Brahmins on favourable tenure. About 60,000 acres of Inam villages in Salem fell under Shrotriyam. Read classified these Inam villages into three groups. 1. Agraharam villages either rent-free (Sarva Manyam) or subject to the payment of a favourable quit-rent (Jodi). 2. Agraharams under the name Ardha-Maniyam or "half inams" and 3. Agraharam that enjoyed light assessment. Read took up the last group and introduced some changes. He proposed either to restore the villages to the Inamdars on payment of 1/3 of their value or to allow them ⅓ share of the collection of the villages and take them under Sarkar management. This latter (called Trishavekam) gradually superseded the former (Jodigai) tenure. These villages were known as "Share Villages".

The Inam settlement of 1862–66 superseded the previous tenures. Under the Settlement, the proprietors of the 'Share Villages' got the

[1]*Perambulation Report for Salem district* (1955) page 148.

same on a commuted Jodi, fixed with reference to the past collection by Government and future prospects. The tenures of "Sarvamanyams", "Jodigai" Inams and "Share villages" were enfranchised subject to the payment of a favourable quit-rents, in the proportion varying from 1/16 to 3/8 of the full assessment. The full value of the shares of such of the villages, as had reverted to Government was added to the quit-rent. The consent of the Mittadars was taken for the commutation. Where they did not consent, the *trishvekam* tenures was applied under the rules of the enfranchisement. This trishvekam tenure existed till recently in 16 villages in Attur taluk. Service Jaghirs were also enfranchised on favourable tenures of quit-rents. The inams resumed by Government were called "Japti Inams," Inams not so resumed, were called "Jari Inams". The Inams granted by the Mittadars were called "Ayilwar" Inams.

(ii) Minor Inams are classified into (1) Personal and (2) Service, Inams. Chief among the personal Inams were the personal grants to Brahmins (Called Bhattavarti) to Charity (Khairate) and other persons like the acrobats, the village bard, dancing girl, hunter, scavenger, trumpeter and bull-baiter, etc.[1] Service Inams were of many kinds like the inams granted to the village officials like the Shroff, Tandalkar, Totti and Kavalgar, the Religious Inams (Devadayam) given to religious institutions, Charitable Inams (Dharmadayam) enjoyed by Village Communities and Dasabandham Inams held for maintaining tanks, etc., which was discontinued in 1844 but later confirmed during the Inam Settlement of 1862–66.

Sukhavasi tenants consisting of persons whose social status forbade their personally employing themselves in agricultural operations were allowed remissions or concessions. Read perpetuated them. But they were finally abolished in A.D. 1859–60.

The collection of kist was, during Read's tenure, spread over ten months of the year from August—September to May—June. In 1877—78, they were reduced to six. Again in 1888–89, four equal instalments beginning from December came into vogue. But in 1906–07, January was substituted for December. By the Estates Abolition Act of 1948 all the Minor Inams were along with other estates, converted into the ryotwari lands.

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1 *Salem District Gazetteer*, Volume I, Part II (1918), page 54.

III. SYSTEM OF SURVEY AND ASSESSMENT.

First regular survey of the Salem District was undertaken by Read between 1793 and 1797. The whole land occupation in a village was measured field by field. The occupant of each field was also taken note of during the course of the survey. Then a measurement of all arable lands was made. The remaining forests, mountains, land under water, etc., were recorded to compute the whole area of a village. The basis for assessment was to fix the share of the Government at 1/3 of the produce on dry lands and two-fifth on wet lands. It also increased sometimes to half both on dry and wet lands. This survey and rates of assessment continued to hold good in the whole of the District till the ryotwari settlement of 1871–73.

Under the Zamindari Settlement, except the Balaghat, the whole district was divided into 205 mittas of varying sizes and the assessment was determined on permanent basis (Peshkush) for every mitta. In determining the Peshkush the revenues of the State included Land Revenue, Swarnadayam and Sayar or Land Customs on traffic[1]. The Sukhavasi remission was first deducted from the land revenue and then the Swarnadayam was added to it. From this amount the pay of the village servants was deducted and from this amount certain allowance was made to the mittadars as their profit and the remainder was fixed as the Peshkush[2].

As the assessment proved to be too high, reduction in the rates of old survey assessment, were made from time to time. In order to patch up the rotten permanent settlement, an average reduction of 10 per cent was made in 1816 in the estates under the Government management. In 1818 the reduction amounted to 30 per cent and by 1820 this reduction amounted to 1/3 lakhs of rupees. The introduction of the Cowle tenure further reduced the survey rates by a lakh of rupees.

In 1855 the Government passed orders for permanent reduction in the assessment of the land, resulting in the loss of about Rs. 1,96,378. But the Taram Kammi of Mr. Brett, helped to rise the Revenue. Within four years the cultivable land increased from 7,03,495 acres to 10,85,960 acres and the assessment from Rs. 13,47,281 to Rs. 17,91,414.

Under the Settlement of 1871–73, as modified by Mr. Goodrich the State demand was enhanced by Rs. 1,18,230. A fresh survey was now carried out and it revealed an increase of land under cultivation 21 per cent more than was shown in the old accounts.

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[1] *Salem District Gazetteer*, Volume I, Part II (1918), Appendix B. page 66.

[2] The Revenue from permanently settled Estates in Fasli 1319 (1910) was Rs. 4,44,459. *See Salem Gazetteer*, Volume I, Part II (1918), page 20.

During the First Re-settlement of 1904 a resurvey was conducted in the Southern taluks (Attur, Salem, Tiruchengode, Namakkal and Uttangarai) between 1893 and 1897. Mr. Burn, the Special Settlement Officer undertook the 'Verification of Holdings' but was soon asked to give it up and to introduce the new re-settlement rates in the District. In the Northern taluks (Krishnagiri, Dharmapuri, Tirupattur and Hosur) a resurvey was carried out between 1903 and 1907 and the Re-settlement rates were introduced in Fasli 1316 (1906–1907). The rates took the form of a percentage enhancement of 12½ per cent over the rates already in existence and resulted in an annual increase of Rs. 2,45,213 on a demand of Rs. 18,91,730.

Southern taluks : Rs. 1,62,404.

Northern taluks : Rs. 82,809.

The following table shows the financial effect of the First Re-settlement, 1904 in the surviving taluks of the Salem district.[1]

Taluks.	*Re-settlement Extent.*	*Assessment.*		
		As per revenue.	*As per Re-settlement.*	*Increase.*
(1)	(2)	(3)	(4)	(5)
	ACRES.	RS.	RS.	RS.
Salem	2,47,277	4,18,966	4,66,070	47,104
Tiruchengode	1,94,859	2,95,967	3,31,550	35,583
Attur	1,24,269	2,34,032	2,62,498	28,466
Uttangarai	1,61,849	1,40,609	1,60,801	20,192
Dharmapuri	1,66,392	1,87,169	2,09,554	22,385
Krishnagiri	1,32,304	1,48,690	1,79,134	30,444
Hosur	1,12,253	1,49,981	1,66,843	16,862

Classification of land.—In the original Settlement of 1871–73 the land was classified into wet and dry. Each village was divided into five groups for wet and four for dry. The rates of the Northern taluks were a taram lower than those in the Southern taluks. Thus in the Northern taluks the best dry villages were placed in the II Group and assessed on a par with the II best villages in the Southern taluks. The wet lands were grouped according to the nature and quality of irrigation. In the Southern

[1] *Salem District Gazetteer*, Volume I, Part II (1918), page 42.

taluks the Cauvery was recognised as a first class source, the Vellar and Vasishtanadhi as II class, the Tirumanimuttar, Yedapadiar and the Karuvattar as III Class and all rainfed tanks as IV Class. In the Northern taluks the Palar formed the Class II, the Pennar Class III lands under minor stream or big tanks the IV Class and small tanks the V Class.

Soil was classified into 6, *viz.*, the permanently improved or garden (II), black clay, loam and sand (III, IV, V), red loam and sand (VII, VIII). The first was again divided into two and the rest into three. But Mr. Goodrich classified the red sandy soils into (VII-I).

No change in the above settlement was introduced during the first and second re-settlements. No change in the grouping of villages and classification of land were resorted to. Under the present settlement, the permanently improved lands was to be retained in the Southern taluks but is to be called as ' alluvial loam '. This class was not retained in the estate areas in the Northern taluks. Irrigation sources are taken into consideration for the wet grouping.

Southern taluks.—

The Cauvery	Class I.
The Vellar and the Vasishtanadi	Class II.
The Tirumanimuttar, Yedapadiar, Karuvattar, and the tanks fed by these sources.	Class III.
Rainfed sources of more than 3 months' capacity.	Class IV.
Rainfed sources of less than 3 months' capacity.	Class V.

Northern taluks.—

The Pennar in Krishnagiri, the Chinnar in Dharmapuri.	Class III.
The Pennar in Hosur taluk, Bargur, Mattur, Sandur rivers, the Markandanadhi, Rainfed sources of more than 3 months' capacity.	Class IV.
Rainfed sources of less than 3 months' capacity.	Class V.

For the dry grouping the estate villages were to be grouped on the principles of modern settlement taking into consideration the proximity of the estate villages to the market, facilities of communication, fertility of the soil. No single revenue village was to be assigned to more than one dry group.

Ryotwari Occupation in 1910–1911.

Taluk.	*Wet.*		*Dry.*	
	Extent.	*Assessment.*	*Extent.*	*Assessment.*
(1)	(2)	(3)	(4)	(5)
	ACS.	RS.	ACS.	RS.
Hosur	9,670	54,505	135,936	1,46,706
Krishnagiri	13,868	74,048	122,460	1,07,591
Dharmapuri	11,738	57,602	165,171	1,58,953
Uttangarai	7,915	35,378	166,040	1,32,671
Salem	11,105	64,886	158,224	2,43,812
Omalur	6,227	36,754	130,648	1,99,409
Tiruchengode	8,321	56,155	179,709	2,58,548
Attur	16,213	1,23,248	119,548	1,44,184

LAND REFORMS.

It has been realised that the main cause for social instability in predominently agricultural societies is the agrarian discontent due to the continuance of a system of land tenure which is completely out of place in a modern world. Thus land reforms are undertaken in order to promote on the one hand the well-being and contentment of the individual and on the other the stability of the society. Generally, land reforms impinge upon a number of agrarian problems such as the methods of farming land use; the distribution of land ownership and the legal and customary institutions of land tenure ; rural social conditions and the political forces which work for and against social change. These land reforms in the end aim at a better distribution of income and a greater social equality.

In Madras State the land reforms took the form of (1) Tenure reforms, (2) Revenue reforms, (3) Tenancy reforms, (4) Fixation of ceiling on land holdings, (5) Other land reform movements and (6) Agricultural Labour, legislation, etc.

TENURE REFORMS.

After the introduction of provincial autonomy under the Government of India Act, 1935, the Congress Ministry in Madras appointed the Madras Estate Land Act Committee in 1937 to review the situation in

the zamindari and inam lands and to suggest remedies. The Committee submitted its report in 1938.

The Committee in its report recommended the fixing of rents payable by the tenants according to the rate in force in the year preceding the permanent settlement, i.e., 1801. If the rents payable in 1801 were grain rents, it wanted the rents to be commuted at the prices prevailing in 1801. Besides the Committee wanted to declare illegal the appropriation of all communal lands and forests by the zamindars, and they supported the idea of converting them into communal property for the village. The Committee also wanted to give the ryots the right to work the minerals in their lands.

During 1939 to 1945, the popular governments were not functioning and the reform of land tenure was not attended to. In 1947, with the attainment of independence, there was much public interest in the reform of land tenure systems both in the zamindari and ryotwari regions. The whole interest in land reforms developed from the acute realisation of the economic backwardness of the bulk of the tenants and rural population of the districts.

Prevention of alienation of zamindari lands.—The first step in the direction of land reforms was the abolition of the zamindari system which had not only interfered with the direct relationship between the State and the ryots but had also made the peasants the victims of many exactions. But from the outlook of the leaders of the Indian National Congress and from the recommendations of the Economic Programme Committee of the Congress, 1947, the zamindars have understood that the estates would be abolished as quickly as possible. With a view to check the alienation of the communal forests and private lands in the zamindari estates as a method of evading the legislation for the abolition of zamindari system, the Madras Estates Communal Forests and Private Lands (Prohibition of Alienation) Act was passed in 1947. This law prohibited any alienation of the above mentioned varieties of land in the zamindari estates by sale, mortgage, lease of assignment or any other method. It was stipulated that any violation of the Act was punishable by a fine up to Rs. 8,000 or imprisonment for two years or both.

The law, however, did not interfere with transactions made before 27th June 1947 resulting in the alienation of land in favour of any religious, charitable or educational institutions or in favour of hospitals, co-operative societies or other public bodies and institutions. The law also did not interfere with transactions arrived at before that date not involving more than 20 acres of land and transfers of land to other

persons judged to be done in good faith and on worthy consideration. The District Judge was empowered to decide on the disputes arising out of the transactions and his decisions were final.

This legislation passed on the eve of the momentous land reforms legislation introduced for the abolition of the zamindari had the beneficial effect of preventing wholesale alienation of land by zamindars with a view to circumvent some of the provisions of the legislation for the abolition of the zamindari.

Reduction of rent for zamindari tenants.—It was found essential that the ryots under the zamindars should be given immediate relief before the final abolition of the zamindari system. The Madras Estates Land (Reduction of Rent) Act, 1947, provided for the reduction of rent payable by the ryots in zamindari estates approximately to the level of assessment on similar lands in the ryotwari areas in the neighbourhood. The Act envisaged the appointment of a Special Officer who should first determine the average rate of cash rent per acre prevailing in the principal village of the estate for different kinds of land, such as wet, dry and garden land. The Special Officer was also to determine the average rate of assessment in the ryotwari area nearest to the principal village in which conditions were similar to those obtaining in the principal village. He was then to compare the rates for the respective areas (the principal village of the estate and the neighbouring ryotwari areas) and determine the extent to which the rents payable by the tenant to the zamindar should be reduced. He should finally fix the actual rate of rent payable by each class of land. In fixing rents he should allow for any difference in the conditions of land prevailing in the zamindari and ryotwari land respectively. The reduced rates of rent recommended by these officers were notified in the gazette so that they might take effect from the commencement of the fasli 1357 (1947–48). The Board of Revenue should give its approval to the recommendations of the Special Officer before their final publication in the gazette. This legislation was passed with the object of eradicating the evil of rack-renting in the zamindari estates. The reduction of rent to the level of ryotwari land revenue assessment prepared the ground for the introduction of legislation for the final abolition of the zamindari system and its replacement by ryotwari tenures.

Zamindari Abolition.—In many estates in the State of Madras, the rent levied by landholders from the ryots was substantially in excess of the assessment charged by the Government

on similar lands in the neighbouring ryotwari area and was beyond the capacity of the ryots to pay. In some estates the rent was payable in cash while in some other estates the rent was payable in kind or both in cash and kind. The zamindari system had perpetuated an assessment which had no relation to the productive capacity of the land. It had further led to loss of contact between the Government and the actual cultivator and had acted as a brake to agricultural improvement.

The question of introducing certain reforms in the land system with a view to removing all the intermediaries between the cultivator and the State and making the cultivator interested in his land had been long under the consideration of the Government. The abolition of the zamin, inam and under-tenure estates was only a first step towards achieving the above object.

The Economic Programme Committee of the Congress (1948) recommended that all intermediaries between the tiller and the State should be eliminated and all middle men should be replaced by non-profit making agencies such as co-operatives. Between 1948 and 1953 almost every State in India introduced legislation for the abolition of zamindari system. In Madras, the Estates (Abolition and Conversion into Ryotwari) Bill was introduced in the Legislature in 1947. The bill was passed into law in 1948 and the Act (Madras Act XXVI of 1948) received the assent of the Governor-General in 1949. The main objects of the Act were to repeal the permanent settlement, acquire for the State the rights of the landholders in permanently settled and certain other estates and to introduce ryotwari settlement in those areas. So far as inam estates were concerned, only those villages which became estates prior to the Estates Land (Third Amendment) Act XVIII of 1936, were brought within the purview of the Madras Estates (Abolition and Conversion into Ryotwari) Act, 1948, leaving the other inam estates to be taken over under a separate enactment. As a preliminary to the taking over of the estates by the Government, the provisions of the Madras Estates Land (Reduction of Rent) Act XXX of 1947 were applied to the estates, according to which reduced rents were fixed for all ryoti lands. This Act applied to all zamin, under-tenure and inam estates inclusive of inam villages which became estates under the Madras Estates Land (Third Amendment) Act XVIII of 1936.

Section 4 of the Madras Estates (Abolition and Conversion into Ryotwari) Act provided for the appointment of a Director of Settlements to carry out the survey and settlement operations in the estates taken over under the Act. Provision was made in Section 5 for the appointment of one or more Settlement Officers who were subordinate to the

Director of Settlements. The Act provided for the recognition of the rights of the landholders, that is, the proprietors of the estates to ryotwari patta for all their private lands and ryoti lands under their personal cultivation for the period specified in Sections 12 to 14 of the Act. In respect of lands in which the *kudivaram* right was held by the ryots, provision was made in Section 11 of the Act for the grant of ryotwari patta to the ryots. The landholders were compensated for the loss of their *melvaram* right. In the matter of grant of ryotwari pattas to the landholders, appeals were provided to the Estates Abolition Tribunals constituted under Section 8 of the Estates Abolition Act, while in regard to grant of pattas to the ryots, revisions were provided to the Settlement Officers, the Director of Settlements and the Board of Revenue.

Section 17 dealt with the recognition of service tenure grants which acquired the status of minor inams in ryotwari villages on such recognition.

In the case of buildings including the sites on which they stood and adjacent premises used as appurtenances thereto, provision was made in Section 18 of the Act for recognising the rights of the person who owned them immediately before the notified date.

Sections 21 and 22 provided for the survey and settlement of the ex-estate areas. The survey effected under Section 21 of the Act had the same legal effects as one done under the Madras Survey and Boundaries Act VIII of 1923. For effecting a ryotwari settlement, a notification was published under Section 22 embodying the principles under which the settlement would be effected. The resettlement notification in force in the District in which the estate was situated was chosen and the rates and the principles contained in the resettlement notification provided for the classification of the soils and of irrigation sources, application of the rates of assessment and other matters incidental thereto, such as, issue of pattas to the registered holders and conduct of Final Settlement Enquiry.

Sections 27 to 30 dealt with the calculation of compensation for zamindari estates ; sections 21 to 35 dealt with the calculation of compensation for inam estates ; and Section 36 dealt with the principles to be adopted for the calculation of compensation for under-tenure estates. In the matter of fixation of compensation, pre-settlement under-tenure estates were given the same status as inam estates while post-settlement under-tenure estates were treated on a par with the zamindari estates. The assessment imposed during settlement on lands occupied by persons other than the landholders and the miscellaneous revenue derived from

other sources such as fisheries, water-charge, forest produce, etc., were taken into account for fixing the compensation. The main points of difference between the zamindari estates and the inam estates in the matter of determination of compensation were that in the former one-third of the ryotwari assessment and one-third of the miscellaneous revenue were taken into account, while in the case of the latter the whole of the ryotwari assessment and the whole of miscellaneous revenue were taken into consideration. In the case of inam estates held by religious, educational and charitable institutions, the compensation was not paid in a lump sum but annual grants known as the "Tasdik allowance" were made under Section 38 (1) to enable the institutions to function without interruption. Where the tasdik allowance so determined was less than the difference between the average net annual income derived by the institution from all sources in the estate during the five complete fasli years prior to fasli 1357 and the income derived by the institution from the lands granted to it on ryotwari patta, the deficiency was made good to the institution every year under Section 38 (2) by way of additional compensation. Such grants will be made to the institutions so long as they exist. The compensation payable to an estate could not be determined before the process of survey and settlement was completed. As it would take some time for effecting ryotwari settlement after an estate was taken over, interim payments were made to the landholders as provided for in section 50. These payments were made every fasli from the fasli year in which an estate was taken over up to the fasli year in which the compensation as finally determined was deposited with the Estates Abolition Tribunal.

The salient features of this reform were that high rates of cash and kind rents which prevailed in the ex-estate areas were abolished altogether, the assessment payable on each land was fixed after a scientific classification of the soil and of irrigation sources and the holders of land were made liable to pay the assessment direct to Government and the intermediaries were abolished.

(Section 27—Basic annual sum for zamindari estates.)

In the case of a zamindari estate, the basic annual sum shall be the aggregate of the sums specified below :—

(i) One-third of the gross annual ryotwari demand in respect of all lands in the estate (excluding lanka lands) in respect of which any

person other than the landholder is entitled to a ryotwari patta less the deduction specified under section 28.

(ii) One-third of the gross annual ryotwari demand in respect of—

(*a*) all lanka lands in the estate in respect of which a person other than the landholder is entitled to a ryotwari patta.

(*b*) all lanka lands which in the opinion of the Government are sufficiently permanent to enable the levy thereon of ryotwari assessment, as ascertained under section 28 in so far it may be applicable less the deductions specified therein.

(iii) One-third of the average net annual income derived from all lanka lands in the estate other than those—

(*a*) in respect of which a ryot or landholder is entitled to a ryotwari patta ; and

(*b*) which in the opinion of the Government are sufficiently permanent to enable the levy thereon of ryotwari assessment, as ascertained under Section 29, less the deductions specified therein.

(iv) One-third of the average net annual miscellaneous revenue derived from all other sources in the estate but not including lands in respect of which the landholder is entitled to a ryotwari patta, as ascertained under section 30.

(v) The whole of the jodi, kattubadi or other amount, if any (excluding local cesses and taxes) payable annually to the landholder of the estate immediately before the notified date, by the landholder of everv inam village or under-tenure estate, including the value as ascertained in the prescribed manner, of whatever was delivered in kind annually.

(Section 28—Computation of Ryotwari demand and deductions therefrom.)

(i) The gross annual ryotwari demand in respect of the lands referred to in section 27, clause (i) and (ii), shall be the total of the ryotwari assessment imposed, in pursuance of a settlement effected under section22, on the lands occupied by any person other than the landholder on the notified date.

(ii) The deductions referred to in section 27, clause (i) and (ii) shall be—

(*a*) five per cent of the gross annual ryotwari demand as computed above in respect of the lands referred to in the said clause and as the case may be, on account of the establishment charges, deficiencies in collection and the like ; and

(*b*) three and one-third per cent of such gross demand on account of the maintenance of irrigation works in the estate, provided that no deduction shall be made on account of the maintenance of irrigation works, if there is no such work serving the estate or if the landholder is under no legal obligation to maintain any such work serving the estate ; provided further that where the obligation of landholder to maintain everyone of the irrigation works serving the estate is shared by him either with the Government or with the landholder of some other estate, the percentage of deduction on account of the maintenance of irrigation works shall be reduced by such extent as the Government may deem reasonable.

(Section 29—Computation of income from lanka lands.)

The average net annual income from the lanka lands referred to in Section 27, clause (iii) shall be the average of the net annual income derived by the landholders from such lands during a period of twenty complete fasli years immediately preceding the notified date.

(Section 30.)

The average net annual miscellaneous revenue from the sources referred to in section 27, clause (iv) shall be the average of the net annual income derived by the Government from such sources during the fasli year commencing on the notified date, if such date was the 1st day of July or on the 1st day of July immediately succeeding the notified date, if such date was not the 1st July and the next two fasli years.

For the purpose of compensation, the holders of estates were considered on a different footing. Unlike the zamindar for whom the " basic annual sum " was 1/3rd of the ryotwari demand less deductions for cost of collection and the expenses for the upkeep of irrigation works, for the Inamdar, the " basic annual sum " meant the whole of the ryotwari demand less the deduction for the maintenance of the irrigation works alone (sections 31 to 35). The details for calculating the basic annual sum as set forth in the Act is given below :

(Section 31—Component part of basic annual sum in inam estates).

In the case of an inam estate, the basic annual sum shall be the aggregate of the sums specified below less the deductions specified in section 35 :—

(i) The whole of the gross annual ryotwari demand in respect of all lands in the estate (excluding lanka lands) in respect of which any person

other than the landholders is entitled to a ryotwari patta as ascertained under section 32, less the deduction specified therein.

(ii) The whole of the gross annual ryotwari demand in respect of all—

(*a*) lanka lands in the estate in respect of which a person other than the landholder is entitled to a ryotwari patta ; and

(*b*) all lanka lands which in the opinion of the Government are sufficiently permanent (that is to say, similar to the permanent portions of the Government lanka lands), to enable the levy thereon of ryotwari assessment, as ascertained under section 32, in so far as it may be applicable, less the deductions specified therein.

(iii) The whole of the average net annual income derived from all lanka lands in the estate other than those—

(*a*) in respect of which a ryot or landholder is entitled to a ryotwari patta, and

(*b*) which in the opinion of the Government are sufficiently permanent (that is to say, similar to the permanent portion of the Government lanka lands), to enable the levy thereon of ryotwari assessment.

(iv) The whole of the average net annual miscellaneous revenues derived from all other sources in the estate specified in section 3, clause (*b*) but not including lands in respect of which the landholder is entitled to a ryotwari patta, as ascertained under section 34.

(Section 32—Computation of ryotwari demand and deductions therefrom.)

(1) the gross annual ryotwari demand in respect of the lands referred to in section 31, clauses (i) and (ii) shall be the total of the ryotwari assessment imposed in pursuance of a settlement effected on the lands occupied by any person other than the landholder on the notified date.

(2) From the gross annual ryotwari demand as computed above, there shall be a deduction of 3⅓ per cent of the such demand on account of the maintenance of irrigation works in the estates.

(Section 33—Computation of income from lanka lands.)

The average net annual income from lanka lands referred to shall be the average of the net annual income derived by the landholders from such lands during a period of 20 complete fasli years immediatly preceding the notified date.

(Section 34—Computation of net miscellaneous revenue.)

The average net annual miscellaneous revenue from the sources referred to in section 31 clause (iv) shall be from such sources during the fasli year commencing on the notified date, if such date was the 1st July or on the 1st July immediately suceeding the notified date, if such date was not the 1st of July and the next two fasli years.

(Section 35—Jodi, etc., to be deducted from the net annual income.)

From the aggregate of the sum referred to in section 31, clauses (i) to (iv) ascertained as aforesaid, there shall be deducted—

(*a*) the whole of the jodi, quit-rent or other amount if any of a like nature, payable annually by the landholder to the Government, and

(*b*) the whole of the jodi, kattubadi or other amount if any (excluding Local Taxes) payable annually by the landholder of some estate, including the value as ascertained in the prescribed manner of whatever was deliverable in kind annually.

Provided that the amount deducted under clauses (*a*) and (*b*) shall in no case exceed one-half of the aggregate of the net amount computed in accordance with sections 32 and 33.

For arriving at the amount to be paid as compensation the "basic annual sum" was to be multiplied by a co-efficient. This co-efficient varied from 12½ to 80 times ; the former for the largest zamindaris and the latter for the smaller zamindaris, with intermediate co-efficients for estates falling between the maximum and the minimum sizes. The rates of compensation as fixed in the Act are as follows :—

(Section 37 of 1948 Act—Scale of compensation.)

The total compensation payable in respect of any estate shall be determined in accordance with the following scale :—

(1) Where the basic annual sum does not exceed Rs. 1,000—30 times such sum.

(2) Where the basic annual sum exceeds Rs. 1,000, but does not exceed Rs. 3,000—25 times such sum or Rs. 30,000 whichever is greater.

(3) Where the basic annual sum exceeds Rs. 3,000, but does not exceed Rs. 20,000—20 times such sum or Rs. 75,000 whichever is greater.

(4) Where the basic annual sum exceeds Rs. 20,000 but does not exceed Rs. 50,000—17½ times such sum or Rs. 40,000 whichever is greater.

(5) Where the basic annual sum exceeds Rs. 50,000 but does not exceed Rs. 1,00,000—15 times such sum or Rs. 8,75,000 whichever is greater.

(6) Where the basic annual sum exceeds Rs. 1,00,000—12½ times such sum or Rs. 15,00,000 whichever is greater.

The Act (Section 8) set up a Tribunal consisting of 3 members, presided over by a District Judge to decide disputes about the granting of pattas to the ryots. Of the two other members of the Tribunal one should be a Subordinate Judge and the other a Revenue Divisional Officer, both appointed by the Government. The decisions of the Tribunal, in the case of disputes about the grant of pattas were final and could not be questioned in any court of law.

The amount paid by way of compensation to the zamindars was to be distributed to the respective claimants through the Tribunal. The Tribunal under sections 41 to 49 should inquire into the validity of the claims received by it and determine who in its opinion was entitled to compensation and the amount to which they were entitled.

As a number of religious and charitable institutions depended upon incomes from inam estates, the Act (in section 38) contained provisions for the payment of "tasdik" allowances to those institutions so that their incomes may not fall as a result of the reforms. The "tasdik" allowances paid to these religious bodies should be on the first instance be equal to the basic annual sum appropriate for the estate lost by the institution. If the "tasdik" allowances equal to the basic annual sum was lower than the average annual income received by the temple from the estates lost, then the Government would pay additional allowances equal to the difference.

As a result of the introduction of this reform, the last vestiges of feudalism were wiped off; the Act also made a definite departure from the recommendations of the Madras Estates Land Enquiry Committee of 1938, which wanted to fix the rent paid by the ryots at 1802 level without abolishing the zamindaris, by its acceptance of the principle of compensation to zamindar for his proprietary rights in the land.

STATEMENT SHOWING THE YEAR AND SYSTEM OF ORIGINAL AND RESURVEYS DONE IN THE TALUKS OF SALEM DISTRICT.

(The area in column No. 9 Represents that of the Ryotwari area).

Serial number.	Name of the Taluk.	Original Survey.		I Resurvey.		II Resurvey.		Present area as per area register.	Remarks.
		Year of Survey.	System of Survey.	Year of Survey.	System of Survey.	Year of Survey.	System of Survey.	IN SQ. MILES.	
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)
1	Attur	1865	Khasra.	1893–96	Diagonal and Offset.	1929	Diagonal and Offset.	397·83	
2	Dharmapuri ..	1865	Do.	1903–06	Do.	..	..	466·88	
3	Harur	1867	Do.	1893–96	Do.	1934	Diagonal and Offset.	361·51	
4	Hosur	1868	Do.	1905–07	Do.	..	..	514·82	
5	Krishnagiri ..	1867	Do.	1904–06	Do.	..	..	485·15*	*Includes an area of 189.19 sq. miles transferred from Harur taluk. Surveyed in 1934 (D and O) Kollimalais.
6	Namakkal ..	1865	Do.	1893–96	Do.	1914–16	Diagonal and Offset.	284·78*	
7	Omalur	1865	Do.	1893–96	Do.	1931	Do.	443·06	
8	Rasipuram ..	1865	Do.	1893–96	Do.	1929	Do.	189·40	
9	Salem	1865	Do.	1893–96	Do.	1929	Do.	299·91*	*Includes an area of 59·16 sq. miles of Yercaud taluk 1936–37 (D and O).
10	Sankari	..	..	..	..	..	..	228·94	Formed from Tiruchengode taluk.
11	Tiruchengode ..	1865	Khasra.	1893–05	Diagonal and Offset.	1930	Diagonal and Offset.	159·53	
12	Yercaud ..	1889	Do.	1901	Do.	1936–37	Do.	..	Included in Salem taluk.

Particulars of year and system of survey are furnished with reference to Appendix No. II of Madras Servey Manual, Volume I and that ompiled by the Special Assistant Director of Survey recently.

Details of estates taken over in Salem district.

Serial number and name of the taluk.	Number of Estates.				Area for survey.
	Zamin.	U. T.	Inam.	Total.	
(1)	(2)	(3)	(4)	(5)	(6)
					IN SQ. MILES.
1 Namakkal	71	..	..	71	336–81
2 Dharmapuri	48	7	7	62	188–19
3 Krishnagiri	49	22	9	80	307–72
4 Tiruchengode	41	..	..	41	187–81
5 Omalur	6	..	..	6	14–80
6 Attur	1	..	2	3	47–32
7 Salem	8	..	3	11	50–83
8 Harur	25	6	..	31	108–82
9 Rasipuram	7	..	1	8	19–60
10 Hosur	27	36	57	120	258–83
Total ..	283	71	79	433	1520–73

Special Features in the Ryotwari Settlement of Estates in Salem District :—The area of the estates taken over in the District was considerable, being about 1,500 sq. miles. For the purposes of the settlement of the estates, the District was divided into two main tracts, *viz.*, the southern taluks and the northern taluks. The taluks of Salem, Attur, Rasipuram, Namakkal, Tiruchengode and Omalur formed the southern taluks of Salem District, while the taluks of Hosur, Krishnagiri, Dharmapuri and Harur formed the northern taluks. The estate villages in the District were settled in accordance with the principles contained in the notification issued under Section 22 of the Estates Abolition Act, approved in G.O. Ms. No. 1751, Revenue, dated 1st May 1956. This was published at pages 693 to 706 of Part I of the *Fort St. George Gazette*, dated 23rd May 1956. The notification under Section 22 provided that the rates of assessment set out in the re-settlement notification contained in G.O. No. 258 Revenue, dated 1st February 1935 be applied to the estate areas in the southern taluks and that the rates of assessment set out in the re-settlement notification contained in G.O. No. 1044, Revenue, dated 22nd April 1938 be applied to the northern taluks.

All the items of work which were attended to during the course of re-settlement in ryotwari areas, such as classification of soils and of irrigation sources, fixation of ayacuts, recognition of private irrigation works, handing over of small rainfed tanks to the ayacutdars for private maintenance and grant of fish pattas were also attended to during the course of settlement under the Estates Abolition Act. On completion

of the settlement work, a notification was published in the District Gazette notifying the villages in which ryotwari settlement was introduced and the fasli year from which it was to take effect.

The total amount deposited with the Estates Abolition Tribunal by way of compensation for the estates taken over in Salem district (other than those held by religious, educational or charitable institutions) was Rs. 73,39,575-17. The amount sanctioned as tasdik allowance payable to the religious, educational or charitable institutions annually was Rs. 3,516-99, while the additional compensation determined as payable under Section 38 (2) was Rs. 95-07.

According to the original classification of soils, the "permanently improved" land was divided into two sorts and the others into three. A fourth sort was introduced to cover the cases of "the exceptional" red sand when the settlement was introduced. During the re-settlement of the northern taluks the lands were re-classified into five sorts. The settlement of the hill villages with the exception of Chitteri hills was also ordered to be done in five sorts.

In Salem, the classification of land into three sorts was found to be defective. It led to gross and disproportionate gradation in the money rates between the second and third sorts.

Classification.		*Class I.*	*Class II.*	*Class III.*	*Class IV.*	*Class V.*
(1)		(2)	(3)	(4)	(5)	(6)
Wet	4-1	19-2	14-4	12-0	10-3	7-15
	4-2	16-0	12-0	9-8	7-14	6-1
	4-3	8-0	5-1	4-2	3-9	8-8
	7-1	16-0	12-0	8-8	7-14	6-1
	7-2	14-4	10-13	7-14	6-5	4-9
	7-3	8-0	5-1	4-2	3-9	2-8
Dry	4-1	3-12	3-2	2-4	1-9	..
	4-2	3-2	2-4	1-9	1-4	..
	4-3	1-4	1-0	0-10	0-8	..
	7-1	3-2	2-4	1-9	1-4	..
	7-2	2-4	1-9	1-4	1-0	..
	7-3	0-10	0-8	0-5	0-5	..

It is seen from the table that the reduction in assessment from the second to the third sort ranges from 56 per cent to 25 per cent. Cases arose where the assessment appropriate to the second sort would be a burden and where that appropriate to the new re-settlement operations have adopted a classification of land into 5 sorts, in the northern and southern taluks and the hill taluks.

These notifications have been issued by the Government for the re-settlement of the District. :

(1) the re-settlement notification for the southern taluks, approved in G.O. No. 258, Revenue, dated 1st February 1935 and modified in Board's Proceedings No. 475, dated 2nd February 1935;

(2) the re-settlement notification for the northern taluks, approved in G.O. (Press) No. 1044, Revenue, dated 22nd April 1938; and

(3) the re-settlement notification for the hill villages approved in G.O. No. 1793, Revenue, dated 17th August 1936.

The southern taluks of Attur, Rasipuram, Namakkal, Salem, Tiruchengode and Omalur were re-settled according to the first re-settlement notification. The estates in Krishnagiri, Dharmapuri and Hosur were re-settled according to the second Government Order mentioned above. The Harur taluk which was among the northern taluks at the original settlement was included among the southern taluks during the first and second re-settlements. As the estate area in Harur taluk was said to be less prosperous than the ryotwari area in the taluk and more similar to the estate area in Dharmapuri, one of the northern taluks, it was decided to include it among the northern taluks at the time of estate abolition.

According to the proposals for the re-settlement of the hill villages, they were placed in dry grouping. The distribution of villages among dry groups after re-settlement is as follows :—

	Group III.	*Group IV.*	*Group V.*	*Total.*
Shevaroys	1	64	..	65
Arunuthumalai	..	7	..	7
Namakkal, Kollimalais ..	..	..	7	7
Attur, Kollimalais.. ..	..	..	9	9
Pachamalais	..	..	1	1
Bodamalais	..	..	4	4
Kombai villages	..	3	1	4
Plain villages	1	2	..	3
Chitteri hill	..	10	..	10
	2	86	22	110

It has been decided that re-settlement notification for the southern taluks may be applied to the hill villages in the southern taluks and the similar notification for the northern taluks may be applied to the hill villages in the northern taluks.

It has been apprehended that the re-settlement of the estates into ryotwari regions might result in enhancement of assessment and involve some possibility of taxing improvements. In order to avoid such possibilities a liberal approach was made by introducing (1) a five sort system of soil classification, (2) dividing the irrigation sources into five classes and the principles governing such divisions and (3) by abolition of the system of compulsory consolidation of the second crop charges.

REVENUE REFORMS.

The land tax is one of the oldest taxes and all countries in the world have levied one kind of tax or the other on the land. Though the methods adopted to levy the tax may vary from country to country it is generally based on—

(*a*) the capital value, which is usually determined periodically with reference to the sale value,

(*b*) the unimprovement or public value, i.e., such part of the capital value as is not due to the efforts or investment of the owners or occupiers,

(*c*) net produce, i.e., the gross produce less the cost of production,

(*d*) the annual value, i.e., the gross produce less the cost of production and earnings of management, and

(*e*) the net income of the farmer, i.e., the earnings of management plus the value of labour of the farmer and his family.

In India land revenue assessment in the ryotwari regions was arrived at after elaborate calculations. The lands are classified according to well-defined grades. To each grade of land a grain value is attached. Deductions are made for the cost of cultivation and for any disability the land may face with regard to marketing of produce or in the cultivation of produce. Land revenue is fixed at half of the product got after making all these deductions. In short, the land revenue in the ryotwari regions approximated to half the net value of the land.

The Indian Taxation Enquiry Committee examined the proposals for the levy of a tax on capital value of the land and finally came to the conclusion that such system will not be suitable to Indian conditions. Sri N. Raghavendra Rao, the Special Officer for Land Revenue Reforms submitted his report in 1946. His report examined the feasibility of basing the rates of assessment on Capital or rental value of the land and finally concluded that such a tax will be a tax on improvement and efficiency. If the present value is taken as the basis of calculation, the lands which were neglected will have an unmerited benefit while lands efficiently cultivated will have to pay higher rates of tax.

The Special Officer was also asked to examine the existing system of Land Revenue Settlement and to suggest proposals for reform with particular reference to two principal suggestions—

(1) Levy of low flat rate of assessment with liabilities for agricultural income-tax, on income from land.

(2) Cancellation in whole or in part of the percentage enhancement on the assessment imposed at the re-settlement in the districts re-settled after the year 1941 which marked the beginning of the rise in the price of foodgrains.

The Special Officer took into consideration the following suggestions to reform the existing system:—

(1) Exemption of small holdings from payment of land revenue.

(2) Imposition of a low flat rate of assessment on all lands and the levy of agricultural income tax on income above a prescribed limit.

(3) Levy of enhanced rates on pattas paying more than a prescribed amount.

(4) Charge of a special rate of assessment on lands cultivated with commercial crops.

(5) Cancellation in whole or in part of the percentage enhancement imposed at the time of the last re-settlement of the Districts with a view to equalise the incidence of land revenue throughout the Province.

After examining the suggestions in detail, the Special Officer came to the conclusion that the levy of a basic assessment at a low flat rate for all the lands was not suitable for this State. He was of opinion that the present rate of assessment should be revised so as to eliminate inequalities in assessment due to the District having been re-settled at different periods and different commutation rates having been adopted at re-settlement. He has recommended that the percentage enhancement imposed at the re-settlements due to the increase in the prices of food grains should be cancelled in whole or in part in accordance with the proposals contemplated by the Government in 1939. He was of the opinion, that the rates thus revised may be taken to be normal or standard rates of assessment and as these rates were based on very low rates of commutation, they were not likely to cause any hardship to the ryots by prices falling. He recommended that in addition to these basic rates of assessment, an agricultural income tax and also a special charge on lands cultivated with commercial crops might be imposed. He was not in favour of exemption of holdings from land revenue or of the imposition of an enhanced rate on pattas paying more than a prescribed

amount. These measures were suggested by him in order to secure an equitable and progressive system of taxation of land.

The Special Officer also reviewed the question of granting relief to the ryots from the percentage enhancement imposed on land revenue as a result of rise in prices of foodgrains in the districts resettled after 1914. It was held that with regard to assessment in Hosur, Krishnagiri and Dharmapuri taluks and the hill village of Kilavari in the Attur taluk the existing rates should be confirmed.

The Special Officer also viewed the question of imposing the Sales Tax on Agricultural Product in order to replace the land revenue assessment. It was felt that the yield from sales tax during the period of fall in price of agricultural produce will be low. Besides expensive machinery will have to be devised for collecting cesses from land unless the rate of sales tax is raised in order to meet the funds usually made available from the cess collection.

The land revenue remission granted from 1937 according to the recommendation of Land Revenue Enquiry Committee (1837) was revised by the Special Officer, Sri Raghavendra Rao. It was estimated that the proposed revision will cause a loss of revenue upto Rs. 60 lakhs which was to be made good by a surcharge on assessment in respect of pattas of Rs. 100 and over and by special charge on land cultivated with commercial crops.

The Land Revenue Reforms Committee appointed in 1950 submitted its report in 1951. It examined the question of completely replacing the present system of land revenue assessment by an agricultural income-tax to make the assessment of land more progressive than at present. This idea of levying an agricultural income-tax in addition to land revenue assessment was even advanced earlier in 1946 by the Special Officer for investigation of Land Tenure, but it was not accepted by the Board of Revenue. But the Land Revenue Reforms Committee of 1951 recommended the levy of agricultural income-tax as a measure for introducing an element of progressiveness in land revenue assessment. However, it did not support the scheme of replacing the land revenue by agricultural income tax.

The Government have passed the Madras Plantation Agricultural Income-Tax Act, 1955, with a view to levy a tax on agricultural incomes from plantations. Any rent or revenue derived from those plantations

constitutes agricultural income as defined in the Act.[1] The rates of agricultural income-tax are as follows :—

		Rate.
		RS. A. P.
(1) On the first Rs. 1,500 of total agricultural income	..	Nil.
(2) On the next Rs. 3,000 of total agricultural income	..	0—0—9
(3) On the next Rs. 5,000 of total agricultural income	..	0—1—6
(4) On the next Rs. 5,000 of total agricultural income	..	0—2—6
(5) On the next Rs. 5,000 of total agricultural income	..	0—3—6
(6) On the next Rs. 5,000 of total agricultural income	..	0—4—0
(7) On the balance	..	0—5—6

No agricultural income-tax is payable on agricultural income less than Rs. 3,000 and on plantation less than 5 acres in extent if used for growing tea and not more than 15 acres if used for growing any other crop. In the case of undivided Hindu family the exemption limit is fixed at Rs. 6,000. In no case the agricultural income tax payable should exceed one half of the amount by which the total agricultural income exceeds Rs. 3,000 or Rs. 6,000. In the case of every company agricultural income tax shall be charged at the maximum rate on the whole of the total agricultural income.

The agriculturists were also given the option to pay the agricultural income-tax according to the area of their farms.

Extent. (1)		Rate pe acre. (2)
		RS.
Plantations for growing tea—		
(i) Not exceeding 5 acres	..	Nil.
(ii) Exceeding 5 acres but not exceeding 10 acres.	..	9
(iii) Exceeding 10 acres but not exceeding 20 acres.	..	15
Plantations used for growing any other crop—		
(i) Not exceeding 15 acres	..	Nil.
(ii) Exceeding 15 acres but not exceeding 30 acres	..	3
(iii) Exceeding 30 acres but not exceeding 60 acres.	..	5

1. The rates under the Act as amended in 1958 are given in p. 443.

TENANCY REFORMS.

The introduction of the ryotwari settlement in Madras caused the decline of the rural community organizations. These village organizations called "panchayats" which functioned for all purposes as rural democracies, arose in the past out of the necessity for collective management of irrigation and common utility in the rural areas. The headmen of these rural organizations linked up the villages with the authority of the ruler who gave them protection from external aggression.

The ryotwari system was advocated by the British land settlement authorities because it fixed the responsibility for payment of land revenue on a particular individual and it facilitated collection. But, at the same time, it removed the financial basis supporting the authority of the village headman and brought about the decline of the corporate rural life. With the decline of the "panchayats", the vital rural services such as the maintenance of roads and irrigation works also declined. The rack-renting and eviction of tenants and the fore-closures of mortgages by creditors which assumed menacing proportions at a later period may be attributed to the absence of the good offices of the "panchayats" and its members.

It was the common experience in the District that rent of land in some tracts were high and the tenants in several places were suffering from disabilities in respect of interest on rent and on the advances made to them. As agriculture is a matter of national concern and as the prosperity of the State depends on a contented and efficient peasantry it has been demonstrated that the State cannot be indifferent to the conditions of the tenants and the farm labourers.

The Congress Agrarian Reform Committee of 1948 which went into the whole question of agrarian reforms suggested that permanent transferable and heritable rights of cultivation should be granted to the tenants subject to the condition that (1) they did not sublet the land, (2) they transferred the right of cultivation to one another according to well defined priorities among the descendants laid down by law and at a price reasonable and speculative, and (3) they conformed to the test of good agricultural husbandry and the schemes of crop planning prepared by the government.

The Congress Agrarian Reform Committee suggested a drastic reduction of land rent. It recommended that 25 per cent of the gross produce for irrigated land and 33⅓ per cent of the gross produce of the un-irrigated land may be fixed as rent. The Special Officer for the

Reform of Land Tenures recommended the following rates of rent for different varieties of land :

	Percentage of the gross produce.
Paddy under good sources of irrigation	55
Paddy under ordinary sources of irrigation ..	50
Ordinary dry land	50
Where irrigation is by baling or where irrigated channels require constant repairs.	$33\frac{1}{3}$

The Madras Land Revenue Reforms Committee considered these recommendations and suggested the following rates of rentals expressed as a percentage of the gross produce. It also recommended that these rates should be applied not only for food crop cultivation but also for commercial crop cultivation.

	Land owner's share-percentage of gross produce.	Tenant's share-percentage of gross produce.
(1)	(2)	(3)
Paddy Crop—		
Under first class irrigation source	45	55
Under irrigation sources grouped as second class and below— (where water is baled, a reduction of $\frac{1}{3}$ of the landlord's share is allowed).	40	60
Commercial Crops—		
Whether raised on wet or dry land, e.g., turmeric, sugarcane, plantains and onions, etc.	40	60
Other crops (raised on wet and, dry lands) ..	40	60

I. Protection of Tenants and Farm Labourers in Thanjavur District.

The exploitation of the tenants and agricultural labourers was general all over ryotwari region. A beginning in tenancy reforms was made in Thanjavur District, a district noted for its rich deltaic regions and large land owners. The Tanjore Tenants and Pannaiyal Protection Act of 1952 was passed to fix rent and wages for the tenants and labourers respectively. According to the Act, the produce at the harvest after deducting

all harvest charges should be divided between the landowner and tenant in the ratio of 3 : 2. The tenant was allowed to retain all the straw after giving the customary head-loads to the landowner. In the case of a catch crop such as blackgram or green gram raised on the land, the tenant shall give the landowner one-fifth of the gross produce of the crop after meeting all cultivation and marketing charges or any other lower proportion that may be agreed upon. The wages of the workers were also fixed as follows :—

Adult male workers	4 Madras Measures of paddy for a day's work.
Adult women workers	2 Madras Measures of paddy for a day's work.
Child worker	1½ Madras Measures of paddy for a day's work.

The permanent workers on the farm known as " pannaiyal " may also opt out to payment according to Mayuram agreement (an aggreement between landowners and representatives of workers on 28th October, 1948) according to which the following schedule of payment for workers was provided for :—

Adult male workers	2 Madras Measures of paddy per day's work.
Adult female workers ..	1½ Madras Measures of paddy per day's work.

Along with these regular wages, the pannaiyal was to be paid an additional payment of one-seventh of the gross produce of the plots of land on which they have worked as " pannaiyal ".

The Tanjore Tenants and Pannaiyal Protection Act of 1948 was applied to Thanjavur District and Chidambaram Taluk of South Arcot District. The tenants and workers in other districts were left severely alone.

II. Protection of the Cultivating Tenants of the Whole State.

On the passing of the legislation for the protection of tenants and workers in Thanjavur District the landowners in other districts began to anticipate similar tenant protection legislation. To forestall such legislation, they threatened the tenants with eviction. The Government were confronted with the imminent problem of the unjust eviction of tenants all over the State.

The Madras Cultivating Tenants Protection Act, 1955 was passed with a view to preventing the eviction of the tenant by a landowner without adequate cause. According to this Act, the eviction of the tenant was made illegal except on account of arrears in the payment of the annual rent or if the tenant had acted in a way injurious to the land or the crop or if he wilfully denied the title of the landowner to the land.

The Revenue Divisional Officer was empowered under the Act to order the eviction of the tenant and also for the restoration of a portion of land cultivated by a tenant to the landowner, if it did not exceed 5 acres, for the purpose of personal cultivation. The Act was passed mainly to prevent the wholesale eviction of tenants and to help small landowners to get back a portion of land from tenants so as to make a start in personal cultivation.

III. Fixation of Fair Rent for the Whole State.

The rent fixed for Thanjavur did not satisfy the tenants and they wanted a reversion of rates. The tenants in other districts were also clamouring for the fixation of fair rents.

The Madras Fair Rent Act of 1956 raised the share of the tenant to 60 per cent of the gross produce in the wet land. It provided for a five-year term to the tenant and the rent agreed to between the tenant and the landowner was not alterable during the five-year period. The disputes between the landowners and the tenants arising out of the application of the Act should be brought to the specially constituted Rent Courts presided over by an Officer not below the rank of a Tahsildar.

The provisions of fair rent stipulated in Act do not apply to land used for the cultivation of sugarcane, plantain, and betel vines or any other crop which does not give any yield for a continuous period of two years or more from the time of cultivation. Separate agreements have to be arrived at with the landowners, if the tenants wanted to cultivate cash crops. It was also provided for in the Act, that if the tenants cultivated commercial crops without the permission of the landowner, he should pay rent according to the rates applicable to food crops. As this rate would be heavier than the rates normally paid, it was expected to act as a deterrent against the tenant cultivating commercial crops without the consent of the landowner and would force him to arrive at an agreement about the actual rent to be paid. The number of tenants and area under tenant cultivation in Salem District can be seen from the

following table. These areas stand to gain by the tenancy legislation passed during the post-independence period.

(1)	Extent. (2)	Number of land-lords. (3)	Number of tenants. (4)
	ACRES		
Land Cultivated by landlords directly with the help of hired labour or their own farm servants.	255,531	1,03,501	..
Lands leased by landlords to others for cultivation.	190,059	57,293	48,552
Lands personally cultivated by ryotwari pattadars.	957,526	3,42,323	..

It is stated that 7 per cent of the landowners of Salem District are absentee landowners.[1] The percentage has increased to 11 during 1952. The tenants under absentee landowners will be benefited by the Fair Rent Act of 1956.

Fixation of Ceiling on Land Holdings.

The idea of imposing a ceiling on land holdings has proceeded from the motive of providing land for the landless and for preventing the undue concentration of land in the hands of comparatively a few. The Congress Agrarian Reforms Committee who examined this question recommended that the maximum size of individual holdings should be three times the size of the economic holding which should in turn be determined after elaborate enquiry. The Land Revenue Reform Committees of 1952, recommended that in future no person should be allowed to acquire holdings carrying an assessment exceeding Rs. 250 and that the sub-division of holdings below the " unit of profitable cultivation " should be prevented by legislation. There is no single opinion about the size of the economic holding or about the multiple to be applied for arriving at the limit for the maximum size of holdings. In the District about 60 per cent of the holdings are below 5 acres and 70 per cent are below 10 acres.

The Madras Land Reforms (Fixation of Ceiling on Land) Act, 1960 was passed with a view to limit the maximum size of a holding for a person or a family not more than five persons to 30 standard acres. In the case of a family of more than five persons, the maximum holding is increased by the addition of five acres for every member of the family in excess of

[1] O. P. Ramaswami Reddiyar, *Agrarian Reforms and Party Economy* (1948), page 26.

five. According to the Act one acre of wet land assessed to land revenue at the rate of Rs. 10 and above is taken to be the standard acre. Different sizes have been specified for dry lands. The Government have constituted a Land Board consisting of one Judicial Officer qualified to be a High Court Judge, the Land Commissioner appointed under the Act, the Director of Animal Husbandry and two members nominated by the Government. The Secretary, Board of Revenue, shall be the Secretary to the Land Board. The Land Board will attend to the work of acquisition of surplus lands and distribution of those lands among persons. The lands over and above the maximum prescribed under the Act will be acquired on payment of compensation. The compensation paid depends upon the net annual income from the land which is the amount of fair rent less the land revenue. The amount of compensation for land acquired by the Government under this Act is determined in accordance with the following scale :—

(i) where the net annual income from the land does not exceed Rs. 5,000, twelve times such income,

(ii) where the net annual income from land exceeds Rs. 5,000 but does not exceed Rs. 10,000, eleven times such income,

(iii) where the net annual income from land exceeds Rs. 10,000 but does not exceed Rs. 15,000, ten times such income,

(iv) where the net annual income from the land exceeds Rs. 15,000, nine times such income.

In the case of religious and charitable trusts their lands in excess of two hundred acres will be acquired, but instead of the payment of compensation, a tasdik allowance will be paid equal to the net annual income along with an allowance of four per cent on the value of the trees, buildings, machinery, plant and apparatus situated on the surplus land. The lands acquired in this way may be disposed of according to the resolution of both Houses of Legislature and at the same time preference will be given to ryots who have been completely dispossessed of their holdings or whose extent of holding is reduced below " tenants ceiling area ", i.e., the extent of three standard acres held partly as tenant and partly as owner or wholly as tenant.

A list of exemptions from the provisions of the Act was also drawn up. Lands belonging to public trusts, plantation lands, Gramdan lands, lands held by sugar factories for the cultivation of sugarcane, orchards or topes or arecanut gardens in existence before July 1959 are some of the important items of landholdings exempted from the provisions of the ceiling legislation.

It was estimated that about 100,000 acres may be acquired as surplus for the whole State. In Salem district about 56,945 acres will be acquired as surplus lands and distributed among the landless and deserving agriculturists.

OTHER AGRARIAN MOVEMENTS.

(*i*) *Co-operative Farming.*—The system of co-operative farming has been suggested by some writers on land tenures as a sure method of ensuring an adequate supply of capital for agriculture. There are four main types of co-operative farming societies. They are—

(1) Co-operative Better-farming Society.

(2) Co-operative Joint-farming Society.

(3) Co-operative Collective-farming Society.

(4) Co-operative Tenants-farming Society.

While Co-operative Better-farming and Tenant-farming societies promote separate cultivation by its members, the Co-operative Joint-farming and Collective-farming societies promote cultivation as a common joint venture.

The First and Second Plans have stressed the role of co-operative farming in the reconstruction of the rural economy. During the Third Plan period the Report of the Working Group on Co-operative farming will be considered by the Planning Commission and detailed proposals for the development of co-operative farming will be incorporated in the Plan.

There are three Co-operative Farming Societies functioning in Salem and a report of their working is included in the chapter on *Agriculture and Irrigation.*

(*ii*) *Bhoodan and Gramdan Movements.*—The land gift movement as it was popularly known, the "Bhoodan Movement" was started by Acharya Vinoba Bhave with a view to enable the participation of the people of the villages in the re-distribution of land holdings among themselves. It is a voluntary movement directed towards solution of the very vital problem of the rural areas, the problem of the landless, a problem which could not be tackled by the legislative reforms alone. This movement brings into clear focus an entirely new set of values, the use of high moral principles of philanthropy and fellow-feeling, leading to the elimination of the social evils, the inequality and exploitation prevalent in the rural areas.

It was Vinoba Bhave's mission to secure 5 acres for every landless peasant's family and so he fixed 50 million acres as the target for the

Bhoodan collection. As this target area was about one-sixth of the total area cultivated in India, Vinoba appealed to the landowners to consider the landless the sixth member of the family and to donate for him one-sixth of the land in the possession of every landowner. If everyone who own lands donates one-sixth of his possession, the 50 million acres could be easily collected and suitable re-distribution of the land would solve completely the problem of the landless.

Some principles have also been evolved for the re-distribution of the lands collected. Before distributing the lands in a village the Bhoodan workers ascertain the names of the landless workers in the village. Then the villagers are consulted about the most deserving persons among the landless who should be awarded lands. In the selection of deserving persons for land gifts, preference is given to the untouchables.

This movement which began with the collection of gifts of land for the landless is now extended to the collection of other gifts so as to supplement land gifts to the peasants. Along with land, such other gifts as wealth, implements for cultivation and services of people are also collected.

Gramdan is yet another phase of the Bhoodan movement. This movement rests on an act of voluntary surrender of ownership rights by all persons in village for re-organising the village life on a co-operative basis. It emphasises the social ownership as the means of production. According to the Gramdan movement, private ownership of land is undesirable both socially and ethically.

This movement in initial stages is directed towards checking the exploitation of the village by a host of intermediaries and professionals such as traders, money-lenders, pleaders, etc. It also ultimately aims at altering the outlook of the villagers which is basically individualistic and wants to replace it by an approach characterised by social cohesion and comradeship.

The Madras Government passed the Bhoodan Yagna Act of 1959 in order to facilitate the donation of lands and the transfer and settlement of such lands of individual peasants. The Act contained provisions for constituting a State Board of 10 members for a term of 4 years in whom will vest all the rights of ownership and distribution of the lands donated. The Board is also empowered to appoint sub-committees called Local Committees consisting of not more than 5 members, subject to the approval of the Government in order to attend to Bhoodan work in a district or part of the district. The State Board is given the powers to grant land to landless poor persons.

The Government exempted from Stamp Duty and Registration fees all lands transferred under Bhoodan regulations.

In the case of Gramdan lands, the right of ownership is vested in the Sarvodaya Panchayat which shall arrange for the cultivation of the land, and distribute it among the members and carry out other tasks such as reclamation of land, soil conservation, irrigation and other improvements. The State Board is also given the powers for the overall supervision of the functioning of the Local Boards, the Sarvodaya Panchayats and other committees constituted under the Act. Besides, the Government also issues periodical regulations about matters arising out of the working of the Act and the State Board works in consultation with the Government in carrying out its regular functions.

The Bhoodan Movement has made very slow progress in the State. Perhaps, it may be due to the fact that in the better-developed agricultural tracts of Madras, people are not ready to part with their land for Bhoodan. The extent of land collected for Bhoodan in the Salem district upto 1961 is 95 acres and the area distributed among landless agriculturists is nil.

(iii) *The Community Development Programme.*—When the first set of community development projects were taken up nearly nine years ago in the country, community development was described as the method and rural extension as the agency through which the transformation of the social and economic life of villages was to be brought about. During the intervening years, the tasks to be accomplished by the community development movement and the national priorities to be realised through it have come to be more precisely defined. At the same time, the concept of rural extension has in course of time enlarged into that of *Panchayat Raj*, that is to say, the development of a set of inter-connected, democratic and popular institutions at the village, block and district levels in which the representatives of the people in the Village Panchayats, Panchayat Unions, the District Development Councils and Co-operative Organisations function with the support and assistance of the various development agencies of Government working together as a team.[1]

The Community Development Programme is essentially a people's programme and the execution of the works under the Programme involves a contribution of the people towards the cost of works. The contribution of the people may be in the shape of cash, labour or materials.

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[1] Government of India : Third Five-Year Plan, 1961, page 332.

The essential difference between the Community Development Programme and the National Extension Service Scheme was that in the National Extension Service Scheme, the stress was laid on the all round development of rural life, while in the Community Development Programme, the stress was laid on the intensive development of particular aspects of the rural life and economy. Therefore, National Extension Service Scheme and Community Development Programme were regarded as related aspects of one and the same programme. Each Development Block was in the charge of a Block Development Officer, who worked under the direct supervision of the District Collector. The Block Development Officer was assisted by the necessary technical and other personnel who worked in co-ordination with the other departments of Government. Block Advisory Committees were also constituted for formulating schemes of improvement and for reviewing the progress, etc., in the blocks.

In the Madras State, the Community Development Programme has been in operation from 1952–53. In the course of the Second Plan period, important developments occurred in the Programme. Prior to 1st April 1958, the Community Development Programme was worked in three stages of three years' duration each, *viz.*, Pre-intensive (National Extension Service), Intensive (Community Development), and Post-intensive (reverted National Extension Service). This distinction among the three stages was abolished with the revision in the Community Development Programme with effect from the 1st April 1958 and was replaced by two stages, *viz.*, Stage I and Stage II, each of five years' duration from 1st April 1958. According to the revised programme, the National Extension Service Blocks operating on the 1st April 1958, were treated as Stage I Blocks from the date of their inauguration. The Community Development Blocks were allowed to operate as such till the completion of their period of operation as Community Development Blocks before their reversion to Stage II. All reverted National Extension Service Blocks were treated as Stage II Blocks[1].

Another major development in the organization of Community Development Programme concerns the introduction of *Panchayat Raj*. In October 1960, the scheme of democratic decentralisation was started in the State with the organization of Panchayat Unions. This radically changed the nature and content of the Community Development Programme. The Panchayat Unions as new units of local self-government have been entrusted with the administration of Elementary Education, Public Health, Sanitation, etc. Therefore, under the Panchayats Act,

[1] Government of Madras: *Review of the Second Five-Year Plan, Madras State* 1961, page 26.

1958, the programmes of Community Development and allied schemes of agriculture, animal husbandry, etc., have been entrusted to them. The Block Development Officers now function as the Commissioners of the related Panchayat Unions. The Unions have also been given adequate technical and administrative staff at the cost of the Government for the various items of work entrusted to them. Thus by democratic decentralisation, the Panchayat Unions have been made to participate directly in the implementation of the Community Development Programme.

In the Salem district, the Community Development Programme was inaugurated in the year 1953–54 by the introduction of the National Extension Service Scheme in the Attur and Krishnagiri Blocks in October 1953. Then there were 122 villages with a population of 228,000 in these Blocks.[1] Other National Extension Service and Community Development Blocks were formed in the succeeding years. The following table shows the progress in the formation of the Blocks in the District during the period from 1956–57 to 1961–62.[2]

Year.	*Number of Blocks.*
(1)	(2)
1956–57	6
1957–58	11
1958–59	15
1959–60	16
1960–61	23
1961–62	30

For purposes of development, the district has now been delimited into two Development districts, *viz.*, North Salem and South Salem, and District Development Councils have also been formed. The entire Salem District has been divided into 51 Development Blocks corresponding to the 51 Panchayat Unions formed in the District. Each Block is roughly 100 square miles in area, with a population of about 60,000 to 90,000 persons. Upto 1961–62, 30 Development Blocks had been formed and there is a programme for starting the remaining Development Blocks in the course of the Third Plan Period[3].

The principal tasks of the Community Development Progragmme fall within the spheres of agriculture, animal husbandry, health and rural

[1] Government of Madras: *Salem-Achievements in Ten Years*, (Tamil), 1961, page 45.

[2] *Source*: Director of Statistics, Madras.

[3] *Salem-Achievements in Ten Years, op. cit.*, page 43.

sanitation, social education and communications. The following table records the salient features in the progress registered under the Community Development Programme in the district during the Second Five-Year Plan period and the first year of the Third Five-Year Plan period :—

Community Development Programme in the Salem District.
[Selected indicators of achievements].

Item.	*Unit.*	*Achievements during the Second Plan period (1956–57 to 1960–61).*	*Achievements during the first year of the Third Plan period (1961–62).*
(1)	(2)	(3)	(4)
Agriculture—			
Improved seeds distributed ..	Metric Tonne.	4,199,76	1,114
Fertilisers distributed ..	Do.	9,218,71	3,351
Improved implements distributed.	Numbers.	7,986	1,541
Compost pits dug	Do.	25,907	5,862
Agricultural demonstrations held.	Do.	50,419	9,347
Animal Husbandry—			
Improved animals supplied ..	Do.	1,344	454
Improved birds supplied ..	Do.	6,968	1,914
Animals castrated	Do.	49,165	12,137
Health and Rural Sanitation—			
Drinking water wells constructed	Do.	808	347
Drinking water wells renovated.	Do.	1,564	178
Rural latrines constructed ..	Do.	1,954	292
Drains constructed	Metre.	37,681	4,380
Soakage pits construeted ..	Numbers.	8,484	956
Social Education—			
Adults made literate	Numbers.	9,171	1,406
Youth Clubs/Farmers Unions started.	Do.	715	60
Mahila Samities started ..	Do.	165	72
Communications—			
New *kacha* roads constructed ..	Kilometre.	445	141
People's Contribution—			
Labour Contribution ..	Rs. in lakhs.	13·42	2·40
Cash and other Contribution ..	Do.	19·16	3·89

(iv) *Assignment of Land to Land-less Persons.*—In Attur taluk of Salem district about 50,000 acres of land were lying waste for several years. During the Grow More Food Campaign large extents were brought under *sivoijama* cultivation. As all these lands were 100 acres in extent, they were classified as big blocks and under

1. *Source*: Director of Statistics, Madras.

the then existing orders, they could not be assigned piecemeal to individuals. In 1952, the Assistant Agricultural Engineer inspected these waste lands and an attempt was made to colonize these areas, about 30,000 acres in-extent, with ex servicemen, political sufferers, weavers, etc. As this attempt proved a failure, the Council of Ministers discussed this matter in July 1954 and arrived at the following conclusions :—

(1) That the vacant lands may be assigned to landless poor persons of the village concerned and adjacent villages,

(2) that the extent of land assigned to each individual should be limited to 5 acres of dry land,

(3) that the assignees may be helped with loans for reclamation and for digging wells and that wherever necessary, machinery may be lent to them to the purpose of reclamation, and

(4) that in making these assignments, the needs of the Government for starting of Government farms such as Agricultural and Animal Husbandry farms, should be taken into consideration and suitable lands reserved for the purpose.

Out of 50,819 acres of assessed waste lands available, 4,439 acres were reserved for co-operative and various departmental schemes ; 12,056 acres were reserved for grazing ground and other communal purposes and the extent of land available for assignment was 34,324 acres upto 30th April 1955.

Some of the encroachers were willing to become members of land colonisation co-operative societies proposed to be started. Thirteen land colonisation co-operative societies have, therefore, been formed in Attur taluk covering an extent of 3,560.14 acres.

In some of the cases of assignments made in the year 1957–58, the assignees violated the conditions stipulated in "D Card" as they failed to remit the land revenue in time and also failed to bring the assigned lands under cultivation within a period of three years. In these cases the assignments were cancelled and the lands were subsequently assigned to the needy landless poor persons. Out of the total extent of 34,324 acres available for assignment, an extent of 24,628.65 acres has been assigned to landless poor persons, an area of 3,560.14 acres is under the control of the land colonisation societies and the balance still available for assignment is 6,135·21 acres.

In the area of 12,056 acres set apart for communal purposes, the Government has ear-marked areas for the extension of house-sites,

construction of schools, laying of roads, and such other future needs arising from the large-scale assignments made.

An extent of 4,439 acres of land reserved for co-operative and other departmental schemes lies in 3 villages, *viz.*, Ramanaickenpalayam, Kalpaganur and Appamasamudram. In Ramanaickenpalayam village, a pilot scheme for the utilisation of waste lands of about 1,000 acres has been formed and started. Two land colonisation co-operative societies in an extent of 529.60+452.33=981.93 acres are functioning in Ramanaickenpalayam and Siruvachur villages. The remaining extent of 2,458.00 acres have not been assigned to any of the individuals as they have been reserved.

AGRICULTURAL LABOUR, ETC.

Agricultural labour forms 26 per cent of the agricultural population of Madras. The Special Officer for Land Tenure has submitted in his report that the condition of farm servants and agricultural labourers requires close consideration because they are real producers of agricultural wealth. Though they are the most numerous body of persons in agriculture, they are economically the weakest. The problems faced by the agricultural labour are intermittent employment, low wages, long hours of work, lack of housing and educational facilities. There is also lack of organization among agricultural labourers.

In the District, a form of agrestic serfdom known as the "Pannaiyal system" prevailed for a long time. Under this system, the landowner secures a team of permanent farm servants by giving loans to them. Usually the beginning of a term of pannaiyalship originates from the date on which an amount is borrowed from the landowner for non-productive purposes, e.g., marriage. So long as the loan is not repaid, the labourer continues to be under the permanent employ of the master and cannot go to work on any other farm. If the loan is not discharged during the life-time of the pannaiyal, as is often the case, his son or other person accepting the responsibility for the loan succeeds to the pannaiyalship. The pannaiyal gets free house-site and some garden land for his own use. Often the wages fixed and the condition of labour offered depends on the good-will of the landlord.

There is another type of farm servant known as "Padiyal". Unlike the pannaiyal, the padiyal though a permanent farm servant, is not attached to the farm. He cannot be transferred along with the farm to somebody else when the farm is sold. He is a free labourer who can move from one farm to another. He works for the whole agricultural season on

the farm of his choice and seeks employment outside the farm during the off-season. During the cultivating season he is employed along with pannaiyals on farm work. But he is not entitled to the facilities of free house-site and garden lands as the pannaiyals.

During the period of Tippu Sultan the position of agricultural workers in Salem district was one of abject slavery. Col. Read, the Official administrator of the District after the acquisition by the British, sanctioned a form of agreement for the employment of workers which smacks serfdom. The form of agreement ran thus, " If you serve me while you are able to work, I will maintain you while you live". From Tippu to the present day though the various farms of serfdom of the agricultural workers are disappearing for the better, the poverty among them persists. Between 1939 and 1945, the wages have doubled themselves, but the standard of living of the agricultural workers did not substantially improve.

The poverty of the agricultural workers was made a convenient plank by the political parties to intrigue for winning of the support of the agricultural labourers. The Communists promised land reforms and better treatment of small tenants and labour. The Indian National Congress mobilised the support of the agricultural masses by a policy of land reforms and by ensuring better treatment for agricultural labour.

The progressive industrialisation of the District had a beneficial effect on the labour markets. At Hosur and other taluks the agricultural labourers find employment in plantation and large scale industries. It has incidentally increased the wages for agricultural labourers and has improved the prospects for employment.

The Survey of Agricultural Labour.

A survey of Agricultural Labour in Madras State was conducted by the All-India Agricultural Labour Enquiry organised by the Government of India. The entire Salem district formed part of Zone IV of the Enquiry which constitute the rain shadow region of Madras State.

(i) *Size and structures.*—It is revealed by the Enquiry that 88·6 per cent of the labour families are casual workers' families. Only 1·4 per cent of the labour families are attached labour families. 48.9 per cent of the total wage earners are men and 47·5 per cent are women.

The average size and earning strength of the Agricultural labour in Salem district was as follows :—

Zone.	*Average size of family.*	*Average earning strength.*	*Average number of wage earners.*	*Men.*	*Women.*	*Children.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Zone IV—						
Salem district ..	4·4	2·0	1·8	0·9	0 8	0·1
State	4·2	2·1	2·0	1·0	0·9	0·1

(ii) *Employment and Unemployment.*—Casual workers' families who form the bulk of agricultural labour families have on the average 176 days employment for men, 139 days employment for women and 148 days employment for children. In the case of attached workers' families which is only 1·4 per cent of the total workers' families, men are employed for 305 days, women 144 days and children 261 days. The child workers form a very small proportion of the total number wage earners and they are employed only in a few villages. Most of them, 81 per cent are employed on casual basis ; and the rest are attached labourers and they are generally employed as cow-boys.

Among the districts of Madras State, the employment of casual labour for agricultural work is the highest in the dry districts of Salem and Coimbatore. The average number of unemployment days is also lowest in the dry districts, *viz.*, 84. Perhaps the lower number of unemployed days which may be due to the variety of crops grown in the District and the existence of plantations which provides occupations of diversified type.

It has also been found that during season of busy agricultural work, such as Preparatory Tillage, Weeding and Harvesting, almost all available agricultural labour is employed. The percentage employed ranges from 60 to 90 per cent. In other agricultural operations such as sowing, irrigating and threshing only about 20 per cent of the labour population is employed. It is evident from these figures that in some seasons almost the total available labour is employed in gainful pursuits and in other seasons it is not able to provide such an amount of employment. It may be concluded from these facts that in rural areas, the agricultural labour is not suffering from unemployment as such as for a continuous period, but from partial employment at particular seasons.

The problem of unemployment in rural areas is a question of definition. Out of 84 days for which the labourer is unemployed, if allowance is made for weekly holidays and period of illness the days of unemployment

will turn to be meagre. Besides, some farm employment surveys have revealed that in the rural areas agricultural labourers are sometimes able to live without any ostensible means of livelihood. This percentage is high among women and children.

Employment in agriculture is to a large extent influenced by seasonal vagaries in which the available complement of manpower is employed to the full at particular seasons and in other seasons does not find full employment. The percentage of men who are chronically unemployed is as low as 3 per cent. We should contrast the agricultural unemployment with industrial unemployment, whereas in the former case it is chronic unemployment and in the latter it is seasonal unemployment. This makes unemployment in agriculture bearable and not a kind of potential menace as in industry.

(iii) *Wages and modes of payment.*—In the dry districts like Salem and Coimbatore cash wages is the predominent mode of wage payment. The report on the Survey of Agricultural Labour indicates that 67·9 per cent of the agricultural workers are paid cash wages while 15·7 per cent are paid cash wages with perquisites and 16·4 per cent are paid wages in kind.

The general level of daily wages for male workers in agricultural work is about 89 nP. while that for women it is 53 nP. In the non-agricultural employment men are paid Rs. 1.10 nP. and women 60 nP. These wages are slightly less than the State average of 97 nP. for male workers, 60 nP. for women workers in agricultural employment and Re. 1·00 for male workers and 53 nP. for women workers.

The average annual income of casual workers' family with land is Rs. 438 and that of the attached labour families with land is Rs. 523. Wages of casual workers' family without land is Rs. 296 and that of the attached labour without land is Rs. 328. As a result of the continuous employment on the farm, the attached workers' families are able to earn more than their counterpart among casual labourers.

(iv) *Consumption, expenditure and levels of living.*—The Report on the Survey of Agricultural Labour in India has revealed that in the Salem District which is part of the dry districts zone of the Madras State, the average annual income per family is Rs. 388. After meeting the family expenditure the surplus per family is Rs. 9.

Food forms largest item of expenditure for all families. About 82 per cent of the total expenditure is spent on food. Expenditure on clothing is next in importance, and it absorbs 7 per cent of the total expenditure. Housing, fuel, and lighting absorbs a very meagre percentage of the expenditure, about 2 per cent. Expenses on miscellaneous items such as tobacco, pansupari, payment for the services of the barber, washerman and brahmin priest account for 8·6 per cent of the expenditure. An analysis of the pattern of spending indicates that the workers live on a subsistence level with no setting apart of their income for saving and durable investment.

(v) *Indebtedness.*—The Survey of Agricultural Labour (1955) has pointed out that workers' families, whether they are casual labour families or attached labour families, are affected by varying degrees of indebtedness.

Category of families.	*Percentage of families.*	*Percentage of indebted families to the total.*	*Debts per indebted family.*	*Sources.* *Employers.*	*Shop-keepers.*	*Money-lenders.*	*Co-operative Societies.*	*Others.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
I. Casual Workers' families—								
(i) with land ..	47·6	41·0	118	5	7	11	3	92
(ii) without land.	51·0	56·2	62	9	9	8	..	36
ALL ..	98·6	48·9	72	7	8	19	1	59
II. Attached Workers' families—								
(i) with land ..	0·4	36·4	18	..	4	..	..	
(ii) without land.	1·0	57·7	51	40	2	..	3	

From the facts provided by the Survey, it has to be concluded that the agriculturists are steeped in debt as a result of continuous years of deficits in the family budgets. A picture of chronic indebtedness of the agriculturists is produced through continuous period of indebtedness over which the debts grow unabated. The whole debt position must be looked at with a certain amount of suspicion and with a strong presumption that the flaws inherent in the collection of statistics would have vitiated the final conclusion.

The average annual income and expenditure per agricultural labour family reveals surplus in the case of those families with

land and of deficits in the case of those families without land. The position is as follows :—

Category of families.	Average annual income.	Average annual expenditure.	Surplus or deficit.
(1)	(2)	(3)	(4)
	RS.	RS.	RS.
I. Casual Workers' families—			
(i) with land	438	431	7
(ii) without land ..	296	329	33
II. Attached Workers' families—			
(i) with land	523	481	42
(ii) without land ..	328	382	54

The deficits in the case of landless workers no doubt warrant borrowing for consumption purposes. These consumption loans are mainly received from their employees and in some cases from shop-keepers and from fellow workers.

In the case of workers without land, deficit family budgets are a recurrent feature. They have to borrow necessarily for consumption purposes. But the workers with land also borrow even though they have surplus budgets. This will necessarily lend one to question the statistics collected. The explanation that they are borrowing for consumption purpose is not reliable. The only explanation that can be offered is the workers with land have strong tendency to borrow from friends and relatives and others in order to effect permanent improvements on lands. The advances received from friends and others are in fact long term loans with no time limit to repay where the loans received from employers co-operative societies and money-lenders have to be repaid within stipulated period.

As the family income and expenditure statement does not vouch for any borrowing by workers with land, we have to conclude that they usually give answers " acceptable " for the occasion and which will at the same time safeguard their interest. Perhaps, the agriculturists who are accustomed to being questioned on various occasions know which type of answers will be " acceptable ".

(vi) *Legislation for minimum wages.*—The Minimum Wages Act passed by the Government of India in 1948 enumerated a number of employments

for the minimum wages have to be fixed by 1961. Employment in al activities connected with agriculture were brought under the purview of the Act for minimum wage fixation. It prescribed a 3 year time limit for fixing the minimum wages for all jobs specified in the Act As many States were not able to adhere to the time limit a bill was introduced in 1956 to amend the Act so as to remove the time limit prescribed in it.

The Madras Government has entrusted the enforcement of the provisions of the Minimum Wages Act to the Commissioner of Labour. The Industrial Tribunal at Coimbatore, with a jurisdiction over the Districts of North Arcot, Salem, Coimbatore, Malabar, South Kanara and the Nilgiris determine claims arising out of payment of less than minimum rates of wages. A Minimum Wages Advisory Board was appointed under section 7 of the Act. It consisted of seven representatives each of employers, employees and an equal number of independent members. The Commissioner of Labour, one of the independent members and the Personal Assistant to the Commissioner of Labour are appointed the Chairman and Secretary of the Advisory Board respectively.

On the passing of the Minimum Wages Act of 1948, the Madras Government have instituted an inquiry about the wages prevailing in the low wages pockets of the State. The inquiry was confined to 84 villages of the State chosen by stratified random sampling from among the villages found to have low wages according to Quinquennial Wage Census of 1940.

The purpose of the enquiry was to define minimum rates of wages for different categories of agricultural labour appropriate to each area, and to estimate the extent to which the low wages pockets as estimated in 1946 wage census continue to be areas of low in the year 1952.

The enquiry has revealed the prevalence of specially low wages for ploughing, transplanting and weeding in the major portion of 84 villages surveyed. The villages in Salem district selected for the survey were (1) Paddarapatti and (2) Natrapalayam. Wages for ploughing were below Rs. 1.50 nP. in major number of villages, wages for transplanting and weeding were also below three-fourths of the wages for ploughing in major number of the villages surveyed. The Enquiry Committee held the view that in fixing the minimum wages for agricultural labour the following points should be taken into consideration: (1) that the wage rate should enable the agricultural labourer to maintain the subsistence plus level, (2) that the rate should be in conformity with the ability

of the agricultural employer to pay and (3) that the wage rates should be related to similar operations in the neighbourhood. With these criteria, the Enquiry Committee has arrived at the following provisional schedule of minimum wages for the whole State :—

Agricultural operations. (1)	*Per day.* (2)	
	RS.	NP.
1 Ploughing	1	50
2 Sowing	0	75
3 Weeding	0	75

The enquiry further stated that the minimum wages for all other operations may be fixed at half the wages paid for ploughing. It has also suggested that a beginning in the application of minimum wages should be made in a few villages where the wages are very low and gradually extended to other villages that are better placed.

The Agricultural Labour Enquiry also made pointed reference to the prevalence of low wages in Zone IV of Madras in which the Salem District is situated. The prevailing rates of wages for various occupations according to the enquiry were :—

	District. average. (1)		*State average.* (2)	
	RS.	NP.	RS.	NP.
Ploughing	1	00	1	10
Sowing	1	00	0	90
Weeding	0	69	0	80

The wages generally prevalent in the District are lower than the minimum recommended by the Wages Enquiry in the low wage pockets of the State.

The Congress Agrarian Reform Committee has recommended the constitution of Wage Boards at State levels with branches at district headquarters for fixing agricultural wages for different occupations. The Special Officer for Reform of Land Tenures has recommended that legislation should be undertaken for fixing minimum wages for agricultural worker in as much as they are not able to look after their interests in their dealings with landowners. The Land Revenue Reform Committee of 1950 recommended the minimum wages fixed should not break the agricultural economy, but should be "fair wages" which both the employer and the worker would accept. The Committee has

recommended different rates of wages for agricultural workers according to their status of employment as casual labour, seasonal labour, annual labour and permanent farm labour.

Fixation of minimum wages for agricultural workers has not been yet undertaken in State except for the fixation of wages for the workers in Thanjavur district through the Thanjavur Tenants and Pannaiyal Protection Act of 1952. Progress on these lines may be expected in the ensuing years.

ADMINISTRATION OF OTHER SOURCES OF REVENUE.

The Constitution of India provide for the division of tax powers between the Centre and the States. Taxes within Union jurisdiction are enumerated in List I of the Seventh Schedule of the Constitution They are—

Taxes on income other then agricultural income,

Corporation tax,

Customs duties,

Excise, except on alcoholic liquors and narcotics,

Estate and succession duties other than on agricultural land,

Taxes on the Capital value of assets (exclusive of agricultural land), of individuals and companies,

Rates of stamp duties on transactions in stock exchange and future markets,

Taxes on sale or purchase of newspapers and on advertisements therein,

Taxes on Railway freights and fares,

Terminal taxes on goods and passengers carried by railway, sea or air, and

Taxes not specifically enumerated in the State or Concurrent Lists.

List II of the Seventh Schedule enumerates the taxes under the jurisdiction of the State. They are—

Land Revenue,

Taxes on the sale and purchase of goods except newspapers,

Taxes on agricultural income,

Taxes on lands and buildings,

Succession and estate duties in respect of agricultural land,

Excise on alcoholic liquors and narcotics,

Taxes on the entry of goods into a local area,

Taxes on mineral rights subjects to any limitations imposed by Parliament,

Taxes on the consumption or sale of electricity,

Taxes on vehicles, animals and boats,

Stamp duties except those specified in the Union List,

Taxes on goods and passengers carried by roads or inland water ways,

Taxes on luxuries including entertainments, betting and gambling,

Tolls,

Taxes on professions, trades and callings and employment,

Capitation taxes and

Taxes on advertisements other than advertisements in newspapers.

The Constitution also contains provisions for the distribution of certain revenue between the Union and the States. In the first place, there are duties which are levied by the Union but are collected and appropriated by the States, e.g., stamp duties, duties on excise on medicinal and toilet preparations (containing alcohol). In the second group, there are the taxes which are to be levied and collected by the Union but which are assigned to the States within which they are leviable, e.g., succession and estate duties in respect of property other than agricultural land, terminal taxes on goods and passengers carried by railway, sea or air ; taxes on railway fares and freights taxes other than stamp duties on transactions in stock exchanges and future markets ; and taxes on the sale and purchase of newspapers and advertisements therein. In the third group the important tax is the income tax (other than agricultural income-tax) which are levied and collected by the Union but are distributed between the Union and the States in a prescribed manner. The receipts from these taxes are distributed among the States on the basis of population and the collection of the tax from the region.

The taxes collected in the District are those levied by the State and the Central Governments. Apart from the land revenue, the important taxes collected in the District are dealt with as below :—

AGRICULTURAL INCOME-TAX.

In 1958, the Madras Plantations Agricultural Income-tax Act, 1955, was extended to non-plantation crops also with effect

from the assessment year 1958–59 by the Amendment Act, 1958. The rates of Agricultural Income-tax have also been revised as follows :—

1. On the first Rs. 3,600 of total agricultural income.	Nil.
2. On the next Rs. 1,400 of total agricultural income.	Five naye Paise in the rupee.
3. On the next Rs. 5,000 of total agricultural income.	Fifteen naye Paise in the rupee.
4 On the next Rs. 5,000 of total agricultural income.	Twenty naye Paise in the rupee.
5 On the next Rs. 5,000 of total agricultural income.	Twenty-five naye Paise in the rupee.
6 On the next Rs. 5,000 of total agricultural income.	Thirty naye Paise in the rupee.
7 On the balance of total agricultural income.	Forty-five naye Paise in the rupee.

Provided that in the case of every company, agricultural income-tax shall be charged at the maximum rate on the whole of the total agricultural income.

No Agricultural Income-tax is payable on an Agricultural Income not exceeding Rs. 3,600 and on lands not exceeding 12.50 standard acres in extent.

The agriculturists are also given the option to pay the Agricultural Income-tax according to the area of their land. The rates are as follows :—

Plantation.

[Section 30 of the (Amendment) Act, 1958.]

Extent. (1)	*Rate per Standard Acre.* (2) RS.	nP.
1 On the first 12½ standard acres	Nil.	
2 On the next 7½ standard acres	4	50
3 On the next 10 standard acres	7	50
4 On the next 10 standard acres	10	00
5 On the next 10 standard acres	15	00

Non-plantation.

[Section 34 of the (Amendment) Act, 1958.]

	Extent. (1)	*Rate per standard Acre.* (2)
		RS. NP.
1	On the first 12½ standard acres	Nil.
2	On the next 7½ standard acres	4 50
3	On the next 10 standard acres	7 50
4	On the next 10 standard acres	10 00
5	On the next 10 standard acres	15 00
6	On the next 50 standard acres	17 50
7	On the next 50 standard acres	20 00
8	On the balance of standard acres	25 00

Provided that in the case of every company, the lump sum so payable shall be charged at the maximum rate on the whole of the total extent of the land held by that person.

The number of assessees and the income collected in the District under Agricultural Income-tax from 1958-59 to 1960-61 is given below :—

Year. (1)	*Number of assessees.* (2)	*Amount collected.* (3)
		RS. NP.
1958–59	2,202	17,20,569 00
1959–60	1,536	4,52,197 44
1960–61	1,603	11,12,005 03

There are two offices located in Salem and Dharmapuri to serve the northern and southern halves of the District.

LAND REVENUE.

The land revenue including cesses constitute the biggest item of State revenue for this district, next to commercial taxes. This income which stood at 28 lakhs in 1925–26 has been steadily growing on account of the increase in cesses and the abolition of estates and

conversion to ryotwari tenure. The figures for 1960–61 and 1961–62 are given below :—

	RS.
1960–61	57,97,561
1961–62	56,82,838

EXCISE REVENUE.

The State excise consists of the revenue collected by the Government in connection with the control of the manufacture, sale, consumption and other operations connected with alcoholic liquors and hemp drugs and of the sale and consumption of raw opium and manufactured drugs. It does not include the customs duties levied by the Central Government on imported liquors. In 1945–46, the then Madras Government derived an income of Rs. 16.53 crores from excises, which was 45.16 per cent of the total revenue of the province. When prohibition was first introduced in October 1937, this revenue turned to be an ever shrinking source of income.

But the Central Government are levying excise duty on tobacco and its products, matches, vegetable oils, soaps, art silk and cotton cloth on power looms, cotton yarn, copper, coffee, films, caustic soda, and non-edible oils. The total revenue derived from this district is as follows :—

	RS.
1960–61	61,66,541
1961–62	85,76,609

SALES TAX.

The Madras General Sales Tax was passed in 1939. The Madras General Sales Tax Act of 1939 authorises the levy of a general tax on the sale of goods other than the electrical energy, motor spirit, manufactured tobacco and any goods on which duty is or may be levied under Madras Abkari Act, 1886 or the Opium Act of 1878. The tax is calculated on the turnover of business. According to the Act of 1939, the tax is not levied on business with a turnover of less than Rs. 10,000 and of Rs. 5 is levied on business with a turnover not exceeding Rs. 20,000 and when the turnover exceeds Rs. 20,000, it is levied at the rate of one half of one per cent. Hides and Skins merchants paid a single point sales tax. Bullion and specie were exempted from the payment of sales tax.

The Madras General Sales Tax Act was the first legislation in India levying a tax on sales. The Act came into force on 1st October 1939. There were no precedents or previous experience to help the commercial tax department whose duty it was to carry out the provision of the Act. The assessment and levy of a tax on turnover involving

entirely a new form of revenue collection for which a staff had to be improvised from services which had hitherto dealt with revenues of a different kind.

The administration of the Act did not present any serious difficulties. Though at first dealers were averse to the provision of the Act there has been no serious opposition from them. They are mostly opposing on the tax to the consumer. The working of the Act has shown that there are many possible methods of evasion. The suppression of transactions is one of the methods of evasion, and it is difficult to detect it.

When the Act was first introduced in 1939, there were only about 1,000 dealers assessed to the General Sales Tax. The tax demand on 31st March 1940 was Rs. 12,37,000. The number of assessees to the tax and the tax demand grew steadily. On 31st March 1959, the number of persons assessed to the tax in the District was 3,718 and the tax demand was Rs. 68,82,373. This steady growth was only interrupted during the period 1952–55. In 1952 there was a fall in collection of tax due to stoppage of business by a number of dealers in handloom cloth and yarn due to short supply of yarn and slump in handloom cloth business. During 1953–1955, there was a fall in the number of assessees and the total tax collected due to general depression in trade and the poor purchasing power of the public. Particularly in the year 1955, the fall in the tax collected was due to the fall in prices of commercial crops and the exemption granted to the dealers of the handloom cloth from the payment of the sales tax.

When the tax introduced in October 1939, it was levied on all business the turnover of which exceeded Rs. 10,000. To facilitate its levy and to avoid detailed investigations into the exact turnovers in the case of smaller business the amount of the tax was fixed at Rs. 5 per month if the turnover was between Rs. 10,000 and Rs. 20,000. A tax at a half per cent was levied when the turnover exceeded Rs. 20,000. Safeguards were provided into the Act to avoid the taxation of both the seller and the buyer in respect of one and the same transaction and also on both the purchase and sales of the same goods of the same dealer. Exemptions were granted in the case of certain articles like bullion and specie, cotton, cotton yarn and cloth woven on handlooms and sold by persons exclusively dealing in such cloth. In the case of hides and skins provision was also made to levy tax at a single point in a series of sales by successive dealers. In the case of certain finished articles of industrial manufacture a rebate of one half of the tax levied on sales of such articles for delivery outside the State was allowed. The sale of electrical energy, motor

spirit and manufactured tobacco were exempted from tax. In 1940–41 the rates of tax were reduced to Rs. 4 per month, on turnovers between Rs. 10,000 and Rs. 20,000 and at one-fourth per cent on turnovers exceeding Rs. 20,000. In 1944 the rates of taxation were revised to Rs. 8 per month on turnovers between Rs. 10,000 and Rs. 15,000, Rs. 12 per month on turnovers between Rs. 15,000 and Rs. 20,000 and at 1 per cent on turnovers exceeding Rs. 20,000. In 1948, the slab rate system of taxation was abolished except in the case of fruit and vegetable dealers. If the turnover was Rs. 10,000 or more, tax of 3 pice per rupee was levied. In respect of certain luxury goods an additional tax at the rate of 3 to 6 pice a rupee was also levied at the stage of sales by the first dealer. In 1949 the slab rate system was made inapplicable to dealers in cocoanuts, canned, preserved,dried or dehydrated vegetables and fruits. The tax on articles of food and drink was also raised to 4½ pice in the rupee if the turnover was Rs. 25,000 or more. The sale of cotton which had been exempted from tax prior to 1st August 1949 was made liable to tax at single point at the rate of half a per cent on the turnover. From 1950, according to Article 286 (1) of the constitution of India sales occasioning export outside the territory of India were exempted from tax. From 1954 the levy of additional tax was extended to certain varieties of mill cloth, fine and superfine, cotton cloth other than handloom cloth, hosiery goods other than those made wholly of cotton mill cloth at the rate of one anna 3 pice and precious stones at the rate of 6 pice. From 1956 the sale of Sugar was also subjected to the tax of 6 pice was also levied on the sale of raw tobacco and certain varieties of manufactured tobacco which were not subjected to tax under the Madras Tobacco (T. and S. and R.) Act, 1953. From 1st April 1954 certain perishable goods like eggs, meat, fish, flowers, vegetables and fruits and handloom cloth were exempted. From 1st April 1955 the exemption was extended to onion, potatoes, betel leaves and plantain leaves and to Co-operative societies effecting sale of palm-gur and to sales effected by Cottage Industrial Co-operative Societies.

The Madras General Sales Tax Act 1939 was replaced by the Madras General Sales Tax Act 1959. The object of the Act is to specify and improve the structure and the administration of the sales tax law. The provision of the Act are based on the recommendations of Dr. P. S. Lokanathan. The new Act introduced the following important changes in the levy of sales tax and its administration:—

(i) The system of licensing previously in force in respect of Commission Agents and in respect of dealers in goods liable to tax at single point.

(ii) The levy of tax at single point in respect of many items was introduced.

(iii) Small dealers whose total turnover does not exceed Rs. 25,000 are enabled to pay tax at slab rates.

(iv) Assessment function and appellate function had been separated. In the new set up three separate wings, assessment wing, appellate wing and intelligence wing had been created.

A dealer is liable to pay the tax if his annual turnover is Rs. 10,000 or more. Tax is, however, payable only on the taxable turnover. A dealer in any of the goods specified in the first and second schedules and a dealer registered the Central Sales Tax Act in respect of the goods bought by him in the course of inter-State trade for the purpose of re-sale has to pay tax whatever be the turnover in these goods. A casual trader or an agent of a non-resident dealer also has to pay tax whatever be the turnover. A dealer dealing exclusively in certain perishable articles is not taxable if the turnover does not exceed Rs. 30,000. The General rate of multipoint tax under the Act is 2 per cent. However the multipoint rate payable on certain perishable articles is one per cent. In respect of the goods specified in the first and second schedules tax is payable at the rates and at the points specified in those schedules. The goods specified in the third schedule to the Act are exempt from tax. Besides these certain exemptions are also specifically notified by the Government.

In 1959 while the total tax demand increased to about 68 lakhs rupees, there was a fall in the number of assessees in the District to 3,718. The fall of the number of assessees is attributed mainly to the grant of exemption from payment of tax to dealers in mill cloth, sugar and tobacco from 30th December 1957. The following table gives details about the total number of assessees, the tax demand, of tax collected and arrears from 1948 to 1963.

As on.	*Total number of assessees.*	*Tax demand.*	*Tax collected.*	*Tax balance.*
(1)	(2)	(3)	(4)	(5)
		RS.	RS.	RS.
31st March 1946 ..	4,311	20,42,932	19,60,502	82,430
31st March 1947 ..	4,970	26,39,099	25,78,178	60,921
31st March 1948 ..	5,141	32,62,628	30,91,167	1,71,461
31st March 1949 ..	5,250	45,52,149	43,46,443	2,05,706
31st March 1950 ..	5,433	57,96,033	56,16,027	1,82,006

As on.		Total number of assessees.	Tax demand.	Tax collected.	Tax balance
(1)		(2)	(3)	(4)	(5)
			RS.	RS.	RS.
31st March 1951	..	5,558	58,60,519	56,39,199	2,21,320
31st March 1952	..	5,373	55,97,189	51,92,587	5,37,708
31st March 1953	..	5,030	47,18,290	40,75,603	6,42,687
31st March 1954	..	4,584	41,87,930	34,91,422	6,96,508
31st March 1955	..	3,686	39,02,837	32,12,385	6,90.452
31st March 1956	..	3,859	40,89,807	36,03,570	4,86,237
31st March 1957	..	4,089	57,01,492	53,06,257	3,95,235
31st March 1958	..	4,233	67,28,841	60,58,995	6,69,846
31st March 1959	..	3,718	68,82,373	62,80,636	6,01,737
31st March 1960	..	4,010	74,40,834	65,28,088	9,12,746
31st March 1961	..	4,491	66,21,111	54,58,553	11,62,558
31st March 1962	..	4,969	79,02,797	64,11,289	14,91,508
31st March 1963	..	5,279	92,58,817	83,90,016	8,68,801

The revenue from the Madras Sales Tax Act from 1954–55 to 1962–63 is given below :—

Year.				Total revenue for the State.	Revenue collected in the District.
(1)				(2)	(3)
				RS.	RS.
1954–55	..	..	..	8,91,44,003	35,00,633
1955–56	..	..	..	9,97,18,152	38,67,711
1956–57	..	..	..	11,24,64,607	56,20,572
1957–58	..	..	..	12,09,94,785	63,23,766
1958–59	..	..	..	10,47,51,277	62,91,560
1959–60	..	..	..	13,16,59,433	66,56,170
1960–61	..	..	..	14,81,11,244	55,96,314
1961–62	..	..	..	16,05,56,517	66,47,064
1962–63	..	..	..	19,10,72,516	88,75,820

CENTRAL SALES TAX ACT.

Under the Constitution sales or purchases in the course of Inter-State Trade or commerce cannot be taxed under the local laws. The Central Sales-Tax Act was enacted for the purpose of authorising the State Government to levy on behalf of the Central Government tax on Inter-State Sales and keep the proceeds. All the provisions except Section 15 came into force on 5th January 1957. The taxing provisions of the Act came into operation on 1st July 1957. Section 15 came into force on 1st October 1958. The Central Sales Tax (Registration and Turnover) Rule, 1957 issued by the Government of India prescribe the procedure for registration and for determining the turnover of a dealer for purpose of taxation. The Central Sales-Tax (Madras) Rules contain provisions for carrying out the other purposes of the Act.

The Act is for the levy of tax on the sale of goods. Even goods which are liable to tax under the Madras General Sales-Tax Act on purchase are liable to tax under the Central Sales-Tax Act only on sales. The provisions of the Act lay down the principles for determining the categories of sales or purchases that take place outside the State, that take place in the course of import into or export outside the territories of India and those that take place in the course of Inter-State Trade. No taxable minimum has been fixed for purposes of liability under the Act. The rates of tax liable under the Act depend on the nature of the goods the rates of tax leviable under the State Sales Tax Law and whether the buyer is registered under the Act or not. The goods which are generally under the State Sales Tax Law are exempt under the Central Sales-Tax Act also. In respect of goods liable to tax under the State Sales Tax Law at a rate lower than one per cent till 31st March 1963 the rate of Central Sales-Tax was also the same. From 1st April 1963 it is two per cent. The goods detailed in Section 14 of the Act are declared to be of special importance in Inter-State Trade or commerce and are liable to tax at the prescribed rates. In respect of all other goods the rate was one per cent till 31st March 1963 if the sale was to a department of the Government or to a registered dealer for purposes of resale by him, for use by him in the manufacture or processing of goods for sale provided it is supported by 'C' form declaration or 'D' form certificate. Otherwise the rate was seven per cent or the State tax whichever is higher. From 1st April 1963 the rate is two per cent and ten per cent respectively.

The Revenue from the Central Sales-Tax Act from 1957–58 *to* 1962–63.

Year (1)	Total Revenue for the State. (2)	Revenue collected in the District. (3)
	RS.	RS.
1957–58	89,07,499	5,12,975
1958–59	1,55,11,206	3,94,894
1959–60	1,88,43,193	7,11,941
1960–61	2,39,29,793	8,80,831
1961–62	2,80,24,179	10,88,427
1962–63	3,12,37,422	13,00,266

REVENUE COLLECTED BY THE CENTRE AND SHARED WITH THE STATE GOVERNMENTS.

Income-Tax.—The most important item of revenue in this group is the Income-tax. This tax is levied and collected by the Centre and 60 per cent of it is distributed among the States according to a ratio fixed.

The general rule for the distribution of the divisible pool of the income-tax among the various States is 90 per cent on the basis of population and 10 per cent on the basis of collection of the tax.

The amount of income-tax collected in Madras State and Salem District is given in the table.—

Year. (1)	Madras State. (2)	Salem District. (3)
	RS.	RS.
1959–60	6,50,00,000	34,37,500
1960–61	7,34,11,000	51,91,800
1961–62	7,70,00,000	46,05,500

Tobacco Excise.—The Madras Tobacco (Taxation of Sales and Licensing) Act was passed in 1939. It provided for the levy of a tax on the sale of tobacco and the licensing of the trade therein in the province of Madras. The Act required every person who sells tobacco in any form, wholesale or otherwise, manufacturer, broker or commission agent to obtain an annual license for each shop or place of business. The grower of tobacco is however exempted from this tax in respect of sale of leaf tobacco. Dealers in manufactured tobacco are required to pay a tax

in each year calculated on their turnover. But small scale manufacturers whose output do not exceed Rs. 1,000 per month are exempted from the payment of the tax.

The annual yield of tobacco tax is given in the following table:—

Year.	Amount Collected for the whole State.	Amount collected in the District.
(1)	(2)	(3)
	RS.	RS.
1960–61	3,70,58,730	21,67,313
1961–62	3,82,90,929	23,31,221

The Act was repealed and replaced by the Tobacco (Excise Duty) Act, 1943, passed by the Central Government. The Act has provided for compensation to the State Governments for the loss of revenue on this head.

FEES.

Registration fees.—Under Indian Registration Act, 1908, all documents pertaining to immovable properties should be registered according to the nature of the document. The chief items of receipts collected by the Registration Department are in respect of registration of documents, making or granting of copies, searching the registers and authentication of powers of attorney. There are few classes of documents that have been exempted from the payment of fees in whole or in part e.g. (*a*) mortgage deeds executed by Government servants in respect of advance for house building, (*b*) documents relating to co-operative societies and land mortgage banks, (*c*) encumbrance certificates issued in connection with loans under the Agriculturists' Loans Act.

Receipts of Registration Department for the State and the District.

Year.	Receipts for the whole State.	Receipts for the District.
(1)	(2)	(3)
	RS.	RS.
1958–59	86,26,592 (A)	7,33,223
1959–60	87,03,000 (R.E.)	6,17,328
1960–61	1,06,90,531 (A)	9,13,142
1961–62	1,06,03,000 (R.E.)	9,26,193

(A.)=Actuals. (R.E.)=Revised Estimates.

Stamp (Judicial).—The income from Court-fees is a steadily expanding source of revenue. Except for few years from 1938–39 to 1944–45 when there was a sharp fall in the revenues due to fall in litigation as a result of the introduction of debt relief measures, the amount received from Court-fees was increasing.

The receipts from Court-fees for the State as a whole and the District are given below :—

Year.	Court-fee receipts (in stamps) for the State.	Court-fee receipts (in stamps) for the District.
(1)	(2)	(3)
	RS.	RS.
1959–60	1,16,96,000 (R.E.)	11,04,534
1960–61	1,18,96,000 (A.)	16,52,923
1961–62	1,26,39,000 (R.E.)	9,45,012

REVENUES FROM COMMERCIAL ENTERPRISES.

Revenue from forests.—The income from forests are derived from two sources: (1) Reserved forests and private tanks on lease under the control of the Forest Department, (2) Reserved forests and revenue lands managed by specially constituted forest panchayats under the control of the Revenue Department which are commonly known as ryots' forests. Forest Revenues are derived from the sale of forest produce such as timber, fodder, tanning materials, spices, elephants and tusks, etc. Sale of major coups and rent levied from forest panchayats are additional sources of revenue.

Year.	For the whole State.	For the District.
(1)	(2)	(3)
	RS.	RS.
1960–61	1,99,35,303 (A.)	21,23,235
1961–62	2,35,97,000 (R.E.)	27,27,99

Irrigation works.—The revenue from irrigation works is on the increase. It was only Rs. 289.07 lakhs of rupees in 1947–48. As a result of the execution of many Plan Projects like Krishnagiri Reservoir, Manimuttar, Lower Bhavani Scheme, etc., additional areas are brought under cultivation and the revenues from irrigation sources have increased.

R.E. = Revised Estimates. A. = Actuals.

Electricity scheme.—The Mettur Hydro-electric Scheme in the Salem district has been undertaken by the Government.

The receipts from the electricity scheme in recent years are found in the table below :—

Year. (1)	Income from the whole State. (2) (RS. IN LAKHS)	Income from the District. (3) (RS. IN LAKHS)
1960–61	1,534·30	2·24
1961–62	1,793·16	2·53

Agro Industries—Receipts from industries are at present derived mainly from three sources : (1) Cinchona Plantations in Nilgiris, (2) Fisheries Department, (3) State-run enterprises such as small-scale industries and units for hiring equipment for agriculture, cane crushing equipment, tractors, etc.

OTHER TAXES.

Stamp (Non-Judicial).—The revenue from this item is derived by the sale of non-judicial stamp papers and stamps to meet the prescribed payment of duty on instruments such as leases, mortgages, bills of exchange, hundis. Some specified instruments, e.g., those relating to transfer of debentures and Land Mortgage Banks are exempted from the operation of this Act. It is an expanding source of income. As the prices of real estates are rising during the period of inflation the stamp duties which are levied as a percentage of the value of the property brought and sold, are also rising. The receipts from stamp duties for the whole State and the District is given below :—

Year. (1)	Receipts for the whole State. (2) RS.	Receipts for the District. (3) RS.
1959–60	2,90,25,500 (R.E.)	31,30,177
1960–61	3,26,87,219 (A.)	43,80,509
1961–62	3,62,97,500 (R.E.)	47,12,600

Motor Vehicles Tax.—The Madras Vehicles Taxation of 1931 substituted a provincial tax on motor vehicles for all tolls, levied by the

(R.E.) = Revised Estimates. (A.) = Actuals.

Government and by local bodies, and the tax on motor vehicles levied by local bodies before the commencement of this Act. The Madras Traffic Control Act was enacted in 1938 and fees were levied in addition to the permit fee under the Indian Motor Vehicles Act, 1914. It also abolished the powers granted to Madras Local Boards and District municipalities to levy fees on motor vehicles. From the proceeds of the tax collected, the district and municipal councils are paid a sum equivalent to the average annual income derived by such board or Council during three years ending 31st day of March immediately proceeding the commencement of this Madras Traffic Control Act, 1938 from fees on licences granted to Motor vehicles under section 166 of the Madras Local Boards Act of section 174 A of the Madras District Municipalities Act, 1920, as the case may be.

Income from the motor vehicles tax.

Year.	Receipts for the whole State.	Grant to local bodies in the District.
(1)	(2)	(3)
	RS.	RS.
1958–59	4,73,24,772 (A.)	33,61,743
1959–60	4,95,00,000 (R.E.)	37,11,570
1960–61	5,37,97,132 (A.)	39,84,892
1961–62	5,75,00,000 (R.E.)	42,70,447

Madras Betting Tax Act.—The Madras Betting Tax Act of 1935 applies only to race meetings at Guindy and Ootacamund.

Madras Sales of Motor Spirit Taxation Act.—The Madras Sales of Motor Spirit Taxation Act of 1939 imposed a duty on petrol. The tax was amended from time to time and from April 1947 a duty of 4 annas per gallon of petrol sold by retail dealer was imposed. The tax is no doubt a form of Sales-Tax generally known as selected commodity tax. The tax is administered by the Commercial Taxes Departments. The Revenue from this source was Rs. 63,378 in 1940. During the period of the first world war, the revenue from this source fell due to rationing of petrol and severe shortage of motor vehicles. After the war, especially from 1952, when the tax on petrol was revised, the

(A.) = Actuals. (R.E.) = Revised Estimates.

consumption of petrol by transport companies also increased. From 1st April 1958, the levy under the Act has been shifted to the point of first sale in the State, *viz.*, the Importer and the wholesale dealer.

Year. (1)	Total number of registered dealers. (2)	Total collection in the year. (3) RS.
1953–54	145	8,16,287
1954–55	196	6,98,281
1955–56	224	7,50,274
1956–57	245	7,41,890
1957–58	265	7,17,864
1958–59	231	1,66,796
1959–60	216	44,898
1960–61	174	61,455
1961–62	189	54,044
1962–63	204	54,473

Receipts from Electricity Duty.—The Madras Electricity Duty Act of 1939 imposed a duty of 6 pies on every unit of electricity sold by licencees provided their total sales are not less than 200,000 units per annum.

The annual receipts of the tax for the State and from the District is given in the table below :—

Year. (1)	Receipts for the whole State. (2) RS.	Receipts from the District. (3)
1960–61	19,67,622 (A.)	..
1961–62	20,06,000 (R.E.)	..

With the Government's progressive acquisition of electric supply companies this item of revenue is steadily diminishing.

Entertainment Tax.—The Madras Entertainment Tax Act, 1939, provided for the levy of a tax on amusements and other entertainments. As this Act repealed the Local Authorities Entertainment Act of 1926 and it provided for the payment of compensation to local authorities

(A.) = Actuals. (R.E.) = Revised Estimates.

for the loss of this source of revenue. The receipts from this source were steadily increasing with the growth of business activity and rising levels of income among the people.

The administration of the Act was entrusted to the Commercial Taxes Department in non-municipal areas, to the municipalities in this municipal areas and to the Corporation of Madras in the City of Madras. All officers of the Police Department not below the rank of Head Constable and officers of Land Revenue Department, not below the rank of Revenue Inspector, are authorised to enter places of entertainments and check whether the provisions of the Act and the rules thereunder are being complied with. Village headmen in non-municipal areas are also, authorised within their respective jurisdiction to enter any place of entertainment for the same purpose.

The rates of tax are where the payment—

(i) is not more than thirty naye paise, one-fourth of such payment.

(ii) is more than thirty naye paise but is not more than one rupee and fifty naye paise, one-third of such payments.

(iii) is more than one rupee and fifty naye paise, two-fifths of such payment.

Year. (1)	Amount of tax collected. (2)
	RS.
1953–54	3,78,589
1954–55	5,40,842
1955–56	6,74,807
1956–57	4,34,451
1957–58	10,23,425
1958–59	13,72,848
1959–60	14,26,088
1960–61	16,51,968
1961–62	17,67,020
1962–63	19,97,421

There is an important group of taxes under Article 269 of the Constitution where Union Government levies and collects the taxes and the net proceeds of which are distributed among the States.

They are—

(1) Duties in respect of succession to property other than agricultural land.

(2) State duty in respect of property other than agricultural land.

(3) Terminal taxes on goods or passengers carried by railway, sea or air.

(4) Taxes on railway fare and freights.

(5) Taxes other than stamp duties on transactions in stock exchange and future markets.

(6) Taxes on the sale or purchase of newspapers and on advertisements published therein.

CHAPTER XII

LAW AND ORDER AND JUSTICE.

COURTS.

HISTORY OF CIVIL COURTS.

Prior to the advent of the British rule in Salem, the administration of justice and preservation of Law and Order were vested in (1) the Revenue Officers of the State, (2) Village Councils, (3) Caste Panchayats. However, this system broke down during the period of intermittent warfare in Salem in 18th Century. Earlier to Col. Read taking charge of the administration of the District, abject lawlessness prevailed in various parts. The District was frequently "overrun by thieves from the Carnatic and Thanjavur". Col. Read kept them in some awe by posting guards on the frontier; but, owing to some objection raised by the Nawab, he was not able to follow the depredators beyond the border. He employed the Taliyaris for the apprehension of criminals and those apprehended were summarily tried and sentenced to imprisonment or hard labour. He personally heard and decided all civil cases without levying any fees on the parties or without troubling them with any legal procedure. Col. Read stripped the Chettis and other caste headmen of their judicial powers and annulled the taxes and fines levied by them on their caste men for murders, theft, adultery and such other crimes.

In 1802, under the Cornwallis System, a series of regulations were passed in this State for establishing a hierarchy of civil and criminal courts and for defining their powers. There were three types of Courts at the top (1) Sadr and Foujdari Courts having Civil and Criminal jurisdiction; (2) Next to it, there were four Provincial and Circuit Courts each having jurisdiction over a group of districts; and (3) Lastly, there were the Zillah Courts having both Civil and Magisterial jurisdiction. This was in general, the arrangement for judiciary for the whole of the Presidency.

By Regulation II of 1802, a Zillah Court was established at Salem on 1st July 1803. In the beginning its authority extended only to the limits of the low country; but in 1806 the Baramahal and

Balaghat were brought under its jurisdiction[1]. The Zillah Judge was assisted by a Kazi and Mufti as well as a Pandit in administering civil justice. He followed the Muslim and Hindu Law as expounded by these Law Officers in all suits regarding succession, inheritance, marriage and caste, all the religious usages and institutions. Where, however, neither legal opinions nor the Regulations, nor the works of Hindu and Muslim Law prescribed the law, he proceeded according to justice, equity and good conscience. The procedure that the judge followed in his Court as well as the procedure that his subordinate judicial officers followed in their courts was prescribed by the Regulations[2] of 1802. The judge was given the benefit of the services of a Government Pleader[3], while the parties were given the benefit of employing licensed pleaders or vakils to argue their cases.

The Zillah Judge, to begin with, had a Registrar's Court and some Native Commissioners' Courts under him. The Commissioners were chosen from among respectable Indians belonging to certain classes like land-owners, Jaghirdars, tradesmen, Kazis, etc., and were appointed by Commission issued under the seal and signature of the Zillah Judge with the previous approval of the Sadr Adalat. They acted as references in suits for money or other personal property not exceeding Rs. 80 in value, referred to them by the Zillah Judge. They also acted as arbitrators in any suit referred to them by the parties, without the intervention of the court under a written arbitration bond. They acted likewise as Munsifs in suits against under-renters and ryots in jaghirs[4]. The Registrar had powers to try for money or-other personal property not exceeding Rs. 200 in value, suits for revenue-paying land the annual produce of which did not exceed Rs. 200 and suits for revenue-free land the annual produce of which did not exceed Rs. 20[5]. The Zillah Judge had powers to try all other suits, but in 1809 his decrees in original trials were made appealable to the provincial court[6]. At first he was under the control of the Provincial Court of Circuit for the Centre Division

[1]*Revenue Consultations, dated 8th July* 1803, pages 2524—2525.

Judicial Consultations, dated 14th May 1806, page 1063.

Salem, an Indian Collectorate, page 227.

Gazetteer of the Salem District, Volume I, Part II, 1918, page 84.

[2]*Manual of Administration of the Madras Presidency by* C.D. Maclean, Vol. I, 1885, pages 270—271. *See* footnotes.

[3]Regulation II of 1802, Section 15 and Regulation X of 1802, Sections 22 and 24.

[4]Regulation XVI of 1802.

[5]Regulation II of 1802, Sections 8, 9 and 10.

[6]Regulation II of 1802, Sections 21, Regulation VII of 1802, Section 24.

set up at Krishnagiri [1]. But on the removal of this Court to Arni [2], he came under the jurisdiction of the Southern Provincial Court which had its headquarters at Tiruchirapalli [3].

The Provincial Court, which sat at Tiruchirapalli, consisted of three judges. It tried appeals from the Salem and other Zillah Courts which came under its jurisdiction. It also tried original suits referred to it by the Sadr Adalat [4].

The Sadr Adalat as constituted in 1802 consisted of the Governor and his Council [5]. In 1806 the Governor began to function as the Chief Judge, assisted by two other judges selected from among the Covenanted Civil Servants of the Company other than the members of the Councils [6]. Next year, however, the Governor ceased to be the Chief Judge and the latter came to be appointed by the Governor first from among the members of the Covenanted Civil Service outside his Council and then from among the members of his own Council. The Commander-in-chief also came to be appointed as one of the Judges, and three other puisne judges came to be appointed from among the Covenanted Civil Servants [7]. The Sadr Adalat had powers to decide finally all suits upto Rs. 45,000 and above that sum an appeal lay to the Governor-General in Council [8].

In 1809 the jurisdiction of the Registrar of the Zillah Judge was raised to Rs. 500 except in suits for revenue-free lands where the annual produce did not exceed Rs. 150 [9]. In the same year the Hindu and Muslim Law Officer of the Zillah Court came to be appointed as Sadr Amins or Head Referees [10], with powers to try suits referred to them by the Zillah Judge for personal property for Rs. 100, for revenue-paying lands the annual produce of which was Rs. 100 and for revenue-free lands annual produce of which did not exceed Rs. 10 [11]. As has been stated above, an appeal was now made to lie from the decision of the Zillah Judge in original suits to the Provincial court [12]. At the same time the

[1] *Gazetteer of the Salem District*, Vol. I, Part II, 1918, page 85.

[2] *Idem* page 85.

[3] Regulation IV of 1804.

[4] Regulation IV of 1802, Sections 6, 7 and 12.

[5] Regulation V of 1802, Section 2, Regulation VIII of 1802, Section 3.

[6] Regulation IV of 1806, Section 3.

[7] Regulation I of 1807, Section 2, Regulation III of 1807, Section 3.

[8] Regulation V of 1802, Section 31—36.

[9] Regulation VIII of 1809.

[10] Regulation X of 1809, Section 2.

[11] Regulation VII of 1809, Section (1).

[12] Regulation VII of 1809, Sections 23–24.

Provincial Court was given original jurisdiction in suits above Rs. 5,000 and in suits for revenue-free lands the annual produce of which exceeded Rs. 500 [1].

In 1816 the Cornwallis system was modified by the introduction of new courts. In that year Colonel (later Sir) Thomas Munro had the foresight to see the need for the participation of judges in the administration of justice. He believed that in a populous country like India justice could be well dispensed with, only with the aid of Indian themselves. He urged therefore that, as much as possible, the administration of justice should be entrusted to the Indians, and that the European Judges should only watch over their proceedings and see that they executed their duty properly. The Court of Directors in England supported his views, appointed him as the head of a Judicial Commission to recognize the existing system and, upon his recommendations, ordered a number of important changes in civil as well as criminal justice and police [2].

As a result of recommendations of the Judicial Commission, District Munsifs and Village Munsifs were appointed in Salem as in other districts. In 1816 five District Munsifs' Courts were ordered to be established in the District replacing the Native Commissioners' Courts [3]. The jurisdiction of the District Munsifs included one or more taluks. The village munsif, who was also the head of the village, was authorised to receive and adjudicate all petty suits not exceeding Rs. 10 in value [4]; or, to act as an arbitrator with the consent of both parties, up to Rs. 100[5]. He could also assemble Village Panchayats for the adjudication of Civil suits of any amount within their village jurisdiction; and the decisions of such panchayats were generally made final[6]. The District Munsif was empowered to try suits for land and personal property upto Rs. 200 except for revenue-free lands wherein their powers were restricted to lands the annual produce of which did not exceed Rs. 20 [7]. He could also try any suits for damages referred to him but not suits filed *in Forma pauperis*. He could likewise assemble District Panchayats on lines similar to those of the Village Panchayats [8]. These District Panchayats

[1] Regulation XII of 1809, Sections, 2–3.

[2] For full details *see* Selections from papers from the Records at East India House, Volume II, Part I, 1820, page 105 *et seq*.

[3] Judicial Consultations, dated 15th July 1816, pages 2636 to 2645.

[4] Regulation IV of 1816, Sections 2, 3 and 5.

[5] Regulation IV of 1816, Section 27.

[6] Regulation V of 1816, Section 2–12.

[7] Regulation VI of 1816, Section 11.

[8] Regulation VII of 1816, Section 2–11.

could try all suits for land or any other property without limitation as to their value, if the parties agreed in writing to abide by their decisions. Such decisions were not open to appeal but were liable to be set aside and annulled, if partiality or corruption was proved to the satisfaction of the Provincial Court. The parties in such cases had the option of having recourse to another District, Panchayat or any other competent court. The District Munsif had moreover powers to act as an arbitrator in suits voluntarily referred to him for real or personal property of the same amount as his primary jurisdiction, his arbitration in such cases, being final except on proof of corruption or partiality[1].

In 1843 an important change was introduced in the administration of justice. The Provincial Court and the Zillah Court were abolished and a new Zillah Court was established in Salem presided over by a Judge with the title the Civil and Sessions Judge[2]. The original jurisdiction vested in the Provincial Court for amounts of less than Rs. 10,000 was now transferred to the Subordinate Judge (the Assistant Judge came to be so designated except in the case of officers appointed under section 52 of Act VII of 1843) and the Principal Sadr Amin[3] and both were given jurisdiction over Europeans and Americans also[4]. The new Zillah Judge as Civil Judge was authorised to hear appeals from the decrees of the Subordinate Judge, the Sadr Amins and the District Munsifs. He could also refer appeals from the decisions of the District Munsifs to the Subordinate Judge or call up to his own court appeals received from those courts[5]. Appeals from his court lay to the Sadr Adalat[6]. Under the new scheme, the Registrar's Court was abolished. After this reform, there was no change in the system of Civil judicature until the introduction of the codes and the establishment of the High Court.

In 1855, for instance, there were in the District 1 Civil or Zillah Judge, 1 Subordinate Judge, 1 Sadr Amin with headquarters at Salem and 8 District Munsifs with headquarters at Salem, Krishnagiri, Namakkal, Namagiri pettai, Tiruppattur, Idappadi, Hosur and Dharmapuri. Salem was regarded as one of the litigious districts and in 1855 the total number of suits filed in all the courts in the District came to 6,365 involving an amount of Rs. 3,40,913.

[1] Regulation VI of 1816, Sections 57–58.

[2] Act VII of 1843, Section 1;
Judicial Consultations, dated 20th June 1843 pages 1665–1675.

[3] Act VII of 1843, Section 4.

[4] *Idem*, Section 5.

[5] *Idem*, Section 7.

[6] *Idem*, Section 9.

HISTORY OF THE ADMINISTRATION OF CRIMINAL JUSTICE.

As a result of the judicial system introduced in 1802, the Zillah Judge became the Zillah Magistrate and was empowered to dispose of all petty criminal cases[1] in accordance with the Muslim Law which was declared to be the criminal law of the State. He was assisted by a Kazi and Mufti who as Law Officers expounded the Muslim Law in his Court[2].

The Court of Circuit sent one of its Judges on circuit with a Kazi and Mufti periodically to the Salem and other districts, within its jurisdiction for the trial of sessions cases. This court was empowered to dispose of all cases committed for trial except those involving sentence of death and imprisonment for life, which had to be referred to the Foujdari Adalat[3]. Although it had to be guided in its decisions entirely by the rules of Muslim Law as expounded by the fatwas of the Kazi and the Mufti, it was authorised to commute certain harsh penalties prescribed by the Muslim Law to imprisonment[4].

From 1811 the Zillah Judge and Magistrate began to exercise more powers ; he was authorised to punish persons convicted by him by imprisonment not exceeding one year, or by fine not exceeding Rs. 200[5]. In 1813 an Assistant Judge and Magistrate was appointed to assist the Zillah Judge[6].

In 1816, the Cornwallis system obtaining till then was replaced by the system recommended by Munro and as a consequence the magisterial powers of the Zillah Judge were transferred to the Collectors of the district, who, it was claimed, possessed greater intimate knowledge of the District than the Zillah Judge, confined as he was to the headquarters. The office of the Zillah Magistrate and the Assistant Magistrate of Salem was now transferred from the Zillah Judge and the Assistant Judge to the Collector and his Assistant and at the same time a Criminal Court was established at Salem presided over by the Zillah Judge to which the Magistrate was required to commit all cases not adjudicable by him, instead of, as before, committing such cases direct for trial to the Court of Circuit[7].

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[1]Regulation VI of 1802.

[2]Regulation VII of 1802, Section 15.

[3]Regulation VII of 1802, Regulation VI of 1808.

[4]*See* e.g., Regulation VII of 1802, Sections 15 and 21.

[5]Regulation IV of 1812, Section 12.

[6]Judicial Consultations, dated 9th April 1813, page 163.

[7]Regulation IX of 1816.

Regulation X of 1816, *See* also Judicial Consultations, dated 18th November 1816, page 4760, dated 25th November 1816, pages 4832.

In 1818, the Zillah Magistrate was empowered to delegate the whole or any part of his authority to his assistant.[1] In 1821, the system of trial by jury was introduced into the Criminal Judicature, which rendered it unnecessary to require a fatwa from the Law Officers as to the guilt of the prisoner, that being established by the verdict of the Jury.[2]

On the abolition of the Court of Circuit in 1843, the new Zillah Court was established presided over by a judge who tried all criminal cases formerly cognizable by the Court of Circuit. The Judge of the Zillah Court employed respectable citizens as assessors for the examination of witnesses. In giving his judgment, he may or may not agree with the view of the assessors. In 1854, the District Munsifs also were given criminal jurisdiction in petty offences and petty thefts.[3]

JUDICIAL REFORMS AND THE ESTABLISHMENT OF THE HIGH COURT.

The Judicial administration which was governed by Regulation and Acts were reformed by the application of Civil Procedure Code of 1859, Penal Code 1860 and Criminal Procedure Code of 1861. The High Court was established letters patent issued in 1862 and 1865. With the establishment of the High Court, the old Sadr and the Foujdari Courts disappeared. The present set up of the civil courts came into existence in 1873 by the passing of the Madras Civil Courts Act of 1873,[4] and the present set up of the criminal courts came into existence in 1873 by the passing of the Criminal Procedure Code of 1872.[5] The village Munsif Courts, however, continued to function under Regulations IV and V of 1816 as amended by Madras Act IV of 1883 and Act I of 1889.

[1]Regulation IX of 1818.

[2]Regulation X of 1827, Section 33.

Judicial Consultations, dated 28th December 1827, pages 3970–3974.

Judicial Consultations, dated 3rd July 1827, page 2046.

Judicial Consultations, dated 11th September 1827, page 2893.

[3]Act XII of 1854.

See also *Manual of Administration of the Madras Presidency*, by C. D. Maclean, Volume I, 1885, foot-notes on pages 272 and 273.

[4]The Civil Court Manual (Madras—Acts), 1949, Volume I, pages 266–277.

[5]*Manual of Madras Administration* by C. D. Maclean, Volume I, 1885, page 274 —*See* foot-note.

District Courts, Subordinate Courts and District Munsif's Courts.

Civil Courts in Salem district and their location.

Courts. (1)	Location. (2)
1 District Judge's Court, Salem	Salem.
2 Additional District Judge's Court, Salem ..	Do.
3 Subordinate Judge's Court, Salem	Do.
4 Temporary Additional Subordinate Judge's Court, Salem.	Do.
5 District Munsif's Court, Salem	Do.
6 District Munsif's Court, Sankaridurg	Do.
7 Temporary Additional District Munsif's Court, Salem.	Do.
8 District Munsif's Court, Namakkal	Namakkal.
9 District Munsif's Court, Dharmapuri	Dharmapuri.
10 District Munsif's Court, Krishnagiri	Krishnagiri.
11 District Munsif's Court, Hosur	Hosur.
12 Temporary Additional District Munsif's Court, Hosur.	Do.

The District Judge and the Subordinate Judge exercise jurisdiction in all original suits and proceedings of a Civil nature. The pecuniary jurisdiction of the District Munsifs was fixed at Rs. 5,000 under Section 2 of the Madras Civil and Village Courts (Amendment) Act of 1951 and it came into force on 19th May 1955. A regular procedure for appeals is also provided for. The decision of the Sub-Court and District Munsif's Court can be appealed against in the District Court except in cases involving more than Rs. 10,000 when the jurisdiction of appeal lay with the High Courts. In turn, the jurisdiction of appeal against the decrees and orders of the District Court lay with the High Court.

The Small Cause jurisdiction of the District Munsif is fixed at Rs. 500 according to the provisions of the Madras Civil and Village Courts

(Amendment) Act, 1951. Under the new Act, the District Judge continued to exercise special jurisdiction under enactments like Guardians and Wards Act, the Indian Divorce Act, etc. The Subordinate Judge exercised special jurisdiction under enactments like Provincial Insolvency Act, the Guardians and Wards Act, the Indian Succession Act, etc. The District Munsif exercised special jurisdiction under the Provincial Insolvency Act and Indian Succession Act. The Provincial Insolvency Act also provides for the appointment of Official Receivers who are remunerated on a part-time, commission or salary basis.

VILLAGE MUNSIF'S COURTS AND PANCHAYAT COURTS.

The Village Munsifs have all along continued to exercise petty civil powers. We have already seen that since 1816 they exercised civil judicial powers in simple disputes. In 1883 under Madras Act IV of 1883, their powers were extended to suits for personal property up to Rs. 20. They were also empowered, in case the parties consented, to try and determine similar suits up to Rs. 100 as arbitrators. They were likewise empowered, where the parties agree, to summon panchayats as before to decide suits for personal property of any value.[1] By the Village Courts Act of 1889 (Madras Act I of 1889), the Village Munsifs' Courts were invested with powers to try civil suits up to Rs. 50 and where the parties gave their consent in writing up to Rs. 200.[2] In 1900, the District had 210 Village Munsif's Courts which tried cases. They numbered 126 in 1910 ; 245 in 1920 ; 272 in 1930; 242 in 1940 ; 266 in 1950,[3] and 2 in 1959. Besides these Village Courts, Panchayat Courts came to be constituted in several villages in the District from 1922 under the Village Panchayat Act XV of 1920, to try and determine civil suits up to Rs. 200.[4] The number of Panchayat Courts which tried cases were 23 in 1922, 120 in 1930, 134 in 1940, 120 in 1950[5] and 143 in 1959.

[1] *Manual of Administration of the Madras Presidency*, by C. D. Maclean, Vol. I 1885, pages 212–213.

[2] The Civil Courts Manual (Madras Acts), fifth edition 1940, page 1854–1858.

[3] *Statistics of Civil Courts for* 1900, 1910, 1930, 1940 and 1950 and 1959.

[4] *Gazetteer of the Salem District*, Volume II, 1932, page XLIII.

[5] *Statistics of Civil Courts for* 1922, 1930, 1940 and 1950.

The state of litigation in the District for the last 50 years is given in the following statement.

Year.	*Suits.* Before Village Courts.	Before Panchayat Courts.	Before Civil Courts. Revenue Courts.	District Munsif's Courts.	Subordinate Judge's Courts.	District Judge's Courts.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1900	2,990	..	342	10,176	12	53
1910	2,903	..	431	11,032	..	58
1920	3,170	..	456	14,334	828	45
1930	1,577	6,009	574	10,163	83	4
1940	1,002	7,649	1,207	7,115	69	..
1950	358	1,938	60	8,889	253	3
1959	..	1,616	..	9,556	139	1

Year.	*Suits—cont.* Before Civil Courts—cont. Ordinary and Summary.	Small Causes.	*Appeals.* To District and Subordinate Judges Courts.	To High Court.	Total number of suits and appeals instituted.	Total number of Suits and appeals disposed.
	(8)	(9)	(10)	(11)	(12)	(13)
1900	4,603	5,980	394	49	14,016	14,343
1910	5,031	6,490	187	63	14,674	15,171
1920	4,770	10,893	215	29	19,077	19,576
1930	4,494	6,330	480	27	18,917	19,432
1940	4,018	4,373	335	90	17,467	17,900
1950	3,634	5,571	409	82	11,992	12,507
1959	4,859	5,856	398	12	10,106	11,456

THE REFORM OF CRIMINAL COURTS.

Under the Criminal Procedure Code of 1872, the criminal judiciary in the District consisted of the Sessions Courts and the Magistrate's Courts. It took cognizance of cases only when committed to competent Magistrates. It held trials with the aid of assessors or jury.[1] It has been empowered to pass the maximum punishment prescribed for each offence, by the Penal Code. But all capital punishments passed by it

[1] Code of Criminal Procedure, 1898, Section 268.

were to be confirmed by the High Court.[1] It possessed, appellate jurisdiction and heard and determined all appeals from the decisions of the District Magistrates and First-class Magistrates.

Below the Sessions Court there were three grades of Criminal Courts in the District presided over by the Magistrates of the First-class, Second Class and Third-class. The Collector exercised First-class Magisterial powers under the designation of the District Magistrate and, as the head of the District, he had the jurisdiction and control over the other Magistrates. The Sub-Collectors and Deputy Collectors in the District also exercised First-class magisterial powers as Sub-Divisional Magistrates in their respective revenue divisions. The Tahsildars were invested with Second-class magisterial powers under Mr. Pelly's Scheme introduced in 1860-1861, but they rarely exercised these powers for the trial of cases. The Deputy Tahsildars as Sub-Magistrates were under the same scheme invested with third-class magisterial powers to start with and after six months were invariably vested with second class powers.[2] In 1892, the Tahsildar-Magistrates of Salem, Attur, Namakkal and Tiruppattur were relieved of most of their magisterial duties by the appointment of Stationary Sub-Magistrates who attended exclusively to magisterial work. Taluk Sarishtadars who had exercised magisterial powers even before the introduction of Mr. Pelly's Scheme continued to be ex-officio Magistrates till the introduction of Sir William Meyer's Scheme in 1910-11. Under this scheme, the magistracy of the District consisted of four Sub-Divisional Magistrates of Salem, Sankaridurg, Dharmapuri and Hosur. Eight Tahsildar-Magistrates, one to each taluk, seven Stationary Sub-Magistrates at Salem, Attur, Tiruchengode, Omalur, Dharmapuri, Krishnagiri and Hosur; one Sarishtadar-Magistrate at Harur where there was no Stationary Sub-Magistrate, six Deputy-Tahsildar Sub-Magistrates at Rasipuram, Yercaud, Sankaridurg, Uttangarai, Pennagaram and Denkanikottai, one Town Sub-Magistrate for Salem and two Special Magistrates at Kumarapalayam and Palakkode.[3] On the subsequent redistribution of taluks in 1918, the District came to have one Sub-Divisional Magistrate, one Tahsildar-Magistrate and one Stationary Sub-Magistrate at Namakkal as well as one Tahsildar-Magistrate at Rasipuram and one Deputy Tahsildar-Sub-Magistrate at Paramathi,

1 Code of Criminal Procedure, 1898, Section 31 (2).

2 *Gazetteer of the Salem District*, Volume I, Part II, 1916, page 91. Boards Standing Order No. 139.

3 *Gazetteer of the Salem District*, Volume I, Part II, 1918, page 91

4 *Gazetteer of the Salem District*, Volume II, 1932, pages XLIII and XLIV.

Besides these magistrates there have also been other magistrates in the District. There have been for a long time Benches of Honorary Magistrates and Honorary Special Magistrates, mostly in towns,[1] who have exercised generally the third-class or second-class powers. About 1920 there existed in the District 8 bench courts at Salem Town, Shevapet, Yercaud, Attur, Omalur, Tiruchengode, Krishnagiri and Dharmapuri.[2] In the subsequent years similar courts came to be established at Salem, Hosur, Sankaridurg, Namakkal, Rasipuram and Kaveripatnam.[3] But most of these bench courts were abolished in 1953-1954 for want of sufficient work.[4] Apart from these Magistrates there were also Village Munsifs who exercised magisterial powers in petty cases of minor assault, affrays, abusive language, etc. Under Regulation XI of 1816 as amended by Act II of 1920, they had powers to imprison offenders in the village choultry for a period not exceeding twelve hours.[5] The Panchayat Courts which exercised powers of imposing fines in petty offences under the Village Courts Act I of 1889,[6] were also functioning along with the Village Munsif Courts.

In 1951, the separation of the Judiciary from the Executive[7] was introduced in the State. The separation of Judiciary from the Executive has a long history almost from the very inception of the Indian National Congress. The agitation for the change was made mainly on the principle that the prosecuting agency should not also be the trying agency, in as much as such a combination of powers violates the first principles of justice and equity. As a result of the long drawn out agitation, the separation began to be actually effected in the State, only from 1949. Under the scheme of separation then introduced, a separate class of Sub-Magistrates, Sub-Divisional Magistrates and District Magistrate possessing legal qualification have been brought into existence in the District purely for trying cases. With the exception of the Collector who has been made the Additional District Magistrate (Independent) under the scheme, all the other Revenue Officers in the District ceased to have

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[1] *Manual of the Madras Administration* by C. D. Maclean, Volume I, 1885, page 200.

G.O. Nos. 172–173, Judicial, dated 29th May 1861, G.O. No. 154, Judicial, dated 21st July 1874.

G.O. No. 156, Judicial, dated 16th February 1875.

[2] *Gazetteer of the Salem District*, Volume I, Part II, page 91.

[3] *Idem*, Volume II, page xiiv.

[4] G.O. No. 2314, Home, dated 21st July 1953, G.O. No. 2691, Home, dated 7th September 1954.

[5] Criminal Courts Manual (Madras Acts), 1949, page 509.

[6] *Idem*.

[7] G.O. Ms. No. 51, Public (Separation), dated 5th January 1951.

G.O. Ms. No. 1185, Public (Separation), dated 25th April 1951.

G.O. No. 1678, Public (Separation), dated 15th June 1951.

powers to try criminal cases, but their powers for preserving public peace and for maintaining law and order were retained in them. This system, however, does not involve any change in the law relating to the administration of criminal justice.[1]

Under the scheme of separation introduced in the Salem district on 1st May 1951, a District Magistrate was appointed with headquarters at Salem. The district was divided into three sub-divisions, the District Magistrate having direct jurisdiction over one sub-division comprising the Attur Taluk and a portion of the Salem Taluk. For the other two sub-divisions there were two Sub-Divisional Magistrates, one at Sankari and the other at Dharmapuri ; the former having territorial jurisdiction over the areas comprising the local limits of the jurisdictions of the Sub-Magistrates Courts of Rasipuram, Namakkal, Paramathi, Sankari, Tiruchengode and Omalur and the latter over the areas comprised within the jurisdiction of the Sub-Magistrates' Courts of Dharmapuri, Harur, Krishnagiri and Hosur. The Sub-Magistrates' Courts of Sankari and Paramathi were constituted temporarily in 1952, with a view to affording relief to the Sub-Magistrates' Courts of Tiruchengode and Namakkal respectively. They started functioning from 15th September 1952 and are being continued from year to year. In 1956, the Sub-Magistrates' Court at Hosur was temporarily upgraded into that of an Additional First-class Magistrate and one of the Additional First-class Magistrate at Salem was exclusively trying cases under the Prohibition Act.[2]

In the new arrangement after the separation, the powers of the Magistrates were kept as before. The Magistrates of the first-class possess powers of passing sentences of imprisonment not exceeding two years, of imposing fines to the extent of Rs. 1,000 and of whipping.[3] Magistrates of the second-class have powers of passing sentences of imprisonment not exceeding six months and of imposing fines not exceeding Rs. 200.[4] Magistrates of the third-class have powers of passing sentences of imprisonment not exceeding one month and of imposing fines not exceeding Rs. 50.[5] But in 1955, the maxima of the amount of which fines could be imposed by these Magistrates were raised to Rs. 2,000, Rs. 500 and Rs. 100 respectively.[6]

[1] *Madras in* 1950, pages 40–43.
G.O. No. 78, Public, dated 10th January 1947.
G.O. No. 3106, Public, dated 9th September 1949.

[2] Information supplied by the High Court, Madras, on 17th June 1961.

[3] Code of Criminal Procedure, 1898, Section 32 (1).

[4] *Idem.*

[5] *Idem.*

[6] Code of Criminal Procedure, 1898, Amendment Act XXVI of 1955, section 8.
Information supplied by the High Court, Madras.

In 1956–57, there were in the District, one Sessions Judge, one Assistant Sessions Judge, one Additional Sessions Judge from 1st December 1956 to 31st March 1957 and one Additional Assistant Sessions Judge from 14th June 1956 to 31st March 1957. The Courts of the Additional Sessions Judge and the Additional Assistant Judge were continued till 18th April 1957 when they were abolished. There were also in the District one District Magistrate (Judicial) exercising I class powers, three Additional First-class Magistrates, two at Salem and one at Hosur and 13 Sub-Magistrates, 3 at Salem and one each at Attur, Krishnagiri, Sankaridurg, Tiruchengode, Dharmapuri, Harur, Paramathi, Rasipuram, Namakkal and Omalur. Besides these there were also in the District three Special First-class Magistrates (Honorary) sitting singly at Ammapet, Salem and Shevapet. A Special Railway First-class Magistrate (Honorary) at Salem Junction was constituted in 1958. There was also a Juvenile Court at Salem, which is the only Bench Court in the District.[1]

Criminal Cases in the District from 1900–1960.

	1900	1910	1920	1930	1940	1950	1960
Cases:							
Village Magistrates' Courts.	657	383	522	10	72	328	143
Panchayat Courts ..	..	..	..	2,153	1,876	..	..
Regular Courts:							
1. Bench Magistrates.	2,732	2,949	4,189	7,239	7,742	2,766	400
2. Special Stipendiary Deputy Assistant, Joint and District Magistrates ..	9,789	9,836	13,130	8,825	20,177	37,899	40,003
3. Sessions ..	91	95	114	86	95	170	166
Appeals:							
Magistrates, Courts..	505	490	424	258	298	458	1,093
Sessions Court ..	84	125	62	52	118	312	598
High Court ..	43	42	37	37	44	59	96
	13,901	13,920	18,478	18,660	30,422	41,992	42,499

[1]Based on the information furnished by the District Judge and the District Magistrate (Judicial) of Salem.

Criminal Courts in Salem District and their location.

Number of Courts. (1)	Location. (2)
1 District Sessions Court	Salem.
2 District Magistrate (Judicial)	Do.
3 Sub-Divisional Magistrate	Sankaridurg.
4 Sub-Divisional Magistrate	Dharmapuri.
5 Sub-Divisional Magistrate	Hosur.
6 Additional First-Class Magistrate	Do.
7 Additional First-Class Magistrate	Salem.
8 Additional First-Class Magistrate	Do.
9 Sub-Magistrate	Attur.
10 Sub-Magistrate	Dharmapuri.
11 Sub-Magistrate	Krishnagiri.
12 Sub-Magistrate	Harur.
13 Sub-Magistrate	Namakkal.
14 Sub-Magistrate	Omalur.
15 Sub-Magistrate	Paramathi.
16 Sub-Magistrate	Rasipuram.
17 Sub-Magistrate	Sankari.
18 Sub-Magistrate	Tiruchengode.
19 Sub-Magistrate	Salem.
20 Sub-Magistrate (First Additional)	Do.
21 Sub-Magistrate (Second Additional)	Do.
22 Special First-Class Magistrate (Honorary) ..	Do.
23 Special First-Class Magistrate (Honorary) ..	Shevapet.
24 Special First-Class Magistrate (Honorary) ..	Ammapet.
25 Special Railway First-Class Magistrate (Honorary).	Salem Junction.
26 Juvenile Bench Court	Salem.

POLICE.

ORGANISATION OF THE POLICE FORCE.

History.—During the period of Hyder and Tippu, Koravars were appointed as Kavalgars (Guards) on a fixed salary to perform police

duties in the country.[1] In the Central Division of the District, there was in vogue a tax on each plough for the support of Kavalgars and the right to collect it was granted to the poligars, "as a fee for protecting the country from thieves, and under the obligation to make restitution of goods stolen between sunrise and sunset". But "the Poligars, on the strength of this privilege, from being thief catchers, assumed sovereign rights over the inhabitants and sometimes committed such acts of violence as to desolate all within their jurisdiction".[2]

Evolution of organised Police Force.—In 1792, when Salem came under the control of the East India Company, the Revenue Officers were in charge of police duties. One of Read's first acts, when he took charge of the District, was to curb the police powers of the poligars and to make the Tahsildars responsible for the safety of private property. In the Muchilika which they had to execute for carrying out the provisions of the *Cowle-nama* of 1792, a clause was inserted binding them to take every means "to apprehend thieves and effect the restitution of stolen goods to the owners" and to refer to the headquarters all complaints of other injury or grievances which they could not redress. But Read's policy of resumption of police inams and substitution of money allowance struck a fatal blow at the village police system organised with the poligar as the centre. The number of robberies increased and perhaps the poligars had a hand in them. Consequently in 1799 a special police force of peons and head peons was raised in each taluk and they were made answerable to the ryots for all depredations committed on their property. They were maintained by a special tax levied at the rate of one fanam, from each ryot for each of his ploughs and from each inhabitant paying quit-rent or other tax amounting to ten fanams.[3] It was these peons that subsequently formed the police force created in accordance with the Cornwallis Code.

Under the Cornwallis Code the police was transferred from the Collector to the Zillah Judge who thereafter became solely responsible for the maintenance of public peace. The whole District was divided into a number of superintendencies in charge of Daroghas and each superintendency into a number of Tanahs or police stations in charge of Tanahdars who were responsible for the vigilance of the peons in the station in the discharge of their duties. In important towns like Salem,

[1] *Judicial Sundries*, Volume 4A, page 172.

[2] *Gazetteer of the Salem District*, Volume I, Part II, 1918, page 81.

[3] *Gazetteer of the Salem District*, Volume I, Part II, 1918, pages 83–84.
Judicial Sundries, Volume 4A, pages 172–173.
Salem, an Indian Collectorate, pages 237–238.

Tiruppattur, Krishnagiri, etc., the police duties were entrusted to Kotwal and his peons. In 1812 the police establishment of the District consisted of 8 Daroghas, 7 Kotwals, 1 Deputy Kotwal, 8 Mootsuddies, 120 Tanahdars and 439 peons and the total cost of the establishment amounted to Star Pagodas 765—22—40. Besides this police establishment, there were private watchmen in the District called Talaiyaris, who were maintained out of the contributions of the rural community. These watchmen, however, did more harm than good ; for they generally belonged to a caste called Koravars notorious for their thieving habits. They were retained with an idea that when a person of that caste was employed as a watchman in a village, no other person of that caste would steal in that village. They sometimes stole properties and returned them on payment of a fee. They harassed persons who did not pay regularly their monthly customary payments by making them the victims of their petty thefts.[1]

The change introduced by the Cornwallis Code did not, however, improve matters. The jurisdiction of the Darogah was very large and he was not able to have any considerable local knowledge in comprehending crimes and criminals. Neither was he able to infuse confidence among them nor was he able to command respect. As a result, the country continued to suffer from the depredations of phasegars, housebreakers and gang robbers even after the introduction of the Cornwallis Code.[2]

As a result of the recommendation of a Special Police Committee, police reforms were introduced in 1816. The police of the District were re-organised under the heads of villages, the Tahsildars, the Zamindars, the Amins of police and the Kotwals and retransferred the magistracy and control of the police from the Zillah Judge to the Collector. The heads of village were authorised to apprehend all persons charged with committing crimes or offences and to search for stolen property. They were also empowered to confine persons in the village watch house for abusive language or assaults or affrays. They were assisted in their duties by Thoties and other village watchmen. The Tahsildars were declared to be the heads of police, *ex-officio*, of their respective taluks and were assisted by the Peshkars, the Gumasthas and the peons in maintaining peace. They were bound to report all their acts to the Magistrate and to furnish him with all information which they might receive in connection with their police duties. The Zamindars were

[1] *Judicial Sundries*, Volume IVA, pages 152–171.

[2] Selection of papers from the records at the East India House, Volume IV, pages 70–71.

Judicial Sundries, Volume 4A, pages 155 and 162.

appointed as heads of police within their Zamindari and the Amins of Police were appointed in large towns. The Kotwals and peons were appointed under the Tahsildars chiefly for furnishing supplies for travellers ; and the Collector-Magistrate who was placed in control over the entire police of the District was held responsible for the maintenance of public peace.[1]

The Collector-Magistrate, because of his frequent tours and intimate connection with the people was found to be more capable of exercising an useful control over the police than the Judge-Magistrate remaining at headquarters. But with his growing responsibilities in revenue administration, he and his subordinates found little time to attend to police duties. As a result, crimes increased in the District and efforts made to suppress them were not successful.[2] Similar problems were also faced in other districts.

In 1859 the police of the whole State was re-organised and made into a separate department. It was considered that the Collector-Magistrate, through their assistants and revenue subordinates were not in a position to exercise adequate supervision over the police establishments; that the control exercised by the Sessions Judges over the Collector-Magistrates, ever since the abolition of the Courts of Circuit, was illusory, since the Sessions Judges were occupying the same status as that of the Collectors ; and that the police establishments themselves demanded a thorough revision. For all these reasons an Inspector-General of Police was appointed as the Head of the Department and under him were appointed a few Deputy Inspectors-General in charge of groups of districts and District Superintendents of Police each in charge of a district. The District Superintendent of Police, except in matters affecting discipline, service, etc., were placed under the Inspector-General of Police. And finally, each District Superintendent of Police was provided with a separate police staff of Inspectors, Constables and Village Police.[3]

This system was introduced into the Salem District in 1860. The District was now provided with one District Superintendent of Police, 23 Inspectors, and 1,174 Constables. This establishment was distributed into 10 taluks then existing, and in each taluk were posted one or more Inspectors and a number of parties of Constables attached to Police

[1] Regulation XI of 1816.

Gazetteer of the Salem District, Vol. I, Part II, 918, pages 86–87.

[2] G.O. No. 672, Judicial, dated 30th May 1860.

[3] *Judicial Consultations, dated 4th January* 1859—Papers connected with the reorganization of the Police, 1859.

stations and out-posts which numbered 31 and 56 respectively. There were thus 17 Inspectors and 63 Police parties consisting of 1,941 constables engaged on rural duties while 2 Inspectors and 5 police parties consisting of 75 constables constituted the police of the towns of Salem and Vaniyambadi (now in the North Arcot District). Of the remaining police force, some were employed on Jail, treasury and court duties and the rest were kept as reserve police. The whole force bore a proportion of one police officer to 1,106 of the inhabitants and 6¼ square miles of the area of the District. As for village police the entire district was divided into 249 village circles and each circle consisting of 15 to 20 villages and hamlets with 4,000 to 5,000 inhabitants was in charge of village inspector[1].

The changes made in 1,860 have remained the same in essentials to this day. The only important additional changes that have since been made are the formation of the Criminal Intelligence Department branch and the Railway Police. In about 1,880 it was felt that, in order to prevent refined crimes such as forgery, false evidence, poisoning, cheating and conspiracy, it was essential to have a separate staff of police for criminal intelligence work and that, in order to prevent thefts on railways and at railway stations, it was equally essential to have a separate railway police[2]. Subsequently both the criminal intelligence staff[3] and the Railway Police were reorganised[4]. In 1905 on the recommendations of the Indian Police Commission a scheme was prepared for the re-allocation of the Police force in the State. But so far as the Salem District is concerned the scheme was introduced only in 1913–14. Excluding the police divisions of Namakkal and Paramathi which were transferred to Tiruchirapalli and those of Tiruppattur and Vaniyambadi which are added to the North Arcot District, the Salem District was provided under the scheme with 41 police stations and 13 out-posts and a police consisting of one District Superintendent of Police, one Assistant Superintendent of Police, one Deputy Superintendent of Police, 11 Inspectors, 61 Sub-Inspectors, 3 Sergeants, 132 Head Constables and 1,008 constables.[5]

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1 G.O. No. 672, Judicial, dated 30th May 1860.

2 Madras Police Report for 1881.

3 G.O. No. 1152, Judicial, dated 10th July 1906.

4 G.O. No. 1463, Judicial, dated 8th October 1897.

5 G.O. No. 1633, Judicial, dated 9th October 1905.
G.O. No. 1049, Judicial, dated 27th May 1913.
Reports on the Administration of Police for 1913 and 1914.

CONSTITUENTS OF THE POLICE FORCE TODAY.

The police force in the District is under the charge of a District Superintendent of Police and an Additional District Superintendent of Police who have their headquarters at Salem. The latter was appointed in 1955 when the enforcement of prohibition was taken over by the Police Department throughout the State. They are assisted by five Deputy Superintendents of Police in charge of Sub-divisions, who are stationed at Salem Town, Salem Rural, Mettur Dam, Namakkal and Hosur. The five sub-divisions are divided into 16 circles as shown below and each circle is placed under the supervisory control of a Circle Inspector.

Division.	*Circle.*
1 Salem Town	1 Salem Town.
	2 Shevapet.
2 Salem Rural	3 Salem Rural.
	4 Omalur.
	5 Dharmapuri.
3 Mettur	6 Mettur
	7 Tiruchengode.
	8 Sankari.
4 Namakkal	9 Namakkal.
	10 Velur
	11 Rasipuram.
	12 Attur.
5 Hosur	13 Hosur.
	14 Krishnagiri.
	15 Kaveripatnam.
	16 Harur.

There are 77 police stations, each in charge of a Sub-Inspector and 9 out-posts. The Regular Police consists, in addition to the District and Divisional Superintendents, of 5 Deputy Superintendents, 19 Inspectors, 1 Traffic Sergeant, 107 Sub-Inspectors, 207 Head Constables and 1,262 Constables. The Armed Reserve consists of 1 Sergeant Major, 7 Sergeants, 6 Jamadars, 35 Head Constables, 32 Naicks, 30 Lance Naicks and 358 Constables and it is utilised to assist the local police in times of emergency, as the situation may demand, to put down riots and disturbances which the local police cannot easily manage. This police force is in the proportion of one officer to every 1,591 of the inhabitants and one to 2·8 square miles of the areas of the District. There is also a District Intelligence Bureau functioning at the headquarters under the supervisic

of the District Superintendent of Police assisted by an Inspector of Police and 6 Head Constables. Its primary duty is to collect and disseminate information regarding property, incidence of crimes and the *modus operandi* and sphere of operation of criminals. In short, it is an 'Information Bureau' for the District regarding crimes and criminals. It directs and co-ordinates the detection work in respect of organised crimes or any special type of crimes. It also publishes weekly sheets and a monthly review relating to the District which greatly facilitate both detection and prevention of crimes. It likewise publishes prohibition reviews and important notifications and circulars. Besides this, it deals with the registration of foreigners and the issue of passports. But the most important duty of the Bureau is that of the Head Constables who are trained in developing finger prints and taking cast prints of the feet and toes for the scientific investigation of crimes. On the occurrence of crime, in which the possibility of such investigation exists, the investigation agency wires for the experts from the Bureau and their services are utilised for developing and lifting the latent finger prints.

The District has also a special branch with an Inspector of Police, 4 Sub-Inspectors, 15 Head Constables and a Police Constable working directly under the District Superintendent of Police to deal with the security work in connection with the visit of very important persons. The Sub-Inspectors and the Head Constables are spread all over the District for getting information quickly about the situation in their respective spheres. Of late, this staff is being utilised also for gathering information about concentrations in illicit distillation of arrack and other offences under the Prohibition Act for incessant raids in the District.

There are in the District two mobile raid parties each consisting of one Sub-Inspector, one Head Constable and 10 Police Constables, and provided with a van for its transport. They are under the direct control and supervision of the District Superintendent of Police and raid black spots which are either neglected by or inaccessible to the regular police. In addition to these, special mobile prohibition parties have been formed in each Sub-division, to deal with only prohibition crimes within the Sub-division. Each party consists of one Sub-Inspector and 10 per cent of the Police Constables in the Sub-division and this staff is drawn from the existing strength in turns. The transports required for these mobile parties are supplied from the existing Armed Reserve Strength.

Besides this, 2 Head Constables from the Motor Vehicle Taxation Staff at Salem work directly under the District Superintendent of Police for general and surprise checks of motor vehicles and for detecting violations of the Motor Vehicles Taxation Acts all over the District by Planned tours. This staff also works in co-ordination with the Regional Transport Officer, Salem[1].

Village Police.—It consists of village headmen and talaiyaris who co-operate with the regular police in the prevention, detection and reporting of crime. As an auxiliary to the village authority, there are vigilance committees constituted in several villages in the District. The object of the village vigilance committee is to develop among the village community a sense of their responsibilities in connection with crime and criminals and to ensure their co-operation with the police in controlling organised crime and criminals. Each Committee consists of a president and four to seven members who are selected from among men of good position and character, residing in the village itself or its outlying hamlets. They are nominated by the Circle Inspector and approved by the Sub-divisional Officer or by the District Superintendent of Police. The functions of the Committee are to aid the village headman and the village watchman in carrying out their duties in regard to crime and criminals, to report promptly any information regarding the occurrence of crime, to keep a look out for suspicious strangers, night prowlers, gangs and their supernumeraries and members of criminal tribes, to watch the movements or suspicious activities of known bad characters, to communicate to the Village Vigilance Committee of neighbouring villages any information regarding crime and criminals, that may affect such villages, to take steps for the prevention of rowdyism, gambling and other street offences and to patrol the village or parts of it by night when circumstances require it[2]. In 1956–57 there were in the District no less than 1,788 village vigilance committees and they helped the police in arresting accused persons in 88 cases under Indian Penal Code and 17 cases of cattle thefts, in tracing and arresting 4 bad characters and 6 out of view N.T. members and in putting up 19 cases of gambling[3].

Home Guards.—An Act was passed in 1948, empowering the Government to raise on a voluntary basis a disciplined and self-reliant force of citizens known as Home Guards, in order to supplement the ordinary police force in the maintenance of law and order during emergencies The strength of the Home Guards for each district was fixed at 1,000 and

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[1] Based on the Information furnished by the Inspector-General of Police.

[2] G.O. No. 151, Home, dated 17th April 1936.

[3] Report on the Administration of Police for 1957.

they would be in the form platoons. Each platoon would consist of 4 sections and each section would have a strength of 10. Each platoon would, as far as possible, consist of members residing in the same locality and would be trained at a central place of the same locality. Each section would be attached to a police station in order to facilitate the calling out of members to aid the police in emergencies. All able-bodied citizens between the ages of 20 and 45, who could read and write were eligible for enlistment and would be given training for $1\frac{1}{2}$ hours on four days a week at different training centres. The training would consist of physical training, first-aid, simple infantry drill, lathi drill, fire-fighting and essential police duties including firing practice. The trainee would be paid Re. 1 for each day of training in the Mufassil and Rs. 1–8–0 in the city and a duty allowance ranging from Rs. 1–8–0 to Rs. 5 per day according to their rank, when called out to aid the police [1].

But when this scheme was introduced in Salem and 14 other districts, the response to recruitment campaign was far from satisfactory and even among those who were enrolled, many backed out. A large percentage of Home Guards were from among the poor classes who were attracted by the allowance given and, when the allowance was stopped after three months' training, there was an immediate reaction on their attendance for weekly practice. Initial enthusiasm which attracted good material in some of the towns gradually disappeared with the result that only an ill-assorted rump was left, consisting of some who were interested in securing local advantage and importance by association with the police and a very few educated men who from a sense of duty continued to attend. As the whole scheme was found to be unsuccessful, the Home Guards Organization was wound up in 1950 in all the districts including Salem [2].

Cognizable Crimes.

Nature of crimes.	Years.					
	1900	1910	1920	1930	1940	1950
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Murder	43	58	80	75	82	114
Dacoity	40	18	34	10	3	18
Robbery	42	36	64	25	23	31
House-breaking ..	397	466	470	227	222	804
Cattle-theft	384	401	461	215	177	550
Ordinary theft ..	650	589	943	575	552	1,692
Total ..	1,556	1,568	2,052	1,127	1,059	3,209

[1] G.O. No. 51, Legal, dated 23rd January 1948.
G.O. No. S/4, S/47-1/48, dated 6th January 1948.

[2] Reports on the Administration of Police for 1948, 1949 and 1950.

Between 1951 and 1956 the number of murders committed in the District ranged from 125 to 160 annually. In fact the District recorded the largest number of murders in 1951, 1952, 1954, and 1955. As for the other crimes, dacoity ranged from 5 to 15 annually, robbery from 15 to 35, house-breaking from 500 to 900, Cattle-theft from 330 to 630 and ordinary theft from 1,200 to 2,000[1]. In 1956 the District stood second in grave crimes committed in the State.[2] But in 1957 the position became some-what better and the District occupied the fourth place in the District. In that year 112 cases of murder, 3 cases of daccity, 19 cases of robbery, 729 cases of house-breaking, 332 cases of cattle-theft and 1,353 cases of ordinary theft were committed in the District. The district, however, recorded a larger number of murders than any other district in the State except Coimbatore. It also accounted for the highest number of cattle-theft followed by South Arcot, Tiruchirapalli and Tirunelveli. The crimes committed, were in the proportion of 1 to every 1,500 to 2,000 of the population of the district,[3] while the proportion was 1 to every 2,000 to 2,500 of the population in 1900 [4].

SOME GROUPS OF HABITUAL OFFENDERS AND THEIR TRAITS

Most of the crimes are attributable to Koravars who constitute the principal criminal tribe in the District. But it is now seen that the criminals concerned in cases are mostly persons belonging to other castes. But inspite of many facilities given the Koravars have not changed their outlook yet and resort to crimes at the available opportunity[5]. Of the several sects of this tribe, the Kavalgar Koravars supply most of the criminals in the District. They reside principally in the Salem, Tiruchengode, Omalur, Dharmapuri and Attur taluks. Although village watching is stated to be their means of livelihood, they really live upon crime. They offer themselves as village Kavalgars and demand Kaval fees from the villagers who have no other means of protection against the depredations· In return for the Kaval fees, they supposed to protect the villagers from crime and make good the losses they may incur. But in practice they do neither and the villagers dare not dismiss them or withhold their fees, as they know that either course will end in the loss of their property at the hands of the Kavalgars: The only people who are benefitted by the existence of these Kavalgars are the rich landlords who employ the Koravars as servants or in their capacity as criminals for the purpose

[1] Reports on the Administration of Police for the years 1951 to 1956.

[2] Report on the Administration of Police for 1956.

[3] Report on the Administration of Police for 1957.

[4] *Idem* for 1900.

[5] Information supplied by the Inspector-General of Police.

of committing dacoities on their enemies. To these landlords the koravars remain obsequious and submissive and thereby gain a licence to prey upon the less fortunate and unprotected villagers. Their kaval duties which are by no means lawful provide them with, a means of evading the watch of the police and of facilitating their participation in crime. To guard against the security sections of the Penal Code, they purchase a little land and lease it to others. When questioned by the police as their means of livelihood, they point to their land and cattle and pose as agriculturists[1].

The rites observed by the Koravars of Baramahal are very interesting. They are careful to carry out their dacoities and burglaries at a distance from their home, preferably in another district. Before starting on such an expedition, they offer coconut, camphor, flowers, etc., before Mariamman and made sure of the favour of the goddess by means of two packets of red and white flowers. These packets are placed before the goddess and one of the Koravars who has not seen the packets filled with flowers, is asked to choose one. If he selects the packet which contains red flowers, the party is assured of success. But, if the packet contains white flowers, the expedition is postponed. Another form of divination is by placing in a row, five water-worn pebbles of different colours gathered from a stream and asking the person who has to enter the house, to select mentally one of the five stones after worshipping his family deity. One of the Koravars present is then asked to pick out this stones and if he selects the right stone, the party will undertake the expedition. If, however, he selects the wrong stone, the procedure will be gone through twice again; and if at the the third attempt, he does not select the right stone, the expedition will be abandoned.

Some days prior to a house-breaking, one of the party is sent to examine the house to be broken into and mark on the wall the exact spot where a hole must be made. On the appointed day they assemble at a prearranged spot, armed with bamboo lathis, knives and a house-breaking implement called "Kannakol" and then move singly towards the scene of crime. The 'Kannakol' used by the Salem-nad Koravars is about 18 inches long and 6 or 7 inches in circumference and has four sides, while the one used by the Atturnad Koravars is about 12 inches long and is fitted to a bamboo handle about 27 inches in length. The Atturnad Koravan often bores a hole in the wall on a level with the door bolt and then slipping his hand through the whole draws back the bolt and opens

[1] Papers relating to the criminality of the Tribes notified under the Criminal Tribes Act, pages 61–64.

Gazetteer of the Salem District, Volume I, Part II, 1918, pages 93 and 94.

the door. But the Salem-nad Koravan prefers to make a hole large enough to admit a man and then puts his right leg through, in order to find out whether he can conveniently enter the house. But before starting the boring operation, a handful of sand is thrown on the roof to find out whether the inmates were asleep or awake. If there is no sound inside, the man who has to bore sets to work, while the rest remain at a distance, guarding against attack. He then enters the house and hands through the hole all portable articles of value, such as brass and bell-metal vessels, jewels, etc. When this work is finished, he gets out either through the hole or by opening the door. The gang then quits the scene of operation, buries the booty in different places and before day-break all are at home. After a day or two the property stolen is either melted down or disposed of through their female members who are not unprepossessing or through villagers with whom they are on friendly terms. The Koravars are also known to steal sheep from fields pens at night; in fact it was their most favourite crime probably on account of the lesser trouble involved and the slighter risk of detection. They likewise commit pick-pocketing in shandies and thefts from carts going along the road. It may be stated that although they commit their crimes in stealth, they will resort to violence, if caught or resisted[1].

The several sects of the Koravar Community in the District were declared as criminal tribes under the Criminal Tribes Act, 1911 (India Act III of 1911),[2] and restrictions were imposed upon their movements. This Act was re-enacted in 1924, but was repealed in 1947 (by Madras Act X of 1947). The individuals of criminal tribes who are habitual offenders are, however, now dealt with under the Madras Restriction of Habitual Offenders Act (Madras Act XXX of 1943) which places restrictions on all habitual offenders, irrespective of the tribe or community to which they belong[3].

With a view to the reclamation of the Koravar tribe in the District, a scheme was sanctioned in 1928–29 for the establishment, at Attur, of a boarding home and an agricultural farm for Koravar boys and a boarding home and school for Koravar girls under the management of London Mission, for the opening of five elementary schools at

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[1] Papers relating to the Criminality of the Tribes notified under the Criminal Tribes Act, pages 64–66, 159–160, 171 and 182.

Gazetteer of the Salem District, Volume I, Part II, 1918, pages 94–96.

[2] Papers relating to the Criminality of Tribes notified under the Criminal Tribes Act, pages 61–66.

[3] G.O. No. 281, Home, dated 26th January 1944.

G.O. No. 73, Home, dated 10th January 1945.

Madathur, Gopalapuram, Manivilandan, Kalyanagiri and Kallanatham for the education of Koravar children and for the starting of co-operative societies in compact Koravar settlements, to grant loans to Koravars for digging wells and developing their lands [1]. Lands were also set apart for assignment to Koravars and a special officer was likewise appointed to look after their interest in the Talaghat taluks [2]. The work of rehabilitation of Koravars is now entrusted to the District Welfare Officer, Salem. For the education of Koravar children and adults are maintained four elementary schools at Swamiapuram, Manivilandan, Muthampatti and Madathur and the two boarding homes at Attur for the education of Koravar children drawn from various villages and settlements in running an adult education centre at Swamiapuram for the benefit of Koravar adults, in providing moral instruction to them, in supplying their needs for bulls and agricultural implements and in sinking drinking water wells and irrigation wells for their use. In 1956–57 there were 300 pupils in the four elementary schools, 90 boys and girls in the two boarding homes and 25 literate adults in the adult education centre [3].

ORGANISATION AND ADMINISTRATION OF JAILS.

Before the introduction of the Cornwallis system the offenders who had to be confined were kept by the Collector in the town or village choultries [4]. After the introduction of the Cornwallis system, a jail was constructed at Salem in 1805–1806 [5]. The Zillah Judge who exercised supervision over the jail was assisted by a jailor and a number of prison Guards. The medical aid for the prisoners was provided through the Zillah Surgeon. The Judges of Circuit were required to inspect the jail during their circuit and to submit a report to the Foujdari Adalat. Rules were at the same time drawn up and prescribed for the separate accommodation of different classes of prisoners, for the segregation of men and women for the supply of proper food and clothing to them, for the ensuring of cleanliness and sanitation among them and for the

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[1] G.O. No. 966, P.W. (L.), dated 2nd April 1928.
G.O. No. 1072, P.W. (L.), dated 27th March 1929.
G.O. No. 1706, P.W. (L.), dated 6th July 1931.
G.O. No. 3210, Home, dated 28th June 1938.

[2] *Gazetteer of the Salem District*, Volume II, 1931, page xiiv.

[3] Administration Report of the Harijan Welfare Department for 1956–57.

[4] *Guide to the Records of Salem District*, page 138.

[5] *Judicial Consultations, dated 23rd March* 1805, pages 436,
Idem, dated 2nd May 1806, pages 958–59.

regulation of their labour. But these rules were not always enforced. The jail was crowded and unhealthy, jail discipline was lax and jail escape were not uncommon[1].

In 1862 a new Central Jail was constructed on an unique plan at a cost of Rs. 1,50,971. The new jail buildings were erected on a site covering 51 acres in Hastampatti village north of Salem on the road to the Shevaroys. Several additions and alterations have been made to these buildings and at present the jail ranks as first class Central Jail with accommodation for 1,231 prisoners. The whole enclosure is bound by a wall having 12 sides. Five of the sections of the wall have out-works attached to them and in these enclosures are placed a cellular prison, a hospital, a cellular block for quarantine purposes, a separate annexe for confinement of leper criminals and an imposing main entrance, two-storied, with offices for jail officials. The general wards of the jail are arranged in the centre of the space in six interrupted segments of two circles, three of a smaller circle and three of a large circle. Each block in each segment has free ventilation, through the interruption of contour of the other circle; and as all the blocks are double-storied, the cells are well placed for ventilation. There is a separate extra-mural block of buildings with a walled enclosure for under-trial prisoners. This Central Jail is a special jail for the confinement of habitual criminals[2] of Madras, Chingleput, North Arcot, Salem, Coimbatore and Nilgiris Districts. It also contains a Modified Borstal Section for the treatment of adolescent offenders not dealt with under Sections 8, 10, 10 (A) of the Borstal School Act, 1926. The adult prisoners are segregated from others in a special enclosure and are given a course of training in a modified form, but more or less similar to the training given to inmates in a Borstal School. The maximum age limit of adolescents to be detained in the Modified Borstal Section is 25 years after which they are transferred to the regular jail[3]. In 1957 for instance, there were in this Jail 862 habituals, 152 adolescents and some special class prisoners including political prisoners.

Except for a serious rioting by the Communist prisoners in February, 1950[4], the conduct of the prisoners confined in this jail has been generally satisfactory. In fact there is a marked improvement in the conduct

[1] *Studies in Madras Administration*, by B.S. Baliga, Volume, II, 1949, pages 169–173.

Judicial Consultations, dated 1st May 1812, pages 2572–2578.

Idem, dated 12th January 1830, pages 302 and 303.

[2] *Gazetteer of the Salem District*, Volume I, Part II, 1918, pages 97 and 98.

[3] Administration Report of the Central Jail, Salem, for 1957.

Based also on the information furnished by the Inspector-General of Prisons.

[4] Jail Administration Report, for 1950.

and behaviour of the habitual prisoners in the Jail[1]. The daily routine of the prisoners extends from day break to 6 or 6–30 p.m. But their actual working hours are from 7 a.m. to 11 a.m. and from 12–30 p.m. to 4–30 p.m. Other parts of the routine include time for meditation and prayer, education class and reading of newspapers and books. Every detail of their daily routine is carried out systematically and they are marched about by word of command. They are required to maintain strict silence and are on no account allowed to wander about the yards unattended[2].

There are three large industrial workshops in this jail for giving vocational training to the prisoners. The prisoners are employed in aluminium work, blacksmith work, carpentry, cotton weaving, kora mat weaving, tailoring, book binding, oil pressing, hand spinning and brick making. Some of the prisoners are also employed in intra-mural and extra-mural labour. The intra-mural labour consists of prison services such as cleaning and grinding of food grains, cooking, laundry, conservancy, sanitation, etc. The extra-mural labour includes dairy farming, gardening, petty construction and repairs, etc.[3]. A classifying board consisting of 3 members, the Superintendent, the Jailor and the Senior Assistant Surgeon, has been constituted from 20th August 1956 with a view to deciding the kind of work to be given to the prisoners after ascertaining prisoners' capacity, attitude and aptitude during their quarantine period[4]. The Jail is provided with a well-equipped elementary school to impart education to those prisoners who are likely to be benefited by it[5]. Compulsory education is given to all adolescent prisoners up to the elementary stage after which they are coached, if they so desire, for higher studies and are encouraged to appear for the E.S.L.C. examination[6]. The Jail is also provided with a library stocked with books of educative value and literate prisoners are encouraged to make free use of the library. Every attempt is made to cultivate a moral and religious atmosphere in the Jail and for this purpose there are four moral and religious lecturers who visit the jail and deliver lectures to prisoners of their particular religious persuasion on suitable moral and religious topics[7]. A compartment is set apart in each barracks as a recreation room for prisoners

[1] Administration Report of the Salem Central Jail, 1957.

[2] The Madras Prison and Reformatory Manual, Volume II, 1939—pages 73–75.

[3] Administration Report of the Salem Central Jail for 1957.

[4] Information furnished by the Inspector-General of Prisons, Madras.

[5] Jail Administration Report for 1956.

[6] Based on the Information furnished by the Inspector-General of Prisons.

[7] Jail Administration Report of 1956. Administration Report of the Salem Central Jail for 1957.

after lock-up and an educated convict is allowed to read aloud to other prisoners between 6–30 am. and 8 p.m.[1] Prisoners are also given training in Ambulance and First Aid and certificates are issued by the St. Johns Ambulance Association to those who came out successful in the test conducted at the end of the training. Adolescent offenders are given compulsory physical training and are allowed to partake in out-door games such as ring-tennis, volley ball, foot-ball, hockey, etc. There is also a dairy attached to this jail for the use of the prisoners. It has Sahiwal Sindhi and mixed breed cows, Shaiwal and Sindhi stud bulls, and murrah buffaloes[2].

Besides this Central Jail, there are at Salem a Special Sub-jail for males and another Special Sub-Jail for females. There are also sub-jails at Attur, Dharmapuri, Harur, Hosur, Krishnagiri, Namakkal, Omalur, Paramathi, Pennagaram, Rasipuram, Sankari and Tiruchengode.

As has already been stated, the Zillah Judge and the District Judge were in charge of the Zillah Jail for a long time. In 1855 all the jails in the State, including that of Salem, were placed in charge of an Inspector of Prisons. In 1858 the designation of the post was changed to that of the Inspector-General of the Jails, and in 1894, it was again changed to that of the Inspector-General of Prisons. In 1864 medical men came to be appointed as Superintendents of Jail in the place of District Judges[3]. This has since been replaced by the present system of appointing non-medical men, i.e., by officers belonging to the Madras Jail Service. There is now a Superintendent of Jails in charge of the Salem Central Jail and he has under him one Jailor, some subordinate officers and a number of warders.

WELFARE OF PRISONERS.

Convicted prisoners are classified as A, B and C and under-trail prisoners as Special and Ordinary according to their social status, education, habit of life and nature of offence committed by them. A and B class prisoners are provided with separate accommodation and are given separate diet. They are allowed to buy fruits and to supplement their food with articles of food value, such as biscuits, coco, etc., at their expense. They are permitted to have their own bedding, to wear their own clothing during non-working hours and to use soap, hair oil and other toilets secured by them. They are provided with articles of furniture and are allowed to get suitable books, magazines

[1] The Madras Prison and Reformatory Manual, Volume II, 1939, page 78.

[2] Administration Report of the Salem Central Jail for 1957 and Information furnished by the Inspector-General of Prisons, Madras.

[3] *Manual of Madras Administration* by C. D. Maclean, Vol. I, page 177—*See* foot note.

and newspapers at their cost subject to approval and censorship of the Jail Superintendents. They are permitted to write and receive one letter a week and to have interviews with friends and relatives once a fortnight. They are not hand cuffed or fettered except by way of punishment. The prisoners who are sentenced to rigorous imprisonment are assigned tasks taking into account the medical reports and other reports on their capacity, character, previous mode of life and antecedents. As for the special class of under-trial prisoners, they enjoy all the privileges allowed to A class prisoners[1].

There is a board of visitors for this jail composed of five officials and six non-officials. The Board is presided over by the District Magistrate who arranges for a weekly visit to the prison by one of the members of the Board. It is the duty of the visitor to satisfy himself that the law and rules regulating the management of prisons and prisoners are duly carried out in the jail, to visit all parts of the jail and to see all prisoners and to hear and enquire into any complaint that a prisoner may chose to bring to him.[2]

Salem has a Reception Home and a Government Vigilance Rescue Shelter both functioning under the Department of Approved Schools and Vigilance Service, Madras, a branch of the Discharged Prisoners' Aid Society and four Probation Officers, two at Salem and one each at Dharmapuri and Namakkal under the Probation Department. The Reception Home started in 1939 is a short-stay institution established under the Madras Children Act, 1920 for the receipt of children and youthful offenders (boys and girls) below 18 years of age dealt with under the provisions of the Act, for the intermediate custody pending enquiry and interrogation and placement to Approved Schools or otherwise disposed of by the Courts as provided in the Act. The Home is run under the direct management of the Discharged Prisoners' Aid Society with Government Aid received through the Department of Approved Schools and Vigilance Service, of which the Chief Inspector of Approved Schools and Vigilance Service, Madras, is the head. The Government Vigilance Rescue Shelter at Salem is also a short-stay institution for reception and intermediate custody of rescued minor girls from brothels and young women below 30 years of age committed for street solicitation. It was established in 1949 under the Madras Suppression of Immoral Traffic Act, 1930 and is now continued as a "Protective Home" under the Suppression of Immoral Traffic in Women and Girls Act, 1956

[1]G.O. No. 1699, Home, dated 22nd May 1953.

[2]The Madras Prison and Reformatory Manual, Volume II, 1939, page 10.

(Central Act 104 of 1956) which replaced the State Act on and from 1st May 1958. The institution is directly under the control of the Revenue Divisional Officer, Salem, while the Vigilance Association, Salem, supervises its day-to-day functioning and advises in matters of administration through the Board of visitors appointed for the purpose as per the provisions of the Act. The institution is also under the general control of the Department of Approved Schools and Vigilance Service. During 1959 as many as 16 inmates were admitted into the shelter and all were disposed of[1]. The Discharged Prisoners' Aid Society assists generally the prisoners discharged from jails and the persons dischaged from Borstal and Certified Schools in securing employment and in becoming useful members of the Society. It maintains also a Discharged Prisoners' Home for affording shelter to homeless discharged prisoners or pupils till they get some employment. Of late the society is endeavouring to settle these persons permanently by moving the Collector and getting them some lands where they could permanently settle. The Probation Officers came to be appointed for the first time in this State in 1937 under the Probation of Offenders Act of 1936 (Madras Act III of 1937). They discharge several useful functions under various Acts. Under the Probation of Offenders Act they make preliminary investigations in cases referred to them by the courts and also exercise supervision over the offenders placed under them. Under the Madras Children Act of 1920 (Madras Act V of 1926) and the Suppression of Immoral Traffic Act of 1930 (Madras Act V of 1930), they perform the after-care work of persons discharged from Certified Schools, Borstal Schools and the Sri Sadana and the Vigilance Home and assist in the rehabilitation of persons discharged from these institutions. They also do the after-care work of parole prisoners, i.e., prisoners released conditionally and prematurely under the Advisory Board Scheme. And, finally, they enquire and report upon any petitions for adoption of children or for matrimonial alliance with inmates in the Vigilance Institutions at the instance of Courts or Institutions. In 1958, for instance, the four probation officers of the District made 1,048 preliminary enquiries, supervised 436 persons, paid 2,556 visits and submitted 1,976 periodical reports about their progress[2].

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[1] G.O. No. 1887, Home, dated 3rd April 1939.

G.O. No. 879, Home, dated 31st March 1954.

Information supplied by the Chief Inspector of Approved Schools and Vigilance Service.

[2] Information supplied by the Inspector-General of Prisons, Madras.

CHAPTER XIII

OTHER DEPARTMENTS.

A brief survey of the activities of departments which are not dealt with in other chapters is given in this chapter. The following are some of the other departments functioning in the Salem District at the district level :—

(*a*) Public Works Department,

(*b*) Agricultural Department,

(*c*) Veterinary Department,

(*d*) Labour Department,

(*e*) Industries Department,

(*f*) Co-operative Department, and

(*g*) Information and Publicity Department.

(*a*) PUBLIC WORKS DEPARTMENT.

The Public Works Department for Salem district is headed by an Executive Engineer, P.W.D., whose office is located at Mettur Dam. There are under him four Assistant Engineers at Salem, Mettur, Bhavani and Tirupattur and 18 Section Officers, Junior Engineers and Overseers. This Department is in charge of all irrigation sources, reservoirs, anaicuts and canals and all Government buildings in the District other than cattle pounds and village chavadies. There are 195 irrigation tanks including 85 Railway Affecting Tanks and the Reservoirs at Bada Thalav, Nedungal, Barur, Mettur Dam canals and Pulahalli canals. The Jadarpalayam Bed Regulator and the canals in Namakkal taluk are under the control of the River Conservancy Division at Tiruchirappalli. The annual amount spent on maintenance and special repairs of all the irrigation sources in the District is nearly 4 lakhs of rupees.

(*b*) AGRICULTURAL DEPARTMENT.

Prior to 1957 there was only one District Agricultural Officer in the District for administering this department. Since then the activities of the department had extended and two more offices were created—one for North Salem and the other for the South Salem with a District Agricultural Officer each. Besides, a Taluk Agricultural Demonstrator for each taluk,

two Plant Protection Assistants, one Oil Seed Development Assistant, a Coconut Development Assistant and several fieldmen and Demonstration Maistries are appointed at the taluk level.

With the formation of Development Blocks throughout the District, 51 Agricultural Extension Officers, 51 fieldmen and 102 demonstration maistries have been appointed. The Gramasevaks and Sevikas also attend to the formation of compost pits, green manure plants and advise the ryots on improved methods of cultivation.

At each development block the Agricultural Extension Officer distributes improved seeds, millets, pulses, oilseeds, sugarcane, cotton and fruit plants including arecanut and coconut seedlings. They also advise the ryots on uses of green manure, better seeds, insecticides and distribute insecticides and equipment at subsidised rates. They also conduct crop cutting experiments and maintain demonstration plots on the uses of various fertilisers of different crops.

In Attur taluk a State Seed Farm for Paddy and another for Groundnut has been opened in 1959 on 100 acres. Seed Farms have been opened in Papparapatti (Dharmapuri taluk) and Danishpet (Omalur taluk).

This department is also engaged in Agricultural Engineering activities like the supply of tractors on hire as well as hire-purchase basis; supply of bull-dozers on hire for clearing and levelling virgin and eroded lands; supply of oil engines and electric motor pumpsets on hire-purchase system; supply of hand boring sets and power drills for digging filter point wells and deepening existing wells, etc.

The Assistant Engineer in charge of Soil Conservation attends to contour bunding of slopes and eroded lands.

Sugarcane Development Scheme.—The sugarcane grown in the Southern part of Namakkal taluk in this district is supplied to the Pugalur Mills in Velur on the other side of the Cauvery river in Tiruchirappalli district. But with the opening of the Co-operative Sugar Mills at Mohanur (Namakkal Taluk) the Cane Development Officer in the District would be advising the growers on the cultivation of different strains of sugarcane and on the measures to increase production.

Assistant Horticulturist, Kalrayans and Kolli Hills.—An officer has been appointed in this district for the distribution of vegetable and potato seeds and seedlings of mangoes, plantains, cardamoms, cloves, oranges, lime, pomegranates and other plants free of cost to the Hill Tribes of the Kolli Hills and Peria Kalrayans. This scheme was inaugurated on

1st September 1960 and potato has already been successfully introduced on the Hills. Nearly Rs. 1,000 worth of seeds and manures per acre are given free to each Hill Tribe. It is expected that in the near future large quantities of vegetables of the temparate zones like cabbage, beans and potatoes, will be grown on the two hills.

(c) VETERINARY DEPARTMENT.

The Veterinary Department in this district has been divided into North and South Circles each with an independent District Veterinary Officer at Salem and Krishnagiri.

Salem South.—There is one Veterinary Hospital at Salem, 3 dispensaries and 5 minor veterinary dispensaries in the Circle. The two artificial insemination centres at Salem and Thammampatti have attended to 7,965 cases in 1961–62. There are 314 stud-bulls for breeding of good Sindhi animals. There are 28 stockmen for inoculating the animals against diseases. There were 110 attacks of diseases with 102 deaths in 1960–61 and 195 attacks and 156 deaths in 1961–62. This department runs a Sheep and Wool Extension Centre at Viraganur (Attur taluk), two poultry demonstration units at Salem and Koottapalli (Tiruchengode Taluk).

There are also a mobile veterinary unit for rushing medicines when epidemics break out and a clinical laboratory for diagnosing the epidemic diseases. The castration of bulls are also undertaken by the stockmen when they visit villages for periodical inoculation. The department also inspects the milk supply societies and slaughter-houses to ensure proper maintenance under hygienic conditions.

Salem North.—This Circle is administered by a District Veterinary Officer and has four veterinary dispensaries, 5 minor veterinary dispensaries and 29 first-aid centres. There are 43 centres where artificial insemination of cattle is attended to. During the year 1961–62, 19,972 cases were attended to by the department. Besides, there are 390 stud-bulls rendering free service to animals. The sheep at Mecheri and Hosur are of special variety. There are 8 sheep and wool centres in Omalur taluk and 3 in Hosur taluk. The cattle diseases are arrested by inoculations by field staff who move about promptly on receipt of outbreak reports. During 1960–61 there were only 220 deaths out of 571 attacks and in 1961–62, 139 deaths out of 228 attacks. The 54 Livestock Assistants have inoculated 142,908 animals in 1960–61 and 1,94,788 in 1961–62.

In this division there are 9 key village centres doing propaganda for the better upkeep of animals, two poultry farms supplying chicks at subsidised rates to poultry keeper and for supplying new breeds to them. To promote better health to farm animals, castration is attended to in the villages by the Livestock Assistants. The department also holds exhibitions and cattle shows during important festivals and fairs, at various places in the District. They also visit the slaughter-houses and milk supply societies for rendering advice on keeping the animals under sanitary and hygienic conditions.

National Malaria Eradication Programme.—There are five units at Salem, Attur, Tiruchengode, Dharmapuri and Krishnagiri functioning in this districts from 1959 with the object of eradicating Malaria in the District. Each unit has a gazetted officer, 8 sub-unit officers and nearly 400 workers who go about each house in the villages and spray D.D.T. once a quarter. The Surveillance staff visits each house in a village or town and detect cases of Malaria and distribute free of cost Paludrine Camoquine and other medicines to affected persons and watch the course of treatment periodically. It is to their credit that Malaria has been effectively arrested in such notoriously infected areas like the Kalrayans, Kolli Hills and Shevaroys in the District. The nuisance of bed bugs in the houses is also effectively removed by spraying insecticides like Diazinon mixed with the D.D.T.

(*d*) LABOUR DEPARTMENT.

With the increase in the number of large and small-scale industries the efficient enforcement and administration of the Factories Act, Shops and Hotels Establishments Act, Payment of Wages Act, Minimum Wages Act, Maternity Benefit Act and Cotton Ginning and Pressing Factories Act, has become extremely important. A District Inspector of Factories and an Inspector of Labour are put in charge of the enforcement of labour laws and they are under the Commissioner of Labour who is a State Government Officer.

The Inspector of Factories, Salem district has two Assistant Inspectors in Salem and Tiruchengode to supervise 565 registered factories in the District. They attend to the labour welfare amenities like good drinking water, sanitary accommodation, first-aid appliances, good ventilation conditions, safety precautions against glare, dust, hazards from lifting machines, cranes and fire. Big industries are directed to open canteens, rest sheds, lunch rooms, creche and cloak rooms. They also advise concerned authorities for the provision of Industrial Housing

facilities for workmen. Two industries in Mettur Dam, the Mettur Industries and the Mettur Chemicals and Industrial Corporation have started two colonies with 120 and 40 houses respectively. They also administer the Workmen's Compensation Act for payment of compensation to workers, permanently or temporarily disabled or to those killed by accidents. The total number of workers employed in factories in 1961 was 17,237.

The Assistant Inspectors of Labour are appointed in each taluk and also for Salem City to enforce the provisions of the Shop Assistants and Hotel Establishments Act. They attend to the payment of salaries to the workers in shops and hotels on fixed days in the month, grant of weekly holidays, enforcement of hours of work and grant of leave with wages to workers and other amenities.

(*e*) INDUSTRIES DEPARTMENT.

The Industries Department at Salem is in charge of an Assistant Director of Industries and Commerce. He is assisted by a Co-operative Sub-Registrar, 9 Senior Inspectors of Co-operative Societies, 3 Junior Inspectors, one Mat Weaving Instructor, 3 Inspectors of Industries, 3 Special Revenue Inspectors for Loans, one Inspector for State Aid Loans, a District Inspector of Cottage Industries and a District Survey and Statistical Inspector.

There is Regional Deputy Director for Government Handloom Parts Factory at Salem assisted by a Works Manager and a Chief Superintendent.

There is a General Superintendent of the Government Galvanizing Plant at Mettur Dam. He is assisted by a Production Assistant.

Salem is the headquarters of another Assistant Director of Industries and Commerce who is in charge of Small-scale Industries, Cottage Industries and Industrial Co-operative Societies.

The Sericultural Expert at Hosur is in charge of the Silk Farm, Major Nursery Unit, Chowkie Rearing Unit and Cocoon Market at Hosur. He also supervises the Sericultural Development in the Centres at Veppanapalli and Royakota, Indigenous Silkworm Rearing Centre at Denkanikottai and Cross-breed Rearing Unit at Berikai.

There is an Industrial Training Institute at Salem which trains young men as welders, fitters, electricians, wiremen and turners.

The Superintendent, Quartz Crushing Plant at Salem is in charge of the Plant for crushing about 25 tons of quartz a day and to supply it to the glass and abrasive industries.

An Assistant Director of Industries and Commerce has been appointed to be in sole charge of sago factories in the District and he is also in charge of the research institute for Sago at Salem. The Assistant Director of Industries and Commerce (General) inspects the processes connected with production and controls the grant of loans under the the State Aid to Industries Act. The formation of industrial co-operatives and institutions for the development of handicrafts and cottage industries, the collection of statistics of industrial undertakings are under his charges.

The Village Industries Officer is in charge of 178 Palm Gur Jaggery Manufacturing Co-operative Societies in the District and other cottage industries.

(*f*) CO-OPERATIVE DEPARTMENT.

The Co-operative Department is a department of the State Government and the Registrar of Co-operative Societies is the head of the department under whom all the officers and subordinates are working. Each district generally has been divided into 2 circles and each circle has been put in charge of a Deputy Registrar of Co-operative Societies. The Deputy Registrar is given the services of Co-operative Sub-Registrars, Inspectors and Routine Clerks. Now there are nine Co-operative Sub-Registrars, *viz.*, Co-operative Sub-Registrar (Stores), Co-operative Sub-Registrar, (Arbitration), Co-operative Sub-Registrar (Prosecution), Co-operative Sub-Registrar (Weavers) I, Co-operative Sub-Registrar (Weavers) II, in the office of the Deputy Registrar of Co-operative Societies, Salem, and Co-operative Sub-Registrar (Stores), Co-operative Sub-Registrar (Weavers), Co-operative Sub-Registrar (Liquidation) and Co-operative Sub-Registrar (Arbitration) in the office of the Deputy Registrar, Dharmapuri.

A separate office has been opened with effect from 1st April 1962 to have administrative control over all the Weavers' Co-operative Societies in the District (including Salem and Dharmapuri circles) and a Special Deputy Registrar with his staff is in charge of this office.

The duties of the Deputy Registrar are to register the societies under provisions of Madras Co-operative Societies Act and see that they are all functioning well by inspecting them. He has to dispose of arbitration references, inspect the societies and to function as a liquidator in respect

of the societies for which he has been appointed as liquidator. He has to watch and review the work of his subordinates and to issue instructions, wherever necessary.

Co-operative Sub-Registrar (Stores) is responsible for the supervision of existing stores societies and organization of new societies. He is assisting the Deputy Registrar in the matters pertaining to stores societies, milk supply societies and union urban banks, land colonisation societies, etc. The Co-operative Sub-Registrar (prosecution) is attending to enquiries in the affairs of the mismanaged societies and launching prosecution on the culprits after observing the usual formalities like consulting public prosecutor, obtaining Registrar's sanction, etc.

A separate office named as the District Co-operative Audit Office was formed on 15th December 1958. A Deputy Registrar designated as District Co-operative Audit Officer is in charge of the whole district. He has to arrange for the audit of accounts, annually of all the type of co-operatives including the industrial co-operative societies which are functioning under the control of the Industries Department in the District. The Co-operative Sub-Registrar, Senior Inspectors and Junior Inspectors were sanctioned for performing the audit of accounts.

The bulk of the departmental staff consists of Senior Inspectors and Junior Inspectors sanctioned for performing various kinds of duties both statutory and supervisory.

The Co-operative Department in this district is divided into two circles, each with a number of Co-operative Sub-Registrars, Junior and Senior Inspectors. There is a separate Deputy Registrar for nearly 200 weavers' societies. The separate office has also been opened for the audit of over 1,200 societies in the District.

Of the Districts of Madras State, Salem district has achieved significant measures of success in organising co-operative societies. Salient co-operative institutions are a co-operative spinning mill, a sugar mill and an insurance society, banks, training institutes, handloom weavers' societies and societies for the manufacture of druggets, mats, jaggery, oil, pottery, tannery, baskets, coir-rope, blacksmithy and carpentry, bullock shoe-nails, milk-supply, fishery, ex-servicemen, house. building, poultry farming, laundry, printing press, canteens and labour co-operative societies of brick workers, labour, metal-workers, employees' societies and women's cottage industries. There are also fourteen co-operative farming societies for land colonization.

Credit Societies.—The Central Bank at Salem finances 681 rural credit societies, 39 rural and agricultural banks and 10 land-mortgage

banks extending credit on short, medium and long term loans. The Societies also advance credit on the produce to be marketed at a favourable period. This Bank which was started in 1909, has a share capital of Rs. 69 lakhs with all the 1,200 co-operative societies as members and also serves as a banker for them. The Bank has advanced in 1960–61 credit to the extent of rupees 488 lakhs of which 327 lakhs are given to agriculturists.

Agricultural Credit Societies.—There are 681 rural credit societies and 39 rural and agricultural banks in the District for advancing to members, for cultivation expenses, purchases of cattle, implements, pumpsets, etc., repayable within one to five years. They distribute chemical fertilizers and manure as agents of the co-operative supply and marketing society.

Land Mortgage Banks.—These banks advance loans on long-term credit for releasing the agriculturists from the clutches of the usurious money-lenders and also for digging wells, purchasing pumpsets, etc. There are ten co-operative land mortgage banks in the District with a paid up capital of nearly Rupees six lakhs and a membership of 16,284. The loans granted in 1960–61 was Rs. 19 lakhs while the total loans outstanding was Rs. 94 lakhs.

Co-operative Marketing Societies.—These societies which are formed in every taluk headquarters purchase at fair prices and sell later at a favourable price, thus distributing the profit earned thereby to the members. They also undertake the sale and auction of cotton, jaggery, gingelly, groundnut, paddy and other foodgrains in shandies for a small commission thus affording correct weighment and better prices.

Controlled Credit Scheme.—This scheme serves as a link between the credit societies and the marketing societies. By this scheme loans are granted for cultivation purposes on condition that the produce are sold through the marketing societies. There are nine such marketing societies in the District with 66,559 members and loans issued for over Rs.12 lakhs. Nearly 95 per cent of the villagers are covered by this scheme.

Urban Banks and other Credit Societies.—There are 18 urban banks in this district, which along with their normal banking activities also allow credit for business purposes on the security of goods produced. There are 32,728 members in the District and Rs. 120 lakhs were issued as loans during the year 1960–61. These banks grant loans at chead rates of interest on the security of jewels,

Employees' Credit Societies.—There are 40 credit societies in the District run by employment of Government departments, local boards, teachers, mill workers, companies and missions. During the year 1960-61 the membership was 6,990 and loans issued was Rs. 12 lakhs which is met partly from the deposits and compulsory thrift deposit scheme of the members. It saves the employees from the necessity of going in for advances from their employers or the Government servant from approaching the public.

Wholesale Marketing Societies.—The District Co-operative Supply and Marketing Society is the principal wholesale agent for Government for the distribution of chemical fertilizers and other articles distributed at controlled prices like sugar, wheat and coffee. It also produces hand-pounded rice for supply to jails, hospitals and hostels. The Society has its branches in taluk headquarters for distribution of chemical fertilizers at controlled prices.

Consumers' Stores.—There are 89 Consumers' Stores for the sale of groceries at fair prices and for the sale of fertilizers, sugar, wheat and rice subsidised by the Government. Some of the weavers societies opened their own retail shops at various centres in the District. The Madras Handloom Weavers' Co-operative Society has opened a number of emporiums and depots in all places having a population of over 5,000.

Production Societies.—There are 157 weavers' societies, 178 jaggery manufacturing societies, 57 milk supply societies, 15 oil-mongers' societies and about 60 other societies in the District with a membership of nearly 61,000, producing goods worth Rs. 241 lakhs in 1960-61. The bulk of the production is cotton, dhoties, sarees, towels, white-pieces and lace dhoties from over 42,000 members of weavers out of 1,49,000 looms in the District.

The Co-operative Spinning Mills, Salem.—A Co-operative Spinning Mill with 12,000 spindles with the share capital of Rs. 45 lakhs subscribed by the several co-operative societies, merchants, general public and Government has started production. This will absorb a major portion of cotton grown in and around the Salem Taluk.

Co-operative Sugar Mills, Mohanur.—A co-operative sugar mill with a share capital of Rs. 41 lakhs, of which the Government contributed 21 lakhs and the Salem Co-operative Central Bank Rs. 10 lakhs has been started in Mohanur. It will crush the sugarcane grown in the southern extremity of the District fed by the Cauvery.

Housing Societies.—There are 65 housing societies in the District which grant loans for the construction of houses and good progress has been made in Suramangalam, Swarnapuri, Krishnagiri, Namakkal, Dharmapuri, Hosur, Mettur and Attur.

Nachiappa Co-operative Training Institute.—This institute is located in Salem and is training young men in Co-operation for being absorbed into the department as Inspectors.

(*g*) INFORMATION AND PUBLICITY DEPARTMENT.

The Department of Information and Publicity has been started in the District mainly to educate the rural population on the activities of several plan projects and several departments of Government and to stimulate tourism among the masses. For this, the Field Publicity Officer of the State Government, with the help of mobile cinema unit, visits one or two villages per day and delivers lectures on the various social welfare activities of the State and distributes pamphlets and posters and sells Government Publications. The Officer also conducts dramas on the benefits of Community Development Projects, Plan Projects, etc. Besides, a mobile cinema unit is going round the several community blocks in the District exhibiting films of interest to the villages selected by the Block Development Officer. There is also a publicity van going round the District exhibiting cinema shows of public interest under the directions of an officer of the department of Information and Broadcasting, New Delhi.

LIBRARY MOVEMENT.

The Secretary of the Local Library Authority in Salem is in charge of a District Central Library and 65 rural libraries in the District. The Libraries also undertake the delivery of books at the homes of the members. The membership is free but a deposit of Rs. 5 for every book should be made. But any literate person may use the library freely during working hours. The District Library has also a children's section attached to it and educational films are shown once a week.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

HISTORY OF LOCAL SELF-GOVERNMENT IN THE DISTRICT.

The Towns Improvement Act X of 1865 and the Local Funds Act IV of 1871 are really the starting points in the progress of Local Self-Government in Salem. The first Act created the municipalities and the second the local fund boards in the State. These local fund boards were the fore-runners of the District boards and the panchayats.

The Local Fund Act of 1871, which created for the first time local bodies in rural areas, had its origin in the desire of the Government to provide a sound elementary education to the masses. Ever since the policy of expanding the scheme of elementary education had been accepted in the middle of the last century, the Government had found it difficult to provide adequate funds for that purpose from State Revenues. In 1863, an Education Cess Act (Act VI of 1863) had been passed for enabling the people of a locality to levy a rate for the up-keep of schools, but this Act had been introduced only in a few districts (Salem was one among them) and even there it had failed completely to achieve its objects. By 1870 it was realised that it was impossible for the Government to bear the entire burden of elementary education and that some effective machinery had to be devised to make it as far as possible, a direct charge on the people. It was also realised that it was equally impossible for the Government to bear the burden of the construction and repair of roads all over the State without obtaining some local assistance and co-operation. In the Salem district a cess of 2 per cent of the land revenue had been imposed in 1859 on all lands which enjoyed the benefit of Mr. Brett's *Taram Kammi* classification. The funds so formed had been expended on "District Roads" while the trunk roads were still maintained at the cost of State Funds. In 1866, a District Road Cess Act (Act III of 1866) had been passed for authorising the levy of a cess of half an anna in the rupee on the rental value of occupied land for the construction and maintenance of roads. It was considered that this Act could, with advantage, be clubbed with the new Act proposed for constituting the local boards. The same new Act, it was also considered, could be

made to provide for sanitation and medical aid, the two long felt but long neglected, wants of the people[1].

The Local Funds Act of 1871 which provided for all these objects divided the whole State into a number of circles and constituted a local fund board in each of these circles. It repealed the District Road Cess Act of 1866 and the charges appertaining to local roads and schools were transferred to the newly constituted local funds. The Act also provided for the imposition of a cess similar to the District Road Cess but with a maximum of one anna in the rupee, for the establishment of tolls upon roads and for the levy of a house-tax. The house-tax, however, having become unpopular, was discontinued from 1873–74. The Act likewise provided for the transfer to the local fund board, of public dispensaries, choultries, tanks, etc., endowed and unendowed, for vesting the endowments in the local board and for enabling the Board of Revenue which was vested with the supervision of local boards to transfer to the local fund board the powers of control over charitable endowments conferred by Regulation VII ɔf 1817[2].

With the application of Local Funds Act of 1871 to Salem, the District was divided into two circles, the Salem Circle and the Hosur Circle, the former comprising the taluks of Salem, Attur, Tiruchengode, Namakkal, Uttangarai (now Harur) and Tiruppattur (then in the Salem District) and the latter comprising the taluks of Hosur, Dharmapuri and Krishnagiri.[3] And in each of these circles a local fund board was constituted with the Collector of the District as the President, the Sub-Collector acting as Vice-President in the Hosur Circle and a nominated member as Vice-President in the Salem Circle.[4] The Salem Local Fund Board consisted of 13 officials and 18 non-officials, while the Hosur Local Fund Board consisted of 8 officials and 11 non-officials.[5] The term of office of the members was fixed at three years. The non-official members were chosen from among the residents in the circle. The local funds of both the boards consisted of a land cess at the rate of one anna in the rupee on the annual rent value of land, tolls, grants-in-aid from Provincial

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[1] *Manual of Administration of the Madras Presidency*, Volume I, 1885, by C. D. Maclean.

See foot-notes on pages 638–640.

Standing Information regarding the Official Administration of the Madras Presidency 1877, by C. D. Maclean, pages 207–208.

Gazetteer of the Salem district, Vol I, Part I, 1918, page 295.

[3] *See* the provisions of Madras Act XV of 1871 in *Fort St. George Gazette*.

G.O. No. 619, Publio, dated 9th May 1871.

[4] G.O. No. 739, Public, dated 30th May 1871.

G.O. No. 1187, Finance, l ated 7th April 1877.

or special funds and a few miscellaneous receipts. No house-tax was levied in both the circles. In 1871-72 the receipts of the Salem Local Fund Board amounted to Rs. 1,83,960 and those of the Hosur Local Fund Board to Rs. 95,500 and these receipts were spent on roads, schools, hospitals and dispensaries, sanitation, vaccination, markets, choultries. and travellers' bungalows which were made a charge upon the local funds.

With a view to amplify the services of the Local funds, the Local Boards Act of 1884 was passed. It repealed Act V of 1871. The new local boards constituted under the Act were named as district boards, taluk boards and union boards. By this Act the Government assumed direct control over the local boards instead of exercising it through the Board of Revenue under Section 71 of Act IV of 1871. This Act was applied to the Salem district in 1885.[1] Under this Act, the entire revenue district was brought under one District Board for the administration of local affairs. The maximum strength of the District Board was at first fixed at 24 members of whom 6 were officials including the Revenue Divisional Officers, who were ex-officio members, and 18 were non-officials appointed by the Government.[2] But within a few years this strength was raised to 32 members of whom 4 were ex-officio members, 4 nominated officials, 8 nominated non-officials and 16 elected from among the members of the taluk boards.[3] Apart from this, four taluk boards were also formed, namely those of Salem, Hosur, Tiruppattur, and Namakkal ; the first comprising the revenue taluks of Salem and Attur; the second the revenue taluks of Hosur, Dharmapuri and Krishnagiri ; the third the revenue taluks of Tiruppattur and Uttangarai and the fourth the revenue taluks of Namakkal and Tiruchengode. Of these four taluk boards, those of Salem, Tiruppattur and Namakkal consisted of 13 members, while that of Hosur consisted of 15 members[4].

The Act further brought into existence covering one or more villages and consisting of at first 5 members and later on more members.[5] The term of office of the members of all the three boards constituted under the Act was fixed at three years. The District Board was presided over by the Collector and the taluk boards by the Revenue Divisional Officers

[1] G.O. No. 598, Finance, dated 19th March 1885.

[2] G.O. No. 166, Finance, dated 18th May 1885.

[3] G.O. No. 2777, Local, dated 28th October 1890.

[4] G.O. No. 132, Finance (Local Funds), dated 29th January 1886.

[5] G.O. No. 132, Finance (Local Funds), dated 29th January 1886.

G.O. No. 1108, Finance (Local Funds), dated 10th September 1886.

and the union boards by the village headmen. The main sources of revenue for District Board were land cess of one anna in the rupee on the rent value of the lands, market rents, tolls and railway cess which was levied for the first time in 1903-1904. Its other sources consisted of school fees, income from endowments, choultry rents, travellers' bungalow fees, ferry rents, income from avenues and contributions from the Pound Fund and State Funds for education and choultries. All these revenues were spent on public works like roads and buildings, on secondary and elementary schools, on hospitals and dispensaries, on vaccination and sanitation and on choultries and travellers' bungalows.

The revenues of the taluk boards were derived from half the land cess raised in the taluks, school fees, choultry rents, market dues, allotment from district board funds, contribution from State funds for schools and choultries and contributions from private individuals for sanitary works. They were expended on buildings, taluk and village roads, schools, dispensaries and sanitation.

The revenues of the union boards were derived from house-tax, miscellaneous fees and contributions from taluk boards and they were spent on public works and sanitation.

In 1911, the Taluk Boards of Namakkal and Tiruppattur were dissolved consequent on the transfer of the Namakkal taluk to the Tiruchirappalli district and the Tiruppattur taluk to the North Arcot district. In the same year two new taluk boards were formed, namely those of Sankaridurg and Dharmapuri ; the first comprising the revenue taluks of Tiruchengode and Omalur and the second, the revenue taluks of Dharmapuri and Uttangarai. The number of union boards gradually increased and by 1920, it was 43.[1] In some of the larger villages where the union system was not introduced village sanitary associations working on the principle of private voluntary subscription basis were formed[2].

The Local Boards Amendment Act VI of 1900 made only some minor amendments to the Act of 1884. The Royal Commission on Decentralization 1907 had also suggested the enlargement of the powers of the local bodies. The Local Boards Act of 1920 which was consequently passed gave an independent status to each class of the local boards and increased not only their strength but also their proportion of elected members, their resources and powers. The strength of the District

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[1] G.O. No. 691 (Local and Municipal), dated 8th April 1922.

[2] *Gazetteer of the Salem district*, 1918, Vol. I, Part II, page 104.

Board was raised to a maximum of 52 and a minimum of 24 members, that of the taluk board to a maximum of 24 and a minimum of 12 members and that of the union board, to a maximum of 15 and a minimum of 7 members. The proportion of elected members in all these boards was fixed at not less than three fourths of the total strength, the remaining members being appointed by the Government in the case of the district boards, by the President of the district board in the case of the taluk boards and by the President of the taluk boards in the case of the union boards. The term of office of the members of the local boards was fixed at three years. The Collector ceased to be the President of the district board the Revenue Divisional Officer ceased to be either the President or even a member of the taluk board. The President of the district board could be elected by the members of the district board or appointed by the Government ; but the Presidents of the taluk boards and the union boards could only be elected. The Presidents of the taluk boards became ex-officio members of the district board. The taxation powers of all the three boards were enlarged to increase their resources and each board was allowed to raise the authorised taxes separately. In addition to the obligatory land cess of one anna in the rupee of rent value of lands shared equally by the district board and the taluk boards, these boards were given the option of levying an additional land cess up to a maximum of 3 pies in the rupee. The Railway cess was abolished, but three new taxes, the profession tax, the companies tax and the pilgrim tax were authorised to be levied by all the three boards. The methods of levying the house-tax by the union boards which was defective under the old Act was modified to make the levy just and proportionate to the capital or rental value of the buildings. The local boards were moreover given a free hand in framing their budgets. Provision was made for the appointment of a District Board Engineer and a District Health Officer and for the enforcement of sanitary and public health measures. The local boards thus became more or less autonomous and the Collector and the Government were empowered to interfere only in cases of emergency and maladministration. In order to inspect and superintend all the operations under the Local Boards Act, an officer called the Inspector of Local Boards who was also the Inspector of Municipal Councils was also appointed.[1]

About this time was passed the Madras Elementary Education Act VIII of 1920 which made it obligatory on the taluk boards to levy an education tax for the purpose of expanding elementary education and on the Government to contribute a sum equal to that realised by the cess.

[1] *Madras Presidency*, 1881–1931, by G. T. Boag, page 13.

When the taluk boards were abolished in 1934, the duty of levying the cess and running the schools devolved upon the district board.

Meanwhile on the introduction of the Local Boards Act into the Salem district on April 1921,[1] the District Board was reconstituted, its existing strength of 40 members being raised to 44 of whom 34 were elected. [2] The taluk boards were also reconstituted. They were five in number namely Hosur, Dharmapuri, Sankari, Salem and Namakkal. The Hosur taluk board comprised of the revenue taluks of Hosur and Krishnagiri ; the Dharmapuri Taluk Board comprised of the revenue taluks of Dharmapuri and Uttangarai ; the Sankari Taluk Board, comprised of the revenue taluks of Omalur and Tiruchengode ; the Salem Taluk Board comprised of the revenue taluks of Salem and Attur ; and the Namakkal Taluk Board comprised of the revenue taluks of Namakkal and Rasipuram.[3] The strength of the taluk boards was fixed at 20 members in the case of Hosur and Sankari, 24 members in the case of Namakkal and Salem and 19 members in the case of Dharmapuri. Of the total strength of 107 members, 15 were elected each in the case of Hosur, Dharmapuri and Sankari, 18 in the case of Namakkal and 20 in the case of Salem.[4] The union boards were 43 in number and the total number of union board members were 444. Special representation for minority and backward communities was given in the district board, taluk boards and union boards. The district board had a non-official President nominated by the Government, while all the taluk boards had non-official elected presidents.[5] The revenues of all the local bodies increased considerably under the new Act. Thus, for instance, in 1930–31, the revenue of the District Board amounted to Rs. 11,28,775, those of the five taluk boards to Rs. 2,94,812 and those of the union boards to Rs. 1,65,154 and their expenditure to Rs. 11,25,644, Rs. 2,08,917 and Rs. 1,76,218 respectively.

The Government on their part assisted the local boards by giving grants for the maintenance of roads and schools, by managing the head-quarters hospitals ; by appointing a District Engineer and a District Health Officer for each district board and providing their services free of cost. They also took over the veterinary institutions and they organised separate audit department for auditing local fund accounts.

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1 G.O. No. 586, Local and Municipal, dated 29th March 1921.

2 G.O. No. 634, Local and Municipal, dated 14th March 1923.

3 G.O. No. 634, Local and Municipal, dated 14th March 1923.
G.O. No. 974, Local and Municipal, dated 11th April 1924.
G.O. No. 663, Local and Municipal, dated 25th February 1925.

4 G.O. No. 414, Local and Municipal, dated 4th March 1922.
G.O. No. 663, Local and Municipal, dated 25th February 1925.

5 G.O. No. 663, Local and Municipal, dated 25th Feruary 1925.

LOCAL BOARD UNDER THE ACT OF 1930.

The position created by the Local Boards Act and the Village Panchayats Act of 1920 was modified in some respects and improved by the Local Boards Amendment Act XI of 1930. This Act repealed the Village Panchāyats Act, brought the Village Panchayats within the scope of the local boards and, at the sametime, converted the union boards into panchayats, or as they are sometimes called, panchayat boards. It rearranged the taluk board areas making them normally coterminous with the revenue taluks. It declared that all members of every local board, whether a District Board, a Taluk Board or a Panchayat Board, were to be elected, but that seats were to be reserved in these boards for certain communities and women. It laid down that the members of the District Board were to be chosen by direct election. It extended the franchise of local board, to every person who was assessed to any tax payable to the local boards or to any other local authority or to the Local Government or to the Government of India. It made all offices of the presidents of the local boards elective and provided for the provincialization of the services under the local boards. It modified the provisions relating to taxes and tolls, fixed the land cess at one and a half anna in the rupee of the rent value of the lands, and allocated one-third of the proceeds of the cess to the district boards, another one-third to the taluk boards, one sixth to the panchayat boards and one-sixth to the Village Development Fund. It provided for votes of no confidence in presidents and vice-presidents, for the suppression of panchayats by the Local Government, and for the adjudication of disputes between local authorities by the Government themselves, or by an arbitrator, a board of arbitrators of joint committees appointed by the Government. It empowered the presidents of the District Boards and taluk boards to exercise control over the affairs of the panchayats. Finally, it provided for the appointment of a District Panchayat Officer and for the formation of a Village Development Fund[1].

The change subsequently made in local administration can be easily described. The levy of tolls and tax on motor vehicles by local boards were abolished, consequent on the passing of the Madras Motor Vehicles Taxation Act III of 1931, the boards being compensated out of the proceeds of the tax levied by the Government under the Act.[2] All taluk boards were abolished in 1934, their assets, liabilities and main functions being taken over by the District Boards. The Village Development Fund was

1 *Madras Presidency* 1881–1931, by G. T. Boag, 1933, pages **15** and 16.
See the provisions of Madras Act XI of 1930 in the *Fort St. George Gazette*.
Madras Presidency, 1881–1931, by G. T. Boag, 1933, page 17.

also abolished and its resources were placed at the disposal of the District Boards[1]. Rules were framed for the appointment of Electrical Engineers, Additional District Board Engineers, and District Panchayat Officers[2]. Relevant portions of the electoral rolls of the Legislative Assembly were ordered to be adopted as electoral rolls of the Local bodies[3]. Presidents and vice-presidents removed by the Government were debarred from standing for election to these offices again for a period of six months, except when there was a general election[4]. Persons who were in arrears to local boards were disqualified from standing for election and members who were in arrears were made liable to be removed from office[5]. Powers were taken by the Government to become ultimate authorities in all disputes between local boards[6] to supersede District Boards for a maximum period of three years, as well as to resume control over endowments transferred to the District Board[7]. Provision was made for the appointment of Executive Officers for the panchayats and the duties and powers of these officers were defined[8]. The Collector was empowered to appoint a member of the Local Board to exercise the duties of a president or a vice-president in cases in which the latter failed to discharge his duties[9]. Land cess was raised from one and half anna to two annas per rupee of the annual rent value of all occupied land and the additional cess so raised was given entirely to the district board[10]. The local boards were authorised to levy a surchage on stamp duty payable under the Indian Stamp Act of 1899 in respect of the instruments of sale, gift, mortgage with possession and transfers by way of exchange and lease in perpetuity of immovable property[11]. Roads of military and other importance were transferred from the district boards to the Highways Department[12]. Reservation of seats for Muslims, Indian Christians and Europeans was abolished[13].

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1 Madras Administration Report for 1933–34, page xxvi.

2 *Idem* for 1938–1939, page 5.

3 *Idem* for 1937–1938, page 6.

4 *Idem* for 1939–40, page 4.

5 *Madras* in 1940, page 4.

6 *Madras* in 1941, page 2.

7 *Madras* in 1943, page 4.

8 *Idem* page 5.

9 *Madras* in 1944, page 2.

10 *Madras* in 1945, page 4.

11 *Madras* in 1945, page 5. G.O. No. 144, Legal, dated 26th May 1950, Madras in 1950, page 6.

12 *Madras* in 1946, pages 5–6.

13 Madras Act No. XXI of 1951.

In 1932, the strength of the Council of the District Board was raised from 44 to 52. The taluk boards were also reconstituted, the existing five taluk boards being increased to nine, one for each of the revenue taluks of Hosur, Krishnagiri, Dharmapuri, Harur, Omalur, Tiruchengode, Salem, Attur and Namakkal. The strength of the taluk boards was fixed at 16 members in the case of Hosur, Krishnagiri, Dharmapuri, Harur, Omalur and Attur, 20 in the case of Salem and Tiruchengode and 24 in the case of Namakkal[1]. But two years later all the nine taluk boards were abolished and their assests and liabilities and main functions were transferred to the District Board[2]. This was followed by the bifurcation of the District Board in 1936 into the Salem and Dharmapuri District Boards with headquarters at Salem and Dharmapuri respectively[3]. The bifurcation, however, was short lived. As soon as the Congress Ministry came to power, they amalgamated the two boards and restored the original position[4]. Then came the Second World War when no district board elections were held, the term of the district board being extended from year to year. In November 1946, on the accession of the National Government, the district board was dissolved and the Collector was appointed as the Special Officer pending fresh elections[5]. It was only in 1949, that the District Board elections were held and a fresh District Board was constituted[6].

THE ORGANIZATION AND WORKING OF SALEM DISTRICT BOARDS.

In 1956–57, the district board administered an area of 7,040 square miles with a population of 3,146,299[7]. The board is wholly elected and was composed of 51 members of whom 45 occupied non-reserved seats and 6 occupied reserved seats. The reserved seats were occupied by 2 women and 4 Harijans[8]. The term of office was three years.

The president of the District Board was elected by the Board from among its own members. His chief functions were (1) to preside at the meeting of the district board and conduct its business

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[1] G.O. No. 2553, Local and Municipal, dated 2nd July 1932.

[2] G.O. No. 131, Law (Legislature), dated 27th March 1934.

[3] G.O. No. 5001, Local Self-Government, dated 16th November 1926.

[4] G.O. No. 4218, Local Administration, dated 24th October 1938.

[5] G.O. No. 1723, Local Administration, dated 22nd October 1946.

[6] Madras in 1949, page 47.

[7] Report on the Working of the District Boards for 1955–56.

[8] G.O. No. 97, Local Administration, dated 22nd January 1958, page 15.

properly, (2) to exercise the executive powers of the District Board and (3) to supervise and control all officers and servants of the district board. There was also a Vice-President of the board who was elected like the President. His functions were to preside at the meeting of the district board in the absence of the President and to exercise such of the powers and perform such of the duties of the President as the President might delegate to him. Pending the election of a President or during the absence of the President, he might exercise the powers and perform the duties of the President [1].

It was compulsory on the District Board to constitute standing committees. The appointment of other committees was optional [2]. The District Board had been appointing committees for the transaction of work connected with education, public health, communication, budget, etc. [3] The President of the District Board was the ex-officio chairman of the standing committees which dispose of all matters relating to any particular branch of the administration which were reserved for the decision of the District Board. The other committees advise the District Board on matters which might be referred to them [4].

The District Board had powers of appointing its own officers in accordance with the rules framed by the Government [5]. The chief ministerial officer was the Secretary to the board. Both the Secretary and the District Board Educational Officers were invested with necessary powers under the Act for the prompt and speedy disposal of business in the office [6]. The controlling authority was the Inspector of Local Boards whose duty was to inspect and superintend all the operations of the District Board.

The chief functions of the District Board were (1) the maintenance and repair of all roads and other means of communications vested in it, (2) the maintenance of travellers' bungalows, chatrams, hospitals, dispensaries, markets, cart-stands, slaughter-houses, etc., (3) the establishment and maintenance of elementary and secondary schools, (4) the construction and maintenance of tanks, wells, etc. for drinking purposes, (5) the adoption of measures such as vaccination, sanitation, etc. necessary for public health and (6) the planting and preservation of trees on road margins and market sites [7].

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[1] *See* Act XIV of 1920 and Act XI of 1930.

[2] *Idem*

[3] G.O. No. 97, Local Administration, dated 22nd January 1958.

[4] *See* Act XIV of 1920 and Act XI of 1930.

[5] *Idem*

[6] G.O. No. 97, Local Administration. dated 22nd January 1958.

[7] *See* Act XIV of 1920 and Act XI of 1930.

In 1956–57 the District Board had a total road mileage of 1,722 which work out to 23 miles of road for every 100 square miles (excluding, the road transferred to the Highways Department). Of the total length 374 miles were major district roads, 690 miles were other roads and 657 miles were village roads. A sum of Rs. 13,32,878 was spent on the maintenance of these roads and a sum of Rs. 2,03,027 on the construction and improvement of bridges, culverts, causeways, etc. on these roads. Repairs and other works were attended to by the Highways Engineering Department, the establishment charges which were shared by the board and the Government in the ratio of the expenditure incurred on works of the board and the Government. There were 29 ferries under the management of the board, which yield a revenue of Rs. 42,834. There were also under the board 20 travellers' bungalows and rest houses and 8 choultries which yield an income of Rs. 7,435[1].

The board maintains 1,706 elementary schools with a strength of 1,10,600 boys and 39,154 girls. They were distributed in the ten taluks of the District as shown below :—

Name of taluk.	*Number of Elementary schools.*	*Number of boys.*	*Number of girls.*	*Total strength.*
Attur	128	11,696	5,305	17,001
Dharmapuri	197	13,741	..	13,741
Harur	151	8,174	3,383	11,557
Hosur	171	8,914	3,590	12,504
Krishnagiri	185	12,495	3,617	16,112
Namakkal	178	11,643	5,871	17,514
Omalur	195	17,116	6,120	23,236
Rasipuram	85	7,031	3,230	10,261
Salem	175	7,973	3,353	11,326
Tiruchengode	241	11,817	4,685	16,302
Total ..	1,706	1,10,600	39,154	1,49,554

They included 21 institutions maintained on the Kolli Hills, Shevaroys and Kalrayan hills for the benefit of the children of the Malaiyalis. Of these 1,706 schools, 1,011 schools, taught above class IV, 386 schools

1 G.O. No. 97, Local Administration, dated 22nd January 1958. Pages 22–31.

up to class IV and the rest below class IV. All these schools provide education for 52·46 per cent of the boys and 48·59 per cent of the girls among children of school-going age in the board area. One hundred and sixty-one of these institutions had their own buildings, 355 occupied rented buildings and the rest were housed in rent-free buildings, chatrams, chavadis, etc. The receipts of the District Board under the elementary education came from the education cess, Government grants, endowments and contributions from general funds and they amounted to Rs. 32,23,579. The expenditure of the District Board under this head amounted to Rs. 33,32,638 and the average cost of elementary education per pupil was Rs. 22—4—0.

Besides these elementary schools, there were under the District Board 54 high schools and 4 middle schools for boys and 2 high schools and 1 middle school for girls with 23,237 students and they were distributed in the ten taluks of the District as shown below :—

Name of taluks.	*High schools with VI form as the highest class.*		*High schools with IV Form as the highest class.*		*Middle schools with III Form as the highest class.*	
	Number of schools.	*Number of students.*	*Number of schools.*	*Number of students.*	*Number of schools.*	*Number of students.*
Attur	4	1,697	1	217	..	..
Dharmapuri	3	1,735	..	..	1	139
Harur	3	1,146	..	..	1	78
Hosur	3	1,196	1	151	..	..
Krishnagiri	4	1,807	1	150	1	108
Namakkal	5	3,134	4	1,007	1	95
Omalur	4	1,645	1	250	1	107
Rasipuram	3	1,614	2	517	..	..
Salem	3	936	3	790	..	..
Tiruchengode	6	3,610	5	1,108	..	..
	38	18,520	18	4,190	5	527

In the examination held in March 1957, 1,778 appeared and 1,131 of these were declared eligible for the university course of study, the percentage of passes being 63.6. All the high schools were housed either in the board's own buildings or in rent-free buildings offered by the villagers. Hostels were attached to 7 high schools and a monthly contribution of Rs. 10 was paid by the district board towards the contingent charges. The receipts of the board under secondary education came from fees, Government grants, etc., and amounted to Rs. 10,41,342. Its expenditure on secondary education amounted to Rs. 13,28,535 and the cost per pupil was Rs. 52—10—0.

There were under the district board 6 hospitals, 17 regular dispensaries of modern medicine and 28 rural dispensaries of which 13 were under the western system of medicine and 15 were Ayurvedic dispensaries. They were distributed in the ten taluks of the District as shown below:—

Name of taluk.	*Hospitals.*	*Regular dispensaries.*	*Rural dispensaries.*
Attur	..	3	1
Dharmapuri	..	3	4
Harur	1	1	4
Hosur	1	3	2
Krishnagiri	1	2	2
Namakkal	2	1	3
Omalur	..	2	4
Rasipuram	..	..	1
Salem	1	..	5
Tiruchengode	..	2	2
	6	17	28

They treated 2,112 in-patients and 835,282 out-patients and the average cost of a patient amounted to Re. 0–5–3. They were all located in the departmental buildings. Some of them were owned by the district board, while the rest were built by the public and donated to the board[1].

There was a Health Officer for the maintenance of Public Health in the District. He was assisted by 1 Assistant Health Officer, 1 Women Medical Officer, 20 Health Inspectors and 45 Health Assistants. The Health Staff carried out health propaganda in villages by means of talks, lectures, exhibitions and dramas pertaining to personal and environmental hygiene, general sanitation and prevention of diseases. There were under the board 33 maternity and child welfare centres with one maternity assistant and one ayah in each centre. These centres were located in rented or rent-free buildings and were well equipped with medicines, etc. There were two malaria control units one at Dharmapuri and the other at Salem to carry out the anti-malarial scheme which covered the taluks of Harur, Attur, Rasipuram, Salem, Yercaud and Namakkal as well as the Karimangalam, Palacode and Nallampalli firkas in Dharmapuri taluk and the Mecheri firka in Omalur taluk. The expenditure incurred on the scheme was shared by the board and the Government.

Intensive improvement in soil sanitation was carried out by constructing public latrines and distributing porcelain water closets and water

[1] G.O. No. 97, Local Administration, dated 22nd January 1958 pages, 53–57.

borne R.C.C. squatting slabs at full and concessional rates for the construction of private latrines. Special arrangements were made at all principal festivals for sanitation, water-supply, etc., to prevent the occurrence of any epidemic either during or after the festival. All public wells were repaired and maintained by the district board. The ten year rural water-supply scheme was under execution by the Revenue Department from the State funds, and the wells, as and when they were completed, were being transferred to the district board[1].

The district board maintained 105 weekly markets, 2 cart stands and 1 slaughter house. It also had 17 stud-bulls stationed at different places of the District[2]. As for the other remunerative enterprises of the board, it may be stated that in 1915–1917, the district board constructed a broad-gauge line from Suramangalam (now Salem Junction) to Salem Town, a distance of nearly 4 miles, at a cost of Rs. 4,73,127 and entered into an agreement with the former South Indian Railway Company for working the line on its behalf[3]. This arrangement continued till April 1928 when, in pursuance of the policy of the Government of India to reduce the number of branch line companies or undertakings, the ownership of the Salem-Suramangalam railway was transferred from the district board to the Government of India, the capital of the district board ranking equally with the share capital of the former South Indian Railway for purposes of dividends.[4] In 1956–57 the capital of the district board on account of the sale of the railway stood at Rs. 6,42,890 and a sum of Rs. 38,513 was realised as dividend on the above capital.[5]

One of the main sources of the revenues of the district board was the land cess which was levied at the rate of 2 annas in the rupee of land revenue and the cess collected in the panchayat areas was shared by the district board and the panchayat boards, the former receiving 1½ annas in the rupee and the latter half anna in the rupee. Another main source was the additional surcharge levied at the rate of two annas in every rupee of land revenue payable by each land-owners. A third main source was the education cess which was levied at 3 annas in the rupee of land

[1] G.O. No. 97, Local Administration, dated 22nd January 1958 pages 57–67. *See* also G.O. No. 2575, Local Administration, dated 30th December 1952; G.O. No. 57, Local Administration, dated 20th January 1954. G.O. No. 1556, Local Administration, dated 6th November 1954.

[2] G.O. No. 97, Local Administration, dated 22nd January 1958, pages 73–81.

[3] *History of Indian Railways*, 1918, pages 137–138. G.O. No. 51–52, Public Works (Railways), dated 4th March 1918.

[4] Letter No. 1134, Public Works (Railways), dated 25th April 1928. G.O. No. 449, Public Works (Railways), dated 13th February 1929.

[5] G.O. No. 97, Local Administration, dated 22nd January 1958, page 69.

revenue for augmenting the elementary education fund. The other sources consist of the surcharge on stamp duty, the education grant, the contribution of the Government under Motor Vehicles Taxation Act, licence fees on Motor Vehicles Taxation, ferry rents, market fees, fees from fairs and festivals, school fees and fines, licence fees on dangerous and offensive trades and proceeds from the sale of tree produce. The revenues of the district board increased considerably during the last twenty years, as will be seen from the following comparative statement of important items of receipts between 1935–36 and 1956–57[1].

Items.	1935–36. RS.	1956–57. RS.
Land Cess	2,84,212	5,22,594
Education Cess	48,152	6,51,313
Government Contribution under Motor Vehicles Taxation Act.	1,42,868	2,54,000
Licence fees on motor vehicles	1,00,934	1,04,203
Ferry rents	10,651	42,834
School fees	52,849	3,80,771
Market fees	52,086	2,75,576
Avenue produce	58,085	86,363
Licence fees on dangerous and offensive trades.	1,527	35,548

In 1935–36 the revenues of the district board stood at Rs. 23,34,024 and they gradually rose to Rs. 95,37,576 in 1956–57. The incidence of taxation per head of population in the year was Re. 0–6–9 as against Re. 0–2–6 in 1935–36.

As has been stated above, the district board spent its revenues mostly on roads, education and medical relief. Its expenditure also increased enormously during the last 20 years. The following comparative statement will show the growth of expenditure under chief items of expenditure.

Items.	1935–36. RS.	1956–57. RS.
Public Works	5,30,442	20,29,010
Education (other than elementary)	1,39,251	15,13,689
Public Health	1,42,994	5,47,200
Administration	90,834	2,79,085

In 1935–36 the total expenditure of the district board amounted to Rs. 22,60,370 and it increased to Rs. 97,74,064 in 1956–57[1].

[1] G.O. No. 2680, Local Self-Government, dated 16th July 1937. G.O. No. 97, Local Administration, dated 22nd January 1958.

It may be mentioned here that elections to the district board in the State was due on 1st November 1957 in the usual course. But the Government took the decision to abolish the district boards and to replace them by panchayat unions set up at the level of development blocks delimited under the National Extension Service Scheme of Community Development. Accordingly, the Madras District Boards (Amendment) Act No. XIII of 1957 was passed for postponing the elections to district boards up to 31st October 1958 and for appointing Special Officers of district boards. Subsequently the Madras Panchayat Act No. XXXV of 1958 was passed which provides for the further postponement of elections to district boards up to 2nd October 1960 and for the establishment of panchayat unions throughout the State by that date. Functions of the district boards during the period up to 2nd October 1961 has been entrusted to the Collectors who have been appointed as Special Officers to exercise the powers, discharge the duties and perform the functions of the district board and of the president of the board, including his powers, duties and functions as executive authority.

THE ORIGIN AND GROWTH OF MUNICIPALITIES IN THE DISTRICT.

The origin of municipalities in the District dates from the passing of India Act XXVI of 1850. This Act authorised the Government to introduce it in any town in which the inhabitants were desirous of making better provision of "constructing, repairing, cleaning, lighting or watching any public streets, roads, drains or tanks or for the prevention of nuisances or for improving the town in any manner". This Act was merely an enabling Act and that being so, and the people being unwilling to tax themselves, it was never introduced in any district. Subsequently, however, a few purely voluntary associations for sanitary and other municipal purposes ungoverned by any legislative enactments were formed in some of the northern districts. Such voluntary associations however, were not formed in Salem. Salem had the regular type of municipal institutions only after the passing of the Act called the Madras Towns Improvement Act X of 1865[1]. This Act primarily originated from the intention of the Government to make the inhabitants bear, as much as possible, the charges of maintaining police in towns. It was, however, eventually resolved that the funds compulsorily raised under it should be made applicable not only to the expenses of the police, but also to "construction, repairing and cleaning of drains; the making and repairing of roads, the keeping of roads, streets and tanks clean; and doing such things as may be necessary for the preservation

[1] For the provisions of Act X of 1865, *see Fort St. George Gazette.*

of public health ". The amount to be raised for these purposes was to be fixed by the Government, who were also to indicate the means of taxation, and one-fourth of the sum so fixed was to be paid by the Government as a grant-in-aid[1].

Under this Act Salem was constituted a Municipality on 1st November 1866 with the District Magistrate as President. It had 16 Commissioners of whom the District Magistrate and the range officer of the Public Works Department were ex-officio Commissioners. The remaining 14 Commissioners consisted of the inhabitants of the town appointed by the Government; and of these 12 were non-officials and 2 were officials, namely, the Assistant Collectors and the Zillah Surgeon[2]. The term of office of these 14 Commissioners was limited to one year subject to re-appointment. They were empowered to raise sums for municipal purposes such as lights, prevention of fire, water-supply, etc. Their independence, however, was restricted in that they were bound to raise the amount compulsorily fixed by the Government under the Act, and if they failed to do so, the District Magistrate was empowered to raise the sum himself. The District Magistrate was also invested with the power of appointing the Vice-president of the municipality and such establishment as the Commissioners might sanction and, in case of emergency, he could exercise all the powers of the Commissioners[3]. The town was divided into nine sections and each section was entrusted to the care of a Commissioner who attended personally to it. The number of police to be maintained in the town was fixed at 55, consisting of 1 third class Inspector, 3 Head Constables, 4 Deputy Constables, 17 first class Constables and 30 second class Constables. The municipality derived its income from house-tax, profession tax, tax on carriages and animals, tolls, fees from the registration of carts, fees for licensing slaughter houses and cart stands, fines and contributions from Government. It spent a major portion of this income on the maintenance of police and the remainder on the construction of buildings and on conservancy. In 1867–68, it had an income of Rs. 39,407 and expenditure of Rs. 24,646.

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1 *Manual of Madras Administration* by C. D. Maclean, Volume I, 1885—Foot-note on pages 225–226.

2 *Standing Information regarding official Administration of the Madras Presidency* by C. D. Maclean, 1877, pages 207–209.

G.O. No. 1188, Public, dated 20th November 1866.

3 *Manual of Madras Administration* by C. D. Maclean, Volume I, 1885—Foot-note on pages 225–226.

Standing Information regarding official Administration of the Madras Presidency by C. D. Maclean, 1877, pages 207–209.

The Act of 1865 had hardly been brought under operation in the State, when the necessity of extending its scope and revising its provisions began to be felt. It was found that beyond collecting the taxes fixed compulsorily by the Government, the inhabitants had shown hardly any enthusiasm for providing for lighting, water-supply, etc. It was also found that the Education Cess Act IV of 1863 had practically remained a dead letter. In order to set right these matters, a new Act known as the Towns Improvement Act III of 1871 was passed, which included the above mentioned objects among those to which the funds raised under the Act should ordinarily be applicable. The Towns Improvement Act passed in 1871 provided for the appointment of any person whatever as a Commissioner, even though he might not be an inhabitant of the town, subject to the limitation as to the number of officials on each commission. This provision was made to enable the Government to appoint a European officer as a working member of the municipality. Provisions were also made in the Act for the election of Commissioners by the rate-payers under the rules that might be framed by the Government and a similar provision was like-wise made for the election of the Vice-president. The result of the Act of 1871 was to place the Commissioners in a more responsible position and to diminish the interference of the Government in matters of detail, while the provisions rendering permissive election of Commissioners and of Vice-presidents furnished the machinery for granting a large measure of independence than before [1].

This Act was introduced in Salem in 1871.[2] Under this Act the District Collector became the President of the Municipality, but he was shorn of the powers of appointing the Vice-president, which now came to be vested in the Government. Excluding the president, the municipality had 19 commissioners appointed by the Government, of whom 9 were officials and 10 were non-officials[3]. Their term of office was increased from one year to three years. The Government contribution of 25 per cent of sanctioned expenditure made to the municipality under the Act of 1865 was now withdrawn under the new Act. By this change the municipality gained in the direction of having no longer to contribute the police charges. It had, however, lost in having thrown upon it four new charges, namely, those for hospitals and dispensaries, those for schools, those for birth

[1] *Manual of Administration of the Madras Presidency* by C. D. Maclean, Volume I, 1885—*See* foot-notes on page 226, for the provisions of Act III of 1871 (See *Fort St. George Gazette*).

[2] G.O. No. 534, Public, dated 26th April 1871.

[3] G.O. No. 928, Public, dated 27th June 1871.

and death registration and those for vaccination.[1] Under the new Act its income was derived from a rate on houses, buildings and lands according to their annual value, from profession tax, from tax on vehicles, from fees for registration of carts, from tolls on carriages and animals from endowments fund and from contribution from local funds. To convey an idea of its receipts and expenditure, in 1872–1873 for instance, it collected and spent Rs. 56,180. The municipal funds were no longer spent on police ; they were spent on roads, conservancy, hospitals, education, lighting, registration of births and deaths, poor-house and watering and planting[2].

About this time an interesting discussion took place on the introduction of the elective system in the municipalities. Lord Hobart, the Governor, stood for the system of election and stressed the need for giving immediate effect to the permissive provisions of the Act. But his colleagues were opposed to the measure, as the people were evincing but little interest and still less in taxing themselves for the common good. It was eventually agreed to try the experiment as regards half the Commissioners in ten selected towns including Salem[3]. But it was not till 1882 that the system of election was introduced in the Salem Municipality. There were then eight vacancies which were contested by sixteen qualified candidates. Great interest was evinced in the election. It was taken in hand vigorously by the local Hindu Sabha, who canvassed, made speeches and agitated. They issued a "ticket" for candidates selected with the object of getting rid of the professional tax and reducing the licence tax. The candidates were persons of weight and all of them were elected to the exclusion of other candidates. Only Hindus were elected and the Muhammadans were not represented on the commission. 323 voters came to the poll and one of the successful candidates polled not less than 286 votes. The elected Commissioners, however, abused their power for partisan purposes with the result that the town witnessed one of the most serious riots which had ever occurred in the State[4].

Meanwhile the financial pressure having become great, largely owing to the famines of 1876–1878, the Government once more went back to the policy of 1865 of taxing the people for the maintenance of the town police. Act VII of 1878 was accordingly passed making Salem[5] and

[1] *Manual of Administration of the Madras Presidency* by C. D. Maclean, Volume I, 1885—*See* foot-notes on page 226.

[2] G.O. No. 1520, Public, dated 17th October 1873.

[3] G.O. No. 152, Finance, dated 27th January 1875.

[4] Report of the Committee on Local Self-Government, 1882, pages 22, 23 and 40.

[5] *See*, e.g., G.O. No. 1611, Financial, dated 31st August 1881.

other municipalities liable to 75 per cent of the police charges. In 1881 the Government of India gave it as their opinion that the municipalities might be relieved of the charges for police on the ground that it was a department "over which they had no control and in the efficient and economical expenditures of which they had but little direct interest and no immediate responsibility". At the same time they considered that an equivalent burden on education, medical aid and public works of local interest might be transferred to the municipalities together with such control over the details of expenditure as might be deemed necessary. In 1882 a Committee was appointed by the Government to go into the whole question of local administration and on its recommendation, a new Act entitled the Madras District Municipalities Act (Act IV of 1884) was passed[1]. This Act superseded the Towns Improvement Act of 1871 and for the first time introduced the term 'municipality' into the title, the former Acts being styled only as Towns Improvement Acts. It also adopted the new terms, so well known to-day "council" and "councillors" in lieu of the old terms "commission" and "commissioners[2]".

The Madras District Municipalities Act of 1884 came into force in the Salem Municipality in 1885[3]. Under this Act the Municipal Council consisted at first of 20 members of whom 5 were salaried officials including the Revenue Divisional Officer who was the ex-officio Councillor. The rest were non-officials and of these 5 were nominated by the Government and 10 were elected by the tax-payers[4]. But subsequently in 1912 the strength of the council was increased from 20 to 24 and the elective seats from 10 to 18, considering the large increase in the population of the town and of the desire of the public to get more seats for selection[5]. The term of office of the councillors was fixed at three years. The council was presided over by a chairman who was at first appointed by the Government; but subsequently in 1888 it was granted the privilege of electing its own chairman from among the Councillors[6]. The Chairman was the Executive Officer of the council answering the former Vice-president and was responsible for carrying out all the purposes of the Act. The Government reserved to themselves the right of removing the Chairman

[1] *Manual of Administration of Madras Presidency* by C. D. Maclean, Volume I, 1885—*See* foot notes on pages 226–228.

[2] For the provision of Madras Act IV of 1884—*See* the *Fort St. George Gazette*.

[3] G.O. No. 597, Financial, dated 19th March 1885.

[4] G.O. No. 836, Municipal, dated 21st August 1886.

[5] G.O. No. 1989, Municipal, dated 20th October 1912.

[6] G.O. No. 224, Financial, dated 26th June 1885. G.O. No. 1313, Municipal, dated 5th October 1889.

or a Municipal Councillor at any time ; and the Collector was invested with emergency powers over the municipality.[1] It may be mentioned here that when the Act was introduced in 1885, the town was divided into 13 divisions and that these divisions were placed under the supervision of 11 councillors selected at a meeting of the council. The councillors supervised the working of the conservancy establishment and attended to the wants of the inhabitants of the locality. With a view to securing efficiency and to enforcing discipline, they were empowered to entertain and dismiss servants below the grade of maistries and to fine the maistries for neglect of duty[2].

The main sources of revenue under this Act consisted of a tax on profession; a tax on buildings at 7½ per cent of the annual rental value; a tax on lands at the rate of one rupee per acre of nanja and garden lands and half a rupee per acre of punja lands; a tax on vehicles; tolls on vehicles and animals entering the municipal limits and licences to carry on offensive and dangerous trades. The other sources consisted of fees or rents for the use of municipal gardens, markets, slaughter-houses and cart-stands, fines, private scavenging fees, proceeds from avenues and from sale of rubbish and grants-in-aid from State funds. Besides these the municipality was also empowered by this Act to levy a water-tax at the rate of 4 per cent on the annual rent value of houses and lands, but it was not till 1910–11 that the tax was levied in the town. The revenue so raised were spent, on the construction and repair of streets ; on the maintenance of hospitals and dispensaries, a travellers' bungalow, a poor house, avenues, drains, etc., on the employment of medical practitioners, midwives, vaccinators and sanitary inspectors ; on the registration of births and deaths ; on the lighting and cleaning of streets; and on the diffusion of education[3]. The revenues and expenditures of the municipality showed a marked increase under this Act. In 1900–1901, for instance, the revenues of the municipality amounted to Rs. 81,914 and its expenditure to Rs. 75,210. The total income from taxation was Rs. 44,562 including tolls and the incidence of taxation per head of the population was Re. 0–10–4 [4].

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[1] *Manual of Administration of Madras Presidency* by C. D. Maclean, Volume I, 1885, *See* foot-notes in pages 229–230 and 228–243.

See also the provisions of Madras Act IV of 1884 in *Fort St. George Gazette*.

[2] G.O. No. 836, Municipal, dated 21st August 1886.

[3] *See*, e.g., G.O. No. 1313, Municipal, dated 5th October 1889. G.O. No. 1587, Municipal, dated 28th September 1891. G.O. No. 1478, Municipal, dated 8th October 1901.

[4] G.O. No. 1478, Municipal, dated 8th October 1901. G.O. No. 894, Municipal, dated 25th July 1962.

In 1920, as a result of the recommendation of the Royal Commission on Decentralisation, the Madras District Municipalities Act V of 1920 was passed, which repealed the Act of 1884 and increased the elected proportion of the members of the municipal councils as well as the resources and powers of the municipalities. In the same year an Inspector of Municipal Councils was appointed to supervise the working of the municipalities. The Act of 1920 provided that the Government might by notification, declare any town or village as a municipality or abolish any municipality. The municipal council was to consist of 16 members in municipalities with a population not exceeding 20,000 ; 20 in those between 20,000 and 30,000, 24 in those between 30,000 and 40,000, 28 in those between 40,000 and 50,000 and 36 in those exceeding 1,00,000. The elected portion of the Councillors was not to be less than three-fourths of the total number; the rest were to be appointed by the Government having regard to the representations of Muslims and other minority communities. The term of the councillors was to be three years. They were to elect the chairman and the vice-chairman ; the former might, however, be also appointed by the Government. The Council might appoint standing committees or special committees for carrying out the purposes of the Act. The Collector of the District might exercise control over the council in cases of default or emergency; and the Government might suspend the execution of any resolutions of the council, appoint officers of their own to superintend the municipalities or remove a chairman or dissolve or supersede a council in cases of misconduct. The council might and, if directed by the Government, should appoint a health officer and a municipal engineer. The Government might also lend their own officers to the council.

Every municipal council might levy a property tax, a tax on companies, a profession tax, a vehicle tax and tolls on vehicles and animals entering the municipality. The rates of taxes were not fixed, latitude being given in this matter to the council. It might also with the previous sanction of the Government levy a surcharge on income-tax in lieu of the tax on companies and of the profession tax as well as a pilgrim tax. The Government were to appoint auditors to audit the municipal funds. All streets, public water-courses wells, tanks, etc., were to vest in the council and the Board of Revenue might transfer to it also the control of endowment. The council might, with the sanction of the Government, construct and maintain water-works. It should provide for lighting public streets, drainage, latrines, scavenging, removal of rubbish, etc. It should maintain and repair the streets, regulate the construction of buildings, take precautions against out-breaks of fire and issue licences for various purposes, like the keeping of animals, the starting of industries and

factories and the running of markets and slaughter-houses. It should maintain a register of vital statistics and arrange for the prevention of diseases and for compulsory vaccination[1]. Besides these duties imposed by the District Municipalites Act, it was made to provide for the expansion of elementary education by the levy of an education tax under the Elementary Education Act (Act VIII of 1920)[2].

This Act was introduced in the Salem Municipality in 1921. Under this Act the municipal council came to consist of 32 members of whom 24 were elected by the people and the remaining 8 were appointed by the Government[3]. The council elected its own Chairman and Vice-Chairman and constituted standing committees and special committees for the consideration of subjects such as, public works, education, public health, lighting, etc. It levied the taxes permitted by the Act and spent them as usual, but in a large measure, on public works, education, public health, medical relief, sanitation, vital statistics and lighting. The revenues and expenditure now considerably increased. In 1921–22, for instance, they amounted to Rs. 2,62,485 and Rs. 3,09,400 respectively. The amount realised by taxation was Rs. 88,263 and the incidence of taxation per head of population was Rs. 2–11–10 [4].

The District Municipalities Act of 1920 was modified in some important respects by Act X of 1930. This Act did away with nomination and laid down that every municipal councillor should be elected. It, however, provides for the reservation of seats for minority communities, Muslims, Indian Christians, Harijans, Europeans, Anglo-Indians and Women. It also removed the disqualification for women to stand for election and extended the franchise to every person assessed to any tax payable to the Government of India, or the Local Government or any other local authority. It made the office of chairman and vice-chairman elective and provided for the provincialisation of any class of municipal officers. It likewise provided for the passing of votes of no-confidence in the chairman and vice-chairman and for the adjudication of disputes between local bodies.[5] By this amending Act, the Salem Municipal Council came to consist of 36 seats of which 9 were reserved, 3 for Muslims, 2 for Harijans, 2 for Indian Christians and 2 for women.[6]

1 G.O. No. 64, Legal, dated 21st June 1920.

2 For Act VIII of 1920—See *Fort St. George Gazette*.

3 G.O. No. 1211, Municipal, dated 2nd September 1920. G.O. No. 1695, Local and Municipal, dated 26th August 1921. G.O. No. 2614, Local and Municipal, dated 26th December 1922.

4 G.O. No. 1614, Local and Municipal, dated 26th December 1922.

5 For Act X of 1930—*See* the *Fort St. George Gazette*.

6 G.O. No. 2744, Local and Municipal, dated 30th July 1931.

Subsequent municipal legislation ran on lines chalked out in the case of local boards, which we have already seen. The Motor Vehicles Taxation Act abolished the levy of tolls and tax on motor vehicles in municipalities, and compensated the municipalities out of the proceeds of the tax on motor vehicles collected by the Government (1931). The Government were empowered to appoint Commissioners to the municipalities (1933).[1] The relevant portions of the electoral rolls of the Legislative Assembly were prescribed as the electoral rolls for the municipal elections also (1938).[2] The Government were authorised to secure ultimate control over electrical undertakings managed by municipal councils and to appoint municipal electrical engineers (1938).[3] Municipal Chairman and Vice-Chairman removed from office by the Government were debarred from standing for election again for either of the offices for a period of six months except when ordinary elections took place (1939).[4] The municipal elections were postponed and the term of office of the existing councillors was extended (1940). Persons who were in arrears to the municipalities were debarred from standing for elections.[5] The Collectors were empowered to nominate any municipal councillor to discharge the functions of the Chairman or Vice-Chairman who failed to discharge their duties (1944).[6] The Government were empowered to direct the municipal councils which were levying a low rate of property tax, to increase the tax (1944).[7] The municipal councils were authorised to levy a surcharge on stamp duty payable under the Indian Stamp Act in respect of the instrument of sale, gift and mortgage with possession (1945)[8] and transfer by way of exchange and lease in perpetuity (1950).[9] All important and military roads in the municipalities were transferred to the Highways Department (1946)[10] and finally the provisions contained in the Act of 1930 relating to the reservation of seats for Muslims, Indian Christians and Europeans were deleted, those relating to the Anglo-Indians, Harijans and Women, however, being left intact (1950).[11]

1 Madras Administration Report for 1932–33, page 22.

2 Madras Administration Report for 1937–38, page 6.

3 *Idem* for 1938–39, page 5.

4 *Idem* for 1939–40, page 4.

5 Madras in 1940, pages 3 and 4.

6 Madras in 1944, page 2.

7 *Idem*, page 3.

8 Madras in 1945, page 5.

9 Madras in 1950, page 6.

10 Madras in 1946, pages 5–6.

11 Madras in 1950, pages 9–10.

The election to the Salem Municipality which was postponed from time to time during the war period was held in 1947. Next year saw the constitution of a new municipality in the District, namely Rasipuram Municipality with a strength of 16 councillors of whom 13 occupied non-reserved seats and 3 occupied reserved seats.[1] In 1952 the revision of wards and the re-allocation of seats were made both in the Salem and Rasipuram Municipalities.[2] In 1953 Salem was classified as a Selection Grade municipality in view of its size and importance.[3]

A NOTE ON THE MUNICIPALITIES OF SALEM AND RASIPURAM AND ON METTUR TOWNSHIP.

Salem.

The area of the Salem Municipality is 7·89 square miles and its population is 2,02,312 according to 1961 census. It is divided into 32 wards. The municipal council is wholly elected and is composed of 36 members, of whom 4 occupy reserved seats. The reserved seats are occupied by 2 Harijans and 2 women. The term of office is three years.[4]

The Chairman of the council is elected by the council from among its own members. His functions are to arrange for the election of vice-chairman, to convene and preside over the meetings of the council and to preserve order and decide all points of order arising at and in connection with meetings. He has full access to all the records of the municipal council and all official correspondence between the council and the Government is conducted through him. There is a vice-chairman who is also elected from among the members. His functions are to preside over the meetings of the council in the absence of the chairman and to exercise such of the powers as the chairman may delegate to him. The executive authority of the municipal council is vested in the Commissioner. His functions are to attend the meetings of the council or any committee thereof and take part in the discussions there at, to carry into effect the resolution of the council, to furnish to the council periodical reports regarding the progress made in carrying out their resolutions to direct the execution of any work in case of emergency and to exercise supervision and control over the municipal staff. He is a whole-time officer of the municipality and is paid out of the municipal funds. There are

[1] G.O. No. 1661, Local Administration, dated 4th September 1948; G.O. No. 93, Local Administration, dated 18th January 1949.

[2] G.O. No. 680, Local Administration, dated 3rd April 1952; G.O. No. 1181, Local Administration, dated 17th June 1952.

[3] G.O. No. 331, Local Administration, dated 18th February 1953.

[4] G.O. No. 30, Local Administration, dated 4th January 1958, pages 9–15.

three statutory committees, namely, the Contract Committee, the Appointment Committee and the Town Planning Committee constituted under the Madras District Municipalities Act and the Madras Town Planning Act. There are also five other standing committees to deal with tax appeal, budget and finance, education, public health and hospital. Besides the statutory and standing committees, *adhoc* committees are also formed as and when necessary. The chairman of the municipality is, by virtue of his office, the chairman of all these committees.[1]

Roads.—The municipality maintains at a cost of Rs. 3,38,281, a total length of 120 miles of roads of which about 53 miles are either black-topped or concreted. There is a separate municipal establishment for repairing and maintaining these roads. It consists of 1 engineer, 1 supervisor, 3 overseers and 1 tracer. Almost all the roads are lit by electricity supplied by the Salem-Erode Electricity Company. The municipality has under its management a popular rest house called Sri Krishna Rajendra Rest House.[2]

Education.—There are 91 elementary schools in the municipal area, of which 49 are maintained by the municipality with a strength of 12,761 pupils. 4 of these municipal elementary schools are kept exclusively for the Harijans and 5 for Muslim boys and girls. Compulsory education has been introduced in 8 wards for children of school-going age. All the municipal elementary schools provide for 30 per cent of the boys and 29 per cent of the girls among children of school going age in the municipal area. Twenty-one schools are run in buildings owned by the council, while the rest are located in the rented buildings. The buildings owned by the council are well ventilated and provided with open spaces for play grounds. The receipts of the municipality under elementary education are derived from the education tax, school fees and Government grants. They have amounted to Rs. 3,37,323 while the expenditure under this head has come to Rs. 3,42,417 and the cost per pupil to Rs. 26–12–1.[3]

There are 13 secondary schools in the Salem town, of which 6 are maintained by the Municipality with a strength of 3,495 students. They are the four complete High schools located at Salem, Shevapet, Ammapet and Pavadi, the incomplete high school for girls at Ponnammapet and the middle school in Arunachala Asari Street.

The municipality had the distinction of maintaining a First Grade Arts College. The college is located in two spacious buildings owned

1 *See* Act V of 1920 as subsequently amended. *See* also G.O. No. 30, Local Administration, dated 4th January 1958.

2 G.O. No. 30, Local Administration, dated 4th January 1958, pages 17–25.

3 *Idem*, Pages 27—35.

by the Council with extensive open space around it for the use as playground. There is a hostel within the college compound, which is available for 30 boarders.[1] This college has been taken over by the Government from the academic year 1960–61.

The Municipal council has 1 public library and 14 reading rooms. The public library is located at the Fort and contains not less than 1,324 books. The 14 reading rooms are located in different parts of the town. Some of them are housed in the municipal elementary school buildings, while others are kept in rented buildings. They are supplied with English and Tamil dailies, weeklies, and monthly journals and are very popular.[2]

Hospitals and Health Services.—There are 9 medical institutions in the town of which 7 are maintained by the municipal councils. They consist of the Infectious Diseases Hospital, Ammapet, the Allopathic Dispensary, Ammapet, the Ayurvedic dispensaries at Annadanapatty and Gugai, the Siddha Dispensary, Shevapet and the Unani Dispensary, Salem. All these medical institutions have treated 741 in-patients and 2,35,168 out-patients. There is also a maternity ward with 4 beds attached to the Allopathic Dispensary at Ammapet. The Infectious Diseases Hospital and the Allopathic Dispensary are located in the buildings owned by the council, while the other medical institutions are housed in rented buildings. All the medical institutions are provided with qualified doctors are fairly equipped.[3]

The Municipal Council has appointed a First Class Health Officer to attend to the public health of the Town. He is assisted by 1 Chief Sanitary Inspector for the town, 10 Sanitary Inspectors for ward work and 1 Health Inspector and 2 Sanitary Inspectors for implementing the anti-malaria and mosquito control scheme. The public health staff carries on propaganda work on public health subjects by means of talks, lectures and demonstration. There are also 9 birth and death registered vaccinators to attend to the registration of births and deaths as well as vaccination. As for maternity and child welfare, the town is divided into two divisions, north and south and each division is put in charge of a Woman Medical Officer. The Medical Officer, North has one maternity home and four centres and the Medical Officer, South, 2 maternity homes and 2 centres under their control. The Medical Officer attends to complicated cases of labour and checks the work of health visitors and maternity

1. G.O. No. 30, Local Administration, dated 4th January 1958—Pages 51–55.

2. *Idem*, pages 55–56

3. *Idem*, pages 57–62.

assistants (midwives) under them. The health visitors pay house visits and give talks to women on pre-natal and post-natal care and infant welfare. [1]

Out of 27,596 occupied houses, 16,227 houses have so far been provided with latrine accommodation. But much progress could not be made in this direction, as the major portion of population consists of weavers who are faced with financial difficulties. Besides private latrines, there are 125 public latrines and 10 urinals in the town. The local Sri Mariamman festival held in the month of August attracts a large crowd from the surrounding villages and all necessary sanitary arrangements are made during the festival. [2]

Protected Water-Supply.—Protected drinking water is supplied to the town from the Panamarathupatty Water Works and the Salem-Mettur Works which are linked up together. The former scheme was investigated in 1906 and was completed in 1911 at a cost of Rs. 9,68,130. The works consist of a storage tank fed by the river Varattar by a supply channel 90′×89′ in size and a gravitation main 8½ miles long connected to a balancing tank and distribution system within the town. But, as the supply of water from this source, which amounts to 5 lakhs of gallons per day, was found to be inadequate for the growing town, another scheme was sanctioned in 1937 for the supply of Cauvery water from the Mettur Dam. This scheme was completed at a cost of Rs. 40,85,000 and was inaugurated in 1952 by Sri C. Rajagopalachari who was then the Chief Minister of the composite Madras State. An intake tower 150 feet high has been constructed in the foreshore of the Stanley Reservoir with a diameter of 20 feet at the bottom increasing to 24 feet at the top. Water is pumped out from the lake by means of electric pumps installed at the bottom of the tower and is sent to the booster station located at a distance of 6,450 feet from the tower. It is then boosted through a 18″ pipe to the Nangavalli Filter Works where it is filtered by rapid sand filters. The filtered water is discharged into the gravitation main 20″×18″ for a length of 23 miles and received into the elevated reservoirs at Hastampatti and Ammapet. By this scheme the town receives a daily supply of 14 lakhs of gallons from the Mettur Reservoir. Incidentally the scheme also provides for the supply of protected water to Taramangalam and 6 other villages situated along the gravitation main. After the inauguration of this scheme, 3,144 house service connections have been sanctioned, of which 3,022 have been given on tap rate system

[1] *Idem*, pages . 62–71.

[2] *Idem*, pages 71–73.

and 122 on meter system. 80 per cent of the population is now provided with protected water-supply at the rate of 9 gallons per head.[1] As for drainage, a comprehensive scheme costing Rs. 16 lakhs was drawn up in 1918 for the construction of open drains, intercepting sewers, etc., sewage farm, etc., and the scheme is being executed in instalments. So far a total length of 38.5 miles of open drains have been constructed under the scheme.[2]

Markets.—The municipal Council runs 4 daily markets, 1 weekly market, 1 cart stand, 1 bus stand for 4 slaughter houses and has derived from them an income of Rs. 1,63,008. It also maintains 8 parks and gardens, six in the town and the other two at the Nangavalli Filter House and the Booster Station, Mettur Dam. It likewise conducts annually in the month of August, an All-India Khadi, Handloom, Swadeshi and Industrial Exhibition in which exhibits of raw materials available for industrial purposes and products manufactured in the District are kept for public inspection.[3]

Housing and Town Extension.—Since 1923, 11 schemes were sanctioned for the extension of the Salem Town. Of these, 4 schemes, namely, South Maravaneri extension, Devangapuram extension, Gugai extension and the municipal area in division No. 5 have been fully carried out and the entire area covered by the schemes have been developed. The other schemes relating to Dadagappatti Logi Chetty Tank, Dadubaikuttai, Ammapet, Kumaraswamipatti and North Maravaneri are under various stages of execution. Besides these there are under preparation, 5 notified town planning schemes relating to Periyeri, Rathaswamipuram, Hastampatti and Manor House.[4]

Finance.—The financial resources of the municipality consist of property tax on the annual rent value, professional tax, tax on carriages and animals, surcharge on stamp duty, entertainment tax, contribution under Motor Vehicles Tax and Government Grants. The revenues of the municipality have registered an enormous increase during the last 20 years, as will be seen from the following comparative statement of the important items of receipts between 1935–36 and 1956–57.

[1] G.O. No. 30, Local Administration, dated 4th January 1958, pages 77–83. *See* also G.O. No. 2148, Local Administration, dated 27th October 1953.

[2] G.O. No. 2148, Local Administration, dated 27th October 1953.

[3] G.O. No. 30, Local Administration, dated 4th January 1958, pages 85–89 and 127.

[4] G.O. No. 30, Local Administration, dated 4th January 1958, pages 95–111.

Items.	1935–36.	1956–57.
	RS.	RS.
Property Tax	1,06,479	4,09,895
Profession Tax	18,935	49,132
Entertainment Tax	1,993	2,88,480
Contribution under Motor Vehicles Taxation Act.	28,596	92,951

In 1935–36 the revenues of the municipality stood at Rs. 7,52,521 and they have gradually risen to Rs. 39,62,582 in 1956–57. Of this, a sum of Rs. 9,28,406 has been derived from taxation. The incidence of taxation per head of population is Rs. 5–7–7 as against Rs. 2–11–2 in 1935–36. As regards the expenditure of the municipality the following comparative statement will illustrate its growth during the last 20 years:—

Items.	1935–36.	1956–57.
	RS.	RS.
Communication	1,06,452	5,56,613
Education (other than elementary)	86,196	2,46,169
Public Health	1,26,361	7,04,080
Administration	49,262	1,25,377

The expenditure of the municipality in 1935–36 amounted to Rs. 8,06,235 and it has gradually increased to Rs. 39,06,263 in 1956–57.[1]

Rasipuram.

The Rasipuram Municipality administers an area of 2.86 square miles and contains a population of 23,125 according to the census of 1951. It is divided into 17 wards. The municipal council consists of 20 members including a chairman and vice-chairman, who are elected from among the councillors. Three seats are reserved and they are occupied by 2 Harijans and 1 woman. There is a Commissioner who is vested with the executive authority of the council. There are 2 statutory committee for appointment and contract and 7 standing committees for finance, tax appeal, public works, lighting, education, public health and water-supply.[2]

Roads.—The municipal council maintains, at a cost of Rs. 8,176 a total length of 20 miles of roads, of which nearly 3 miles are either black-topped or concreted. There is only a Supervisor to attend to the repair and maintenance of these roads. Most of the roads are lit by electricity

[1] G.O. No. 757, Local Self-Government, dated 24th December 1937. G.O. No. 30, Local Administration, dated 4th January 1958.

[2] G.O. No. 1777, Local Administration, dated 9th December 1957, pages 9–10.

from the Mettur Hydro-electric scheme. There is a choultry in the Town which is maintained by the Council.[1]

Education.—The municipality has under its management 1 higher elementary school and 7 elementary schools with a strength of 827 boys and 687 girls. They provide for 30 per cent of the boys and 31 per cent of the girls among the children of school-age in the municipal area. One of the elementary schools is kept exclusively for Muslim children. Two of them have their own buildings, while the other six are housed in rented buildings. The municipality also maintains a high school with a strength of 603 boys and 114 girls. It likewise maintains 1 library and 1 reading room which are very popular.[2]

Municipal Services.—There are two sanitary inspectors employed by the municipality. They deliver lectures and conduct film shows about domestic hygiene, mosquito nuisance, etc. The town is divided into two blocks and each block is in charge of a maternity assistant to give skilled relief to all recorded births. There is a Registrar-*cum*-vaccinator to attend to the registration of births and deaths. Out of 5,254 houses only 1,607 have been provided with latrines. Besides private latrines, there are 22 public latrines in the town.[3]

The main source of water-supply to the town is from 25 wells maintained by the municipality. Water is also pumped out from two of these wells and supplied to the public through distributary taps provided at convenient places in the town. As the crying need for the town is protected water-supply, a scheme is under investigation for the supply of Cauvery water from Mohanur *via* Namakkal.[4]

The municipality runs 1 daily market, 1 weekly market, 2 cart stands and 1 bus stand has derived from them an income of Rs. 29,746. It has a Town Planning Scheme which is still under preparation.[5]

Finance.—The revenues of the municipality, are derived from sources like property tax, education tax, tax on carriages, etc. They amounted to Rs. 2,21,286 in 1949–50 and they have risen to Rs. 3,94,147 in 1956–57 of which a sum of Rs. 58,592 has been realised from taxation. The incidence of taxation per head of population amounts to Rs. 3–8–0 as

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[1] G.O. No. 1777, Local Administration, dated 9th December 1957, pages 10–11.

[2] *Idem*, pages 13–17.

[3] *Idem*, pages 17–19.

[4] *Idem*, pages 20–21.

[5] *Idem*, pages 21–24.

against Rs. 4-8-0 in 1949-50. The expenditure of the municipality in 1949-50 amounted to Rs. 1,95,629 and it has increased to Rs. 3,60,851 in 1956-57.[1]

Mettur Township.

Besides these two municipalities, Mettur under a Township Committee is also treated as a municipality for all administrative purposes. Formerly an unimportant, inaccessible and malarial village, it was transformed into an up-to-date model township during the period of the construction of the Cauvery-Mettur Project. It is free from Malaria. It is provided with an excellent system of water-supply, good buildings, electric lighting and broad and well maintained roads. It was excluded from the control of the local board and its administration was vested in a Committee consisting of the representatives of the Public Works, Revenue and Public Health Departments who are responsible for all matters connected with public health, sanitation, education, licensing of shops, leasing of sites, maintenance of roads, water-supply, lighting, control of markets and other municipal matters usually looked after by a local body. But after the completion of the project works, the area was transferred to the control of the Salem District Board with effect from 1st October 1934. In 1936, however, it was considered that, if Mettur was to remain a model township and develop into an Industrial Centre and if the amenities of the place were to be preserved and orderly developments of the township and its industries maintained, closer and more intimate administrative control was necessary than could be expected of the District Board functioning from its headquarters at Salem. So the township of Mettur was again excluded from the operation of the Madras Local Boards Act, 1920 and the municipal administration of the area was entrusted to an ad hoc committee which exercised all the powers usually exercised by a municipal council. But, as it was not statutory body, it soon found itself unable to enforce its decision effectively or to levy taxes and fees. In order to place this committee on a statutory basis the Mettur Township Act (Act XI of 1940), was passed for constituting the Mettur Township Committee to administer the municipal affairs of the Mettur Township.[2]

The Mettur Township Committee which was constituted on 1st September 1940 consisted of 6 members, 4 officials and 2 non-officials, who were all nominated by the Government. Of the two non-officials,

[1] G.O. No. 2276, Local Administration, dated 29th November 1950. G.O. No. 1777, Local Administration, dated 9th December 1957.

[2] G.O. No. 2566, Public Works (I), dated 27th November 1935. G.O. No. 2768, Public Works (I), dated 5th December 1936. G.O. No. 1596, Public Works, dated 1st July 1940.

one was a representative of industrial interests in the township. The Superintending Engineer, Mettur Electricity System, who was one of the official members, was appointed the Chairman of the Mettur Township Committee and the Sub-divisional Officer, Public Works Department, Stanley Dam, another official member was appointed the Executive Officer of the said Committee. The Chairman was vested with powers to appoint one of the members of the Committee as Vice-Chairman. The term of office of the members was fixed at three years from the date of their appointment. The provisions of the Madràs District Municipalities Act, 1920 were made applicable to the township, subject to certain modifications. The Township Committee was empowered to levy all or any of the taxes and fees which might be levied under the aforesaid provisions and the Executive Officer to exercise and perform in regard to the township, the powers and duties assigned to the executive authority of a municipality under the aforesaid provisions.[1] All roads, streets, sewers, drains, water works, sewage farms, shandies, markets and other public utility services in the township area were transferred to the committee either freely or on payment of their transfer value.[2] But the Cauvery river within the limits of the township and the Stanley Reservoir were excluded from the purview of the Act and vested in the State Government who were empowered to supply water therefrom to the Township Committee or any other person on such terms as they migh determine from time to time.[3] In 1948 the strength of the committee was increased to 9 by Act VIII of 1948. Of the nine members not less than four were to be non-officials of whom one was to be a representative o f industrial interest in the township and two of labour interest therein.[4] The following passage gives the picture of the Mettur Township Committee at present.

The area of the Mettur Township Committee is 5·62 square miles and contains a population of 24,539 as per 1951 census. The committee consists of 9 nominated members of whom 5 are officials and 4 are non-officials. There is an Executive Officer in the cadre of a III grade Commissioner who is entrusted with the administration of the township area. There are 3 sub-committees constituted under the Madras District

[1] G.O. No. 113, Legal, dated 2nd July 1940.
G.O. No. 1675, Public Works (I), dated 7th August 1940.

[2] G.O. No. 3164, Public Works, dated 4th September 1942.
G.O. No. 809, Public Works, dated 20th March 1944.
G.O. No. 1984, Public Works, dated 25th July 1945.

[3] G.O. No. 1675, Public Works (I), dated 7th August 1940.

[4] G.O. No. 85, Legal, dated 28th April 1948.

Municipalities Act, viz., Contract Committee, Appointment Committee and Town Planning Committee.[1]

The Mettur Township Committee maintains 11 miles of metalled roads and 4 miles of gravelled road at a cost of Rs. 4,618. There is a supervisor to attend to the repair and maintenance of these roads. All the roads are lit by electricity which is maintained at a cost of nearly Rs. 19,000 per annum. There is a ferry under the management of the Committee. The Committee runs a mixed Senior Basic School with a strength of 340 boys and 155 girls. The school is housed in the Committee's own building and provides for 9 per cent of the boys and 5 per cent of the girls among the children of school-age in the township area. The receipts and expenditure of the Committee under elementary education have each amounted to Rs. 22,138. It maintains a free reading room and library for the benefit of the public. No educational cess is levied by the Committee at present.[2]

Like the other municipalities in the District, the revenues of the Committee are derived from property tax, from professional tax, from tax on vehicles and animals, from entertainment tax, from licence fees, from excess water charges and from Government grants. In 1940–41 they amounted to Rs. 60,858 and they have gradually risen to Rs. 4,29,854.32 in 1959–60. The expenditure of the committee in 1940–41 was Rs. 60,929 and it has increased to Rs. 5,71,792.94 in 1959–60.[3]

Under the Second Five-Year Plan, the municipalities of Salem and Rasipuram and the Township Committee, Mettur, have prepared plans for water-supply, communication, education, public health, town-planning, social amenities and productive enterprises. The cost of these plans is shown below.[4]

Name of the Scheme. (1)	Salem. (2)	Rasipuram. (3) (RUPEES IN LAKHS)	Mettur Township. (4)
Water-supply	50·00	25·68	3·50
Communication.. ..	16·50	1·25	0·75
Education	6·60	4·50	0·30
Medical	3·93	1·15	0·27
Town-Planning	92·87	10·54	4·66

1 Information furnished by the Chief Engineer (Irrigation), Madras.

2 *Idem.*

3 *Idem.*

4 *Second Five-Year Plan, Salem district*, pages 83–87.

Name of the Scheme. (1)	Salem. (2)	Rasipuram. (3) (RUPEES IN LAKHS)	Mettur Township. (4)
Public Health	80·75	5·00	1·59
Social Amenities	10·97	1·83	0·38
Animal Husbandry	..	0·35	..
Productive Enterprises ..	12·00	4·35	0·05
	273·62	54·65	15·50

The village panchayats constituted on a voluntary basis came into existence in several districts after the passing of the Local Funds Act of 1871. These panchayats took on themselves the responsibility of looking after village forests, village conservancy and village water-supply. In the Salem district as many as 20 panchayats existed in 1911–12 with 230 members of whom 80 were officials, mostly village headmen and Karnams.[1] These were doing useful work but were handicapped by not having any legal sanction for levying taxes or for enforcing their decisions. It was then considered that the time had come to remove the handicaps of the existing panchayats, to constitute new panchayats and to place all the panchayats, on a statutory basis. The Village Panchayats Act XV of 1920 which was accordingly passed, authorised the constitution of panchayats in rural areas (where there were no union boards) for the administration of village affairs by the villagers themselves. The panchayat was to be entirely an elective body consisting of not less than 7 and not more than 15 members, the members being elected once in three years. The Act placed no specific resources at the disposal of the panchayat, but it enabled the panchayat with the sanction of the Government to levy a house tax, a profession tax, fees for cattle stands, cart-stands, markets, etc. The Government reserved to themselves the right of suspension or cancellation of the proceedings of the panchayat, and of the dissolution of the panchayat itself in case it abused its powers. The Inspector of Local Boards and Municipal Councils was also appointed as the Registrar-General of Panchayats and placed in direct charge of the Panchayats in the State. The State aid to panchayats was started since 1925–26 and it took the shape of grants for Panchayat Libraries, grants for elementary schools and grants for the improvement of village communications and water-supply.[2]

1 *Gazetteer of the Salem district*, Volume I, Part II, 1918, Page 104.

2 *Madras Presidency*, 1881–1931 by G. T. Boag, 1933, pp. 14 and 15.

The Panchayat Act was applied to the Salem district in 1921-22. Here, as elsewhere, the panchayats were organised mostly with the help of the Presidents of the Taluk Boards and other honorary workers. It was no easy task to overcome the apathy of the villagers in village affairs, who have, for over a century, come to look to the Government for everything. Nor was it an easy task to overcome the opposition of vested interests, both official and non-official.[1] However, the panchayats were gradually organised and the sanitary associations which existed in larger villages were also gradually converted into Village Panchayats [2]. Only a few of them levied the house-tax and the profession tax and they spent their revenues mostly on roads, schools, sanitation, lighting and other civic amenities of village life.[3]

ORGANIZATION AND FUNCTIONS OF PANCHAYAT UNIONS.

The Panchayat Union Councils constituted under the Madras Panchayats Act, 1958, will perform all the functions previously performed by the district boards under the then existing law except that hospitals, travellers' bungalows and rest houses are vested in the Government, and that secondary, vocational and industrial schools are transferred to such authority as specified by the Government. The major district roads previously partly maintained by the district boards are also vested in the Government. As against these transfers from the local authority to the Government, the Act provided for two major transfers from the Government to the local authority. One related to the elementary education in rural areas which was previously provided partly by the district board schools and partly by aided private schools which are financed by the Government. Under the new Act, the entire responsibility for providing elementary education for all children on a free and compulsory basis devolved upon the panchayat union councils including responsibility for financing aided private elementary schools. The other major transfer was the implementation of the National Extension Service Scheme of Community Development. The new Act empowered the Government to entrust the responsibility for the implementation of the scheme in every Development Block to the Panchayat Union Councils with its consent and subject to agreed terms and conditions. The service establishment under the National Extension Service Scheme is also made available to the Panchayat Union Councils free of charge.

1 G.O. No. 2645, Local and Municipal, dated 22nd June 1926.

2 Gazetteer of the Salem district, Volume II, 1932, page XIVII.

3 G.O. No. 1163, Local and Municipal, dated 1st April 1932.

The new Act empowers the levy of a local cess and a local cess surcharge in panchayat development blocks. The local cess is in lieu of the land cess leviable under the Madras District Boards Act, 1920, the taxes leviable under the Madras Elementary Education Act, 1920 and the land revenue surcharge leviable under the Land Revenue (Additional Surcharge) Act, 1955. The resources of the Panchayat Union Councils are augmented by Local Education Grant and the Local Roads Grant paid by the Government. In addition, the Government pay to each panchayat union council every year a specified sum out of the land revenue collection with reference to the population of the panchayat development block concerned. The sums thus credited to the accounts of the panchayat union councils are known as land revenue assignments[1].

The Act has been brought into force in three stages, I stage beginning from 2nd October 1960, II stage from 13th April 1961 and III stage from 2nd October 1961. By 2nd October 1961 the entire Salem district has been covered by this Act. As a preparatory measure preceding the implementation of this Act, the revenue district of Salem has, under the Madras District Development Councils Act No. XVIII of 1958, been delimited into two Development Districts, namely, North Salem and South Salem, for purposes of rural development[2]. The North Salem Development District consists of the revenue taluks of Hosur, Krishnagiri, Dharmapuri, Harur, Omalur and Mettur, while the South Salem Development District consists of the revenue taluks of Attur, Salem, Namakkal, Rasipuram, Tiruchengode and Sankari. The constitution of the panchayat union councils repeals the Madras District Boards Act, No. XIV of 1920, the Madras Village Panchayats Act No. X of 1950, the Madras Land Revenue (Additional Surcharge) Act, 1955 and the Madras District Boards (Amendment) Act No. XIII of 1957, in these unions and they also cease thereafter to be included in the jurisdiction of the Salem District Board[3].

With the inauguration of the Development Blocks on 2nd October 1961 the entire district is now covered by 51 Panchayat Unions with elected Chairmen. The District Board has been abolished from that date. The administration of the roads from this date is vested in the Highways and Rural Works Department, the hospitals in the Medical Departments, the Travellers Bungalows and Rest Houses and the Secondary, Vocational and Industrial Schools, with the Collector of the District. All other functions of the District Board have been transferred to the respective panchayat unions.

1 G.O. No. 2013, Local Administration, dated 28th November 1959.

2 G.O. No. 1995, Local Administration, dated 27th November 1959.

3 The Madras Panchayats Act, 1958.

As for the panchayats, it became increasingly clear from about 1940 that the dual control exercised over the panchayats by the president of the District Board and the Inspector of Municipal Councils and Local Boards was not only unsatisfactory but ineffective. In 1939, the Government thought that the best way to rectify matters was to exclude the panchayats from the scope of the Madras Local Boards Act and to place them in charge of the District Collectors, and for this purpose they enacted Act XII of 1946. This Act, however, was not brought into operation and was allowed to lapse, as the National Government which succeeded the Adviser Government wanted to introduce a more comprehensive legislation which would make the panchayats really autonomous. They wanted also to invest the panchayats with powers under the Village Courts Act of 1888 and the Indian Registration Act of 1908[1]. They, therefore, introduced fresh legislation and passed the Madras Village Panchayats Act of 1950.

This Act enlarged the powers, the resources and the responsibilities of the panchayats. Under this Act a panchayat was to be formed compulsorily in every village with a population of 500 and above and where the population was less than 500, one or more village had to be clubbed to form a panchayat. Panchayats having a population of 5,000 and above and an annual income of Rs. 10,000 were to be classified as Class I Panchayats and others as Class II Panchayats. Every panchayat was to have not less than 5 and not more than 15 members, and all members were to be elected, but seats were to be reserved for Scheduled Castes for a period of ten years. The term of office of the members was to be three years, and franchise was to be exercised by all adults as in the case of the Legislative Assembly. No village officer or an officer under the Government or a local board could be elected. But the President and the Vice-President were to be elected by the members of the Panchayat. Executive Officers might be appointed by the Government, where necessary, by notification. The Executive Officer was to carry out the resolutions passed by the panchayat ; but, where the President considered that any resolution was in excess of the panchayat, or was likely to endanger human life or health or public safety, the Executive Officer was to refer the matter to the Government whose decision was to be final. The Government might dissolve or reconstitute a panchayat in case of failure to discharge its duties, while the Inspector of Municipal Councils and Local Boards might suspend or cancel a resolution or remove a President, a Vice-President or a member in case of misconduct.

[1] G.O. No. 105, Legal, dated 7th June 1959, page No. 71.

It was obligatory upon every panchayat to provide, within the limits of its funds, for the construction and repair of roads, bridges, culverts, drains, etc., for the lighting of public places ; for the construction of the public latrines, the maintenance of burning ghats and burial grounds; for the sinking and repairing of wells and tanks for drinking, washing and bathing purposes ; and for the carrying out of preventive or remedial measures connected with epidemics or malaria. A panchayat might also make provision for the planting of avenue trees, for the opening of public markets and slaughter houses ; for the control of fairs and festivals ; for the improvement of agriculture and agricultural stock ; for the promotion of cotton industries ; for the opening and maintenance of elementary schools, reading rooms and libraries; for the establishment of wireless receiving sets, play-grounds, sports clubs and centres of physical culture ; for the rendering of veterinary aid and for the undertaking of any other measures of public utility.

Under that Act, every panchayat might levy a house-tax, a profession tax, a vehicle tax and a duty on certain transfers of property. It might, also, with the permission of the Inspector of Municipal Councils and Local Boards, levy a land cess at the rate of 3 pies in the rupee on the rent value of all occupied lands, a tax on agricultural land and fees on commercial crops brought and sold in the village. The other sources of revenue of the panchayats then consisted of pilgrim tax, tolls and ferries and fishery rents, market fees and contribution from the District Board for elementary education.

The panchayats were vested with control over all unreserved forests in the villages, all village roads, all irrigation works not under the Public Works Department and all water courses, springs, tanks and communal property in the village. They might also be vested with control over charitable endowments and empowered to execute *Kudimaramath* works by levying fees for that purpose. They were also invested with the powers of the panchayat courts under the Village Courts Act of 1889, their pecuniary jurisdiction being increased from Rs. 50 to 100, and such of them as did not possess Sub-Registrars' offices might be authorised to exercise also certain functions performed by the Sub-Registrars under the Indian Registration Act of 1908.

This Act was brought into operation in this State on 1st April 1951. Under this Act the Salem District Board ceased to exercise any control over the panchayats in the District. They were placed in charge of a District Panchayat Officer assisted by several Deputy Panchayat Officers and all these officers came under the control of the Inspector of Municipal Councils and Local Boards.

At present (1961–62) there are in the District 3 selection grade Panchayats, 34 Class I Panchayats and 1058 Class II Panchayats with a population of 22,06,646. They have a strength of 10,422 members of whom 862 occupy reserved seats. The office of 106 Panchayats have their own buildings, those of 440 Panchayats are housed in rented buildings and those of the remaining Panchayats are located in the Presidents' houses. All these Panchayats maintained a total length of 3,092 miles of roads and streets which are lit partly by electricity and partly by kerosene. There is only one Panchayat which maintains a choultry. Compulsory education is in force in 59 Panchayats and 87 schools are maintained by 86 Panchayats with a strength of 6,706 boys and girls. There are 99 libraries and 185 reading rooms maintained by the Panchayats. 529 public latrines are maintained in 125 Panchayats while private scavenging service is provided in 45 Panchayats. There are pucca drains in 18 Panchayats and katcha drains in about 80 Panchayats. In certain Panchayats sullage water is stored in cess pools and cleared by the panchayats regularly. The main sources of drinking water supply are from public draw wells, bore wells, tanks, rivers, etc. Overhead tanks are provided in 104 Panchayats. There are 86 daily and weekly markets under the management of 86 Panchayats, 52 cart and bus-stands under 51 Panchayats and 38 slaughter houses under 32 Panchayats. 102 Panchayats are invested with the powers of the Panchayat courts under the Village Courts Act of 1889 and they have tried 1892 civil cases and 216 criminal cases. In the same year the total receipt of all the Panchayats have amounted to Rs. 54,16,803 and their expenditure to Rs. 48,63,423. Their revenue is derived from land cess, library cess, house-tax, profession tax, licence fees levied on dangerous and offensive trades and fees from markets, cart stands, bus stands and slaughter houses. The revenues are generally spent on roads, lighting, sanitation, water-supply, school, libraries and parks.

The Madras Village Panchayats Act, 1950 was enacted to make provision for the administration of village affairs by Panchayats. The Madras Panchayats Act, 1958, is based on the directive principles embodied in the Constitution of India, that Village Panchayats should be endowed with such powers and authority, to make them function as units of self-government. The object is to set up statutory local bodies at the village level competent to shoulder the responsibility for efficient maintenance and further progressive development of the services, works and facilities provided under the scheme of Community Development in rural areas.

Under the Madras Panchayats Act of 1958 all Class I Panchayats are known as Town Panchayats and Class II Panchayats as Village Panchayats. There was considerable amount of overlapping between the functions allotted to the Panchayat under the Madras Village Panchayats Act, 1950 and the functions allotted to the District Boards under the Madras District Board Act, 1920. By the new Act of 1958 this overlapping has been removed and the respective spheres of responsibility of the Panchayat and the Panchayat Union Council are clearly demarcated and separated from each other. The functions allotted to the Panchayats under the new Act are those that are already enjoyed by them under the law except that they cease to act as Panchayat Courts under the Madras Village Courts Act of 1889. All elementary schools, choultries, dispensaries, maternity and child-welfare centres and reading rooms previously maintained by the Panchayats are transferred to the Panchayat Union Council having jurisdiction over the area and are maintained by it. The financial resources of the Panchayats consist of a house-tax, a profession tax, a vehicle tax and a duty on transfers of property in Panchayat areas. The house tax is augmented by the village house tax matching grant paid by the Government[1].

LIST OF PANCHAYAT UNIONS IN THE SALEM DISTRICT.

I. *Attur taluk*—

1. Attur
2. Gangavalli
3. Peddanayakkanpalayam
4. Talavasal

II. *Dharmapuri taluk*—

5. Dharmapuri
6. Nallampalli
7. Palacode
8. Pennagaram

III. *Harur taluk*—

9. Harur
10. Morappur
11. Pappireddipatti

IV. *Hosur taluk*—

12. Hosur
13. Kelamangalam
14. Shulagiri
15. Thalli

V. *Krishnagiri taluk*—

16. Bargur
17. Kaveripatnam
18. Krishnagiri
19. Uttangarai
20. Veppanampalli

[1] *See* the Madras Panchayats Act of 1958.

VI. *Namakkal taluk*—

21. Erumaipatti
22. Kabilarmalai
23. Kolli Hills
24. Mohanur
25. Namakkal
26. Paramathi
27. Puduchatram
28. Sendamangalam

VII. *Omalur taluk*—

29. Kadayampatti
30. Kolathur
31. Mecheri
32. Nangavalli
33. Omalur
34. Taramangalam

VIII. *Rasipuram taluk*—

35. Namagiripet
36. Rasipuram
37. Vennandur

IX. *Salem taluk*—

38. Karipatti.
39. Panamarathupatti
40. Salem
41. Valapadi
42. Veerapandi
43. Yercaud

X. *Sankari taluk*—

44. Edappadi
45. Konganapuram
46 Macdonald's Choultry
47. Samnari

XI. *Tiruchengode taluk*—

48. Elachipalaiyam
49. Mallasamudram
50. Pallipalayam
51. Tiruchengode

CHAPTER XV.
EDUCATION AND CULTURE.

CENTRES OF LEARNING IN ANCIENT AND MEDIAEVAL PERIOD.

The Kongu country of which the Ṡalem district formed a part figured very much as the habitat of poets and patrons of learning during the period of the Tamil Sangam (generally ascribed to the first three centuries of the Christian era). Tagadur (modern Dharmapuri) shone out as an important centre of learning during this period. At the court of the *Adigaman Neduman Anji* of Tagadur many poets were entertained and encouraged. Avvai, the great Tamil poetess who was a close friend of *Adigaman* celebrates him as one of the last seven patrons of letters. So also *Ori*, who is described as a brave chieftain in ancient Tamil literature, was another great patron of learning. He ruled over Kollimalais which lie in the Namakkal and Attur taluks of the Salem district. *Kari*, the *Malayaman*, another patron of poets who ruled from Tirukoyilur, in South Arcot district probably controlled a portion of the Kollimalais.

Later, all through the period (5th century A.D. to the 9th Century A.D.) literature and learning received a great impetus. Some of the Ganga kings were themselves men of sound learning. The Tamil chronicle of Kongu, *Kongudesarajakkal,* makes mention of King Madhava I, as a learned man who specialised in law and King Tiruvikrama as a versatile scholar. King Durvinita is said to have written the commentary on the XV sarga of *Kiratarjuniya* and sanskritised *Brihatkatha*. During the Ganga period, Sanskrit learning flourished. Inscriptions of the period bear testimony to the fact that Brahmans at various places educated the people in Vedic and other religious literature[1].

The Ganga kings also encouraged healthy religious discussion. In a discussion between a Buddhist scholar, Vadimada Gajendra and a Brahman named Madhava Bhatta on the existence of the living soul, the King Harivarma gave a grant of tax-free land to the Brahman who came out victorious in the discussion. The location of the village

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1 *The Kongu Country*—M. Arokiaswami, page 183.

Orekodu mentioned in the grant is traced to be in the District of modern Salem near the villages of Kumaramangalam and Edappadi. As a result of the judicious tolerance observed by the Ganga Kings in religious matters, religions sects like Jainism, Saivism and Vaishnavism existed side by side in Salem and other parts of the Kongu country and various schools of religious thinking and learning were fostered by the Jain Acharyas, Saivite Nayanmars and Vaishnavite Alwars.

Inscriptions of the 12th and 13th centuries bear reference to the existence of centres of learning for different arts, during the regime of the Cholas in South India, for e.g., to College of Medicine of Tribhuvani near Pondicherry, the Vyakarana School of Tiruvorriyur etc., Inscriptions also indicate that facilities for popular education were provided for by *mathas*, *pallis* and *Viharas*. These institutions of learning were equipped with libraries containing classical works written on palm leaf. Though there is no clear proof of the existence of schools where conventional education in the proverbial three R's was imparted yet it can well be presumed that elementary education could not have been neglected at a time when people had taken such abiding interest in Vedic discussion and learning. *Bhavanandi*, the author of the immortal Tamil grammar *Nannul*, was living in the Kongu country and was patronised by the Ganga King Siyagangan.

Bhavanandi was one of the many Jain scholars who lived in Kongu country. *Konguvel* and *Adiyarkunallar* who were both Jain scholars and who wrote *Makathai* and a brilliant commentary of *Silappadikaram* respectively also lived in Kongu[1]. The Kongu country thus produced great men of learning during this period and it may be taken as positive proof of the high level of learning that existed then. Christian missionaries began to make their appearence from the beginning of the 17th century and they began to spread their faith from different centres of the Kongu country. *De Nobili* was a leading Christian missionary who left a record about the high level of education prevailing in the territories under the Vijayanagar rule. Along side the Christian missionary activities great religious savants of Hinduism like *Arunagiri* and *Thayumanavar* and *Ativira Rama Pandyan* lived and created spiritual awakening among the masses during this period. Arunagiri, the wandering minstrel visited many Saivite temples in the Salem district like Kodumudi, Salem, Rasipuram, etc., and left a number of devotional songs which reflect the high state of learning and religion of those days. Thus at the close of

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1 *The Kongu Country* by M. Arokiaswami, pages 184 and 308-313.

the 17th century, "there is no doubt that much enlightenment making for general culture had come to stay in the region....though it may not be computed by any educational measure known to us today "[1].

During the declining days of Vijayanagar rule, the Gatti Mudaliyars of Taramangalam also sponsored the cause of religious learning. They endowed the temples in Salem district with munificient gifts of lands for the purpose of imparting religious instruction to the people. In the 18th century, the unsettled conditions of the country and constant engagements in wars by the poligars did not augur well for the spread of education. Education was the pursuit of particular castes. Under the Mysore rule of Salem the art of writing appears to have been a monopoly of the Brahmans. Hyder and Tippu relied mainly on Brahman accountants and the Muhammadan Tahsildars appointed by Tippu were often quite illiterate[2].

Thus at the period of annexation of Salem to the British rule there appears to have been a general decline of educational standards in the District.

THE BEGINNINGS OF WESTERN EDUCATION.

The first educational effort under the British rule was made in 1813 when the British Parliament sanctioned a lakh of rupees for promoting education. In 1822, some facts about the educational system in Salem was brought to light as a result of a State-wide enquiry, conducted under the orders of Sir Thomas Munro. The enquiry revealed that public instruction was in a bad state. The few schools that existed in the District were in fact nothing more than pial schools and the so called colleges were merely Sanskrit and Tamil Veda Patasalas. The pupils in the schools were taught reading, writing and arithmetic, and were also made to read popular versions of religious books like the Ramayana, the Mahabaratha and the Panchatantara. They were also instructed to decipher up-country letters and to draw up legal documents, like deeds, which played no small part in village transactions. The pupils continued their studies in schools from three to five years " according to the ability of their friends to maintain them there and their own aptitude to learn". They usually paid their fees which were never less than Rs. 3 per annum in the Hindu schools, and ranged from Rs. 15 to Rs. 20 in the Muslim schools. None of the Hindu schools were endowed by the public ; and among the Muslim schools only one Muslim school had land yielding Rs. 20 per annum granted for its support. In the Veda Patasalas instruction

[1] *The Kongu Country* by M. Arokiaswami, page 357.

[2] *Salem District Gazetteer*, Volume I, 1918, page 322.

was given in theology, law, astronomy and the Vedas ; and the pupils were all Brahmins. But unlike the schools, the Veda Patasalas were all endowed with lands granted by the Hindu rulers. In the taluks of Attur, Namakkal and Salem, there were inam lands yielding Rs. 1,109 per annum, which provided for the maintenance of 20 teachers of theology, law and astronomy. Besides these, there were other lands yielding Rs. 384 per annum in the Rasipuram and Tiruchengode taluks devoted to the same object. But they had been sequestered by Tippu before the cession of the country to the British.

The scheme contemplated as a result of Munro's enquiry consisted of the establishment of a few Collectorate and Tahsildary schools, a Normal school at Madras for training teachers required for the Collectorate schools and a Board of Public Instruction in Madras for supervising all these schools. It also included a grant to the School Book Society that had been then formed in Madras for translating good books into Indian languages. In every Collectorate, according to the plan, there were to be two Collectorate schools, one for the Hindus and the other for the Muslims, under one or more teachers trained in various subjects in the Normal school at Madras. In every Tahsildary, there was to be a Tahsildary school under a competent school master, but he was not to receive any training in Madras as the Collectorate school teacher. Candidates for the posts of teachers in the Tahsildary school were to be nominated by the respectable men of the locality, a provision which was specially designed to create local interest in education. The Tahsildary teachers were to be paid Rs. 9 and the Collectorate teachers Rs. 15 per mensem. But both were at liberty to augment their income by giving private tuition to any of their pupils and receiving fees in return. In the Collectorate schools, English was to be taught as one of the languages along with the languages of the District. In the Tahsildary school the entire teaching was to be conducted in the language of the District. The subjects taught in these schools do not appear to have been in any way different from those taught in the indigenous schools. The whole scheme aimed at the establishment of a few well-managed, efficient schools, so that they might be held out as models for the numerous indigenous schools which were in an unsatisfactory condition.[1] It appears that, at the time of the introduction of this scheme in the Salem district, there were "five schools under the patronage of the Magistrate", but they were handed over to the London Mission in 1827.[2] However, a

[1] *Studies in Madras Administration* by B. S. Baliga, Volume II, 1949, pages 64–68.

[2] *Gazetteer of the Salem District*, Volume I, Part I, 1918, page 322.

Collectorate school and two Tahsildary schools were opened in the District, in accordance with the new scheme. The former was located at Salem, while the latter were located at Salem and Hosur. Of these two Tahsildary schools, the Salem school was a Tamil school and the Hosur school was a Telugu one.[1] But all these schools in this as well as in other districts soon proved complete failures. The teachers of the Collectorate schools were described as "the refuse of the expectants on the Collectors' list", while the teachers of the Tahsildary schools were said to be inferior, on the whole, to the common village masters.[2]

But a new era was now dawning. In 1830, the Court of Directors of the East India Company advocated the filtration theory of education which demanded a very high standard of academic attainment. Then there was another controversy as to whether English or Indian languages should be given prominence in the scheme of education. The controversy reached its climax in the famous Minutes of Lord Macaulay of 1835 and the equally famous Resolution of Lord William Bentinck, dated 7th March 1835 which endorsed the Minutes of Macaulay by observing that "the great object of the British Government ought to be the promotion of European literature and science" and that all funds appropriated for the purpose of education would be best spent on English education alone. In consequence of this policy, the Collectorate and Tahsildary schools in Salem as well as in other districts were abolished in 1836, the Board of Instruction was superseded by a "Committee of Native Education" and the Committee was directed to organise a Normal school for training teachers for the new English schools which were to be eventually opened in the different parts of the State. This Committee was shortly afterwards replaced by the University Board constituted by Lord Elphinstone for the Government of an institution to be styled as the Madras University. The University was to consist of a high school for the cultivation of English literature, Indian languages and elements of philosophy and science and a college for the cultivation of higher branches of literature, philosophy and science. A few provincial schools were also to be established in the Districts. The high school was opened in April 1841, the college (the present Presidency College) was opened in January 1853 and the Provincial schools were opened from 1853 onwards.

1 Selection from the Records of the Madras Government, No. II, papers relating to Public Instruction, 1855, pages LXV-LXVI.

Gazetteer of the Salem District, Volume I, Part I, 1918, page 322.

2 *Studies in Madras Administration* by B. S. Baliga, Volume II, 1949, page 57.

In 1854, the filtration theory was discarded and the policy of mass education was enforced. As a result, the University was remodelled, a department of education was organised (1855), the post of the Director of Public Instruction was created and under him were appointed 4 Inspectors of Schools, 20 Assistants (later called Deputy Inspectors) and 20 sub-Assistant Inspectors or Taluk Visitors. Provision was also made for a Normal school, a few Provincial schools, some Zillah schools, several Taluk schools, a depot for school books and educational presses and scholarships. Provision was likewise made for Normal schools and Anglo-Vernacular schools in the Districts and for more grant-in-aid to all private schools which come under the departmental inspection of the Government. The first set of the rules governing grants-in-aid were issued in 1855 and this was followed by other sets which gradually tended to absorb indigenous schools with the public system[1].

In accordance with this scheme, an elementary school was opened at Salem in 1856 under the auspices of Sri A. J. Arbuthnot, the first Director of Public Instruction. It was soon raised to the status of Zillah school in April 1857 with a strength of 195 pupils[2]. Next year three Taluk schools were started at Hosur, Dharmapuri and Krishnagiri[3]. The Zillah School imparted instruction chiefly in English, which comprised a grammatical study of English and Tamil, arithmetic, algebra, geometry, geography, history, etc. It had six classes, the subjects for the sixth class coinciding with those laid down for the University Matriculation Examination[4]. In the Taluk schools, English, Tamil, and Telugu were taught, as well as subjects like arithmetic, algebra, geometry, geography and elements of history, through the medium of vernacular languages[5]. Each Taluk school had four classes to start with, but subsequently a fifth class was added.

Subsequent years saw the opening of more schools in the District. In 1863 a fourth Taluk school was opened at Namakkal[6]. In 1864 the

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[1] *Studies in Madras Administration* by B. S. Baliga, Volume II, 1949, pages 68–73.

Standing information regarding the Official Administration of the Madras Presidency by C. D. Maclean, 1877, pages 364–383.

[2] Report on Public Instruction for 1855–56, page 45.
Gazetteer of the Salem District, Volume I, Part I, 1918, page 325.

[3] Report on Public Instruction for 1858–59, Appendix, page ix.

[4] Report on Public Instruction for 1856–57, pages 18, 23, 24, 33.
Idem for 1859–60 page 22.

[5] Report on Public Instruction for 1857–58, pages 73–81.
Idem for 1864–65, pages 43 and 44.

[6] *Idem* for 1863–64, page 42.

London Mission started an Anglo-Vernacular School at Attur.[1] In 1868 a mixed school was established at Hosur to afford instruction for the children of the officers employed in the Remount Depot. It was under the management of the Colonel commanding the depot and was supported by subscriptions contributed by superior officers[2]. In the same year, the Salem Town School was established as a subsidiary to the Salem Zillah School to relieve the over-crowding in its lower classes. It was formed into two branches and were located in the two pettahs on the opposite sides of the Fort[3]. In 1869, two rate schools were founded under Act VI of 1863 which enabled the inhabitants to raise a cess or rate for the maintenance of such schools. In the meantime several other missionary and private schools also came to be aided, so that in 1870–71, on the eve of the introduction of the Local Fund Act and the Towns Improvements Act of 1871, the District had one Zillah or Higher school with 374 pupils, 4 Taluk or Middle schools with 435 pupils, 2 rate schools with 55 pupils, 7 missionary schools with 266 pupils and 118 other aided private institutions with 2,851 pupils. Besides these there were 25 private schools which came under Government inspection without receiving any grant-in-aid[4]. Of these private institutions, the most important was the London Mission School, Salem, which was established in 1863 as a primary school by the Rev. G. Mabbs and which was subsequently raised to the status of a high school by Mr. Phillip in 1877[5].

HIGHER EDUCATION IN THE DISTRICT.

The Zillah school, established at Salem in 1857, began to function with a strength of 195 pupils. It was accommodated in a rented building till 1863 when it moved to a building of its own, constructed with funds raised partly by public subscription and partly by the Government[6]. In the same year candidates appear to have been sent up for the matriculation examination for the first time, but none of them succeeded in passing the examination. The school, however, made good progress in 1865 when out of the 8 candidates who appeared for the matriculation examination, 6 came out successful[7]. By 1870, it made such rapid strides that it stood in the front ranks among the

1 Report on Public Instruction, for 1869–70, Appendix B, Table VIII, page 20.

2 *Idem* for 1868–69, Appendix A, No. IV, page cxxi.
Idem for 1869–70, page 202.

3 *Idem* for 1868–69, Appendix A, No. IV, page cxxi.
Idem for 1869–70, page 203.

4 *Idem* for 1870–71, page 5.

5 *Gazetteer of the Salem District*, Volume I, Part I, 1918, page 324.

6 *Idem*, page 325.

7 Report on Public Instruction, 1863–64, page 30.

Zillah schools[1]. In March 1879, it was raised to the status of a second grade college[2] and 7 students were sent up for the first Arts Examination held in 1880–81[3]. But owing to the poor strength of the college and in view of the excessive cost of its maintenance, it was decided by the Government in 1885 that both the college and the high school should be abolished, but that, if the Salem Municipal Council wished to maintain them, they should be transferred to the Municipal Council with such aid as might be admissible under the Grant-in-aid Code[4]. When the Municipal Council was consulted in the matter, it agreed to take over the management of both the college and the high school and maintain them from its funds. Accordingly in October 1885 the college and the high school together with the building, furniture, etc., were made over to the Municipal Council, subject to the condition that they should be restored to the Government, if the Council ceased to maintain a high school in the town[5]. Since then and till 31st March 1960, the Municipal Council has been maintaining the college with the help of a subsidy granted by the Government from the State funds[6].

In 1920, the Financial Relations Committee observed that collegiate education should not be the concern of the local bodies and recommended that the second grade colleges maintained by the local bodies in the State should be taken over by the Government. The Government agreed with this recommendation and offered to take over the management of the Salem College. But public sentiments were against the Salem Municipal Council surrendering the college to the Government[7].

The question of transfer came up again for consideration in 1930, when, as a result of the adverse remarks made by the University Commission on the equipment and staff of the college, the Municipal Council itself requested the Government to take over the management of the college with a view to make better provision for the collegiate students of the District. But, as the Government had already undertaken large commitments in respect of higher education, they could not accept the responsibility of maintaining an additional college from the State Funds[8].

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[1] Report on Public Instruction for 1870–71, page 164.

[2] *Idem* for 1878–79, page 21.

[3] *Idem* for 1880–81, page 59.

[4] G.O. No. 112, Finance (Municipal), dated 20th May 1885.

[5] G.O. No. 590, Finance (Municipal), dated 30th September 1885.

[6] *See* e.g., G.O. No. 2267, Education, dated 4th November 1930 and Administration Report of the Government College, Salem, 1960–61.

[7] G.O. No. 336, Law (Education), dated 31st March 1922

[8] G.O. No. 2267, Education, dated 4th November 1930.

They, however, agreed to meet half the cost of constructing a new building for the college on a site adjoining the Maravaneri tank. The new college building was completed in 1932[1]. In 1944, the college was raised to the status of a first grade college[2].

The chief feature about the Salem College had been offering the regional language as the medium of instruction in the optional subjects in the intermediate classes[3].

In 1960, the management decided to transfer the college to the control of the Government with effect from 1st April 1960 and since that date, the institution has come under Government management. During the academic year, 1960–61, B.Sc. (Chemistry Major) classes were introduced in the college and 24 students were admitted. The college now provides instruction for the Pre-University, B.A., and B.Sc. degree courses of the University of Madras.

The progress made by the college during the decade 1946–47 to 1956–57 is shown below[4] :—

		Intermediate.		B.A.	
Year.	*Strength of the college.*	*Number of students sent up for the examination.*	*Number of students passed in full.*	*Number of students sent up for the examination.*	*Number of students passed in full.*
(1)	(2)	(3)	(4)	(5)	(6)
1946–47 ..	495	149	85	29	20
1948–49 ..	631	220	102	53	16
1950–51 ..	690	235	83	68	29
1952–53 ..	783	267	128	71	30
1954–55 ..	884	283	134	118	41
1956–57 ..	995	344	170	130	28

1 Administration Report of the Salem Municipality for 1932–33, page 10.

2 G.O. No. 1621, Education, dated 1st November 1944 ; G.O. No. 581, Education, dated 3rd March 1949.

3 G.O. No. 1986, Education, dated 16th October 1946 ; G.O. No. 373, Public Health, dated 5th February 1949.

4 Administration Reports of the Salem Municipality for 1946–47 to 1956–57.

The strength in the academic year 1960–61 was 763 and it was distributed in the various classes as shown below :—

	Pre-University Class.	I B.A. B.Sc. Class.	II B.A. B.Sc. Class.	III B.A. B.Sc. Class.
(1)	(2)	(3)	(4)	(5)
Men students	349	125	103	92
Women students	46	20	20	8
Total ..	395	145	123	100

Besides this college, there is a Government Training College at Kumarapalayam, which is one of the three institutions established in 1955–56 under the Second Five-Year Plan with a view to meet the great demand for trained teachers in Secondary and Training schools in the State. It offers training in Mathematics, Tamil, English, Social Studies and in the Methods of Teaching and Learning of General Science[1]. Recently a college exclusively for women (the Sarada College) has also been started in the District at Salem.

Under the Second Five-Year Plan it was contemplated to establish two more arts colleges in the District one at Krishnagiri and the other at Namakkal. The scheme was estimated to cost Rs. 12·00 lakhs. The proposal was that, while one half of the non-recurring cost will be met by local contributions, the recurring expenditure of Rs. 13·00 lakhs for running the institutions should be borne by the Government[2].

LATER HISTORY OF ELEMENTARY AND SECONDARY EDUCATION IN THE DISTRICT.

Under the Local Fund Act No. IV of 1871, all public schools were transferred to the local boards and were made a charge upon local funds; and under the Towns Improvement Act No. III of 1871, the municipalities were entrusted with the task of spreading of education, with the construction and repair of school buildings, with the establishment and maintenance of schools either wholly or by grants-in-aid, as well as, with the inspection of schools and the training of teachers. In 1873 an attempt was made to introduce the " Union System " under which " Rate Schools " were to be established in rural tracts and their cost defrayed by a house tax on all houses within a radius of 2 miles of each school. But the scheme was strongly opposed by Lord Hobart,

[1] G.O. No. 867, Education, dated 5th May 1956, Higher Education in South India, Volume II, pages 295–296.

[2] *Second Five-Year Plan, Salem District,* page 60.

the then Governor, and fell through[1]. In 1884 the Local Boards Act (No. V of 1884) and the District Municipalities Act (No. IV of 1884) were passed, which superseded the Local Fund Act (No. IV of 1871) and the Towns Improvement Act (No. III of 1871) and created new local bodies and emphasized still more the duties of these bodies in the matter of education. The Local Boards Act made it the duty of the District Boards and taluk boards to diffuse education and, with this end in view, to construct and repair school houses, either wholly or by means of grants-in-aid and also to provide for the inspection of schools and the training of teachers. The District Municipalities Act enjoined the municipalities to make provision, wherever possible for the instruction in schools of all children of school going age and, for this purpose, to maintain the schools or to give grants-in-aid or to contribute towards the cost of Government schools. They were also required to provide for the inspection of schools, for the training of teachers and for the maintenance of public libraries, reading rooms, gymnasiums, etc. Apart from this Government grants were also given to a large number of private educational institutions.

The effects of these measures soon began to be felt. The opening years of the twentieth century, disclosed a marked advance in education in Salem. In 1900–01, there were in the District 1,089 educational institutions imparting instructions to 31,976 scholars. During the last fifty years, Salem, in common with other districts, has witnessed some far-reaching changes in the field of secondary education. In 1911, in the place of the Matriculation Examination conducted by the University, the Secondary School-Leaving Certificate Examination conducted by a Government Board was introduced. Thereafter the Government began to grant more and more subsidies both to the schools maintained by the local bodies and to the schools managed by private agencies. In 1923, they established an advisory board, called the District Secondary Education Board in every district (save the Nilgiris and the Agency tracts) and in 1928 they re-organised these boards. In 1925 they gave full freedom to the managers of schools to choose English or the language of the District as the medium of instruction in Forms IV, V and VI of the secondary school[2].

In 1948, a new scheme for the re-organisation of secondary education was introduced. This scheme integrates the main educational curriculum with a basic craft. Handloom weaving, woodwork, gardening and agri-

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1 *Gazetteer of the Salem District*, Volume I, Part I, 1819, page 323. *See* also G.O. No. 426, Finance, dated 28th March 1873.

2 *Madras Presidency*, 1881–1931 by G. T. Boag, 1933, pages 108 and 109.

culture are taken up as the basic crafts for boys, and home craft as the basic craft for girls. Most of the general school activities are comprehended under citizenship training which has been introduced as a new subject in all these forms to be conducted formally up to Form IV and informally in the higher forms. Purpose and unity have been introduced in the subjects of history, geography and civics, integrating them into one subject under the title, 'social studies'. The other subjects, namely, languages mathematics, general science, physical education and religious and moral instruction also find their place in the revised curriculum. English is taught as a Second language from Form I. The academic course leading to the University and the diversified courses such as Secretarial, the Pre-technological, the Aesthetic and Domestic Science courses are the main features of the scheme of study in Forms IV to VI.

The underlying object of the scheme of diversified courses in the Secondary schools is to provide a variety of courses, instead of the merely academic one, to suit the varied requirements of the students of different aptitudes. Care has been taken to see that such students are not shut out from pursuing higher studies, if they so choose. Instruction in all subjects is now given, not in English as before, but in the regional languages, thereby lightening the burden of the pupils and giving a fillip to the study of the regional language. Indeed, the language scheme has been adopted with a view to enabling the students to study the regional language, the mother tongue or a classical language and Hindi, besides English. The first language is the mother tongue or the regional languages, consisting of two parts of which the study of Part I is compulsory, while under part II, students are permitted to study either the first language or a classical or any other Indian language. The Second language is English and this is compulsory and the third language is Hindi, which is optional. Those who do not choose Hindi are allowed to learn an additional craft or approved activity. With a view to enabling teachers to get acquainted with the general principles of the re-organised scheme of studies and making them more efficient in the discharge of their duties more especially in such subjects like crafts, citizenship, etc., courses have been organised in Citizenship Training, Home Science, and Home Crafts and Training in Museum Technique [1].

As a result of all this, the secondary schools in Salem as well as in other districts have begun to improve. In fact Salem has made consider-

[1] *See* the Reports on Public Instruction from 1930.

able progress in secondary education, as will be seen from the following statement :—

	1910–11.		1930–31.		1950–51.	
Agency.	*Number of institutions for boys.*	*Number of institutions for girls.*	*Number of institutions for boys.*	*Number of institutions for girls.*	*Number of institutions for boys.*	*Number of institutions for girls.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Government.	..	..	..	1	1	3
2 Municipal ..	1	..	1	..	7	..
3 District Board.	3	..	8	..	19	..
4 Aided, Unaided and Private.	2	1	[illegible]	[illegible]	[illegible]	[illegible]

	1910–11	1930–31	1950–51
Total number of institutions.	7	17	38
Total number of boys.	1,246	4,929	16,968
Total number of girls.	54	315	3,159
Total number of scholars.	1,300	5,244	20,127

In 1957–58, the total number of secondary schools in Salem for boys were 93 of which 1 school was under the Government, 6 schools under the Municipalities, 71 schools under the District Board, and 15 schools under other private agencies. The total number of students receiving education in these schools were 34,513 boys and 4,439 girls. Among girls' schools there were 3 Government schools, 1 Municipal school, 3 District Board schools, and 4 private schools, teaching on the whole, 4,879 girls. But out of these 104 institutions, 40 were incomplete secondary schools with classes ranging from Forms III to V.

Elementary education was generally left in the hands of the Local Boards, Municipal Councils, Mission and other private agencies till 1920. The Madras Elementary Education Act of 1920, created in each district, a District Educational Council consisting of some members nominated by the Government and others elected by the local bodies, to prepare

schemes for the extension of elementary education, public as well as private and for that purpose, to regulate the recognition of all elementary schools, to disburse all grants-in-aid from provincial funds to these schools and to advise the department of education generally in all matters connected with elementary education, including the provision of trained teachers. It provided for the levy, with the previous consent of the Government, of an education tax, subject to the prescribed minimum, by the local bodies and, wherever the local bodies had levied such a tax, it also provided for the contribution of an equal sum from the provincial funds in addition to the provincial subsidies usually made on behalf of elementary education. It also provided for the introduction of compulsory education in suitable areas with the previous sanction of the Government. The District Municipalities Act and the Local Boards Act were revised in 1920, which made elementary education, completely removed from the purview of the District Boards and entrusted to the taluk boards and the municipalities. In 1923, two conferences convened by the Government stressed the need for the gradual expansion of elementary education by establishing a school in every village with a population of over 500 inhabitants, by developing and improving existing indigenous schools and by requiring the local bodies to open new schools. In 1924, a special survey of elementary education was undertaken in all taluks of the State and, as a result of this, liberal subsidies were given by the Government for the opening of a larger number of schools in places hitherto unprovided with schools[1].

Within a few years, however, this policy of expansion showed everywhere some serious defects. The indiscriminate growth of elementary schools led to much stagnation and wastage. In most schools the boys were rarely retained up to the fifth standard to produce any real literacy among them ; in most schools they stagnated for years in the First and Second standards until their parents withdrew them from the schools altogether. In order to remedy this state of affairs, the Madras Elementary Education Act was amended and a modified form of compulsion was adopted, calculated to ensure that every child who entered a school was prevented from being removed from it within the period of school age. And, in order to make this compulsion effective, the Chairmen of Municipal Councils and the Presidents of newly reconstructed District Boards in the place of the taluk boards (which were abolished) were empowered to impose penalties on all parents who withdrew their children from schools, while they were of school age, in all areas where compulsory education had been introduced. Subsequently this power was transferred

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[1] *Madras Presidency*, 1881–1931 by G. T. Boag, 1933, pages 110–111.

to the District Educational Officers in 1946. Various measures were also taken for eliminating ineffective and inefficient elementary schools and for establishing in their places, well equipped and complete schools with five standards so that the pupils enrolled in them might go through the full primary course. In the meantime, the District Educational Councils were replaced by Taluk Advisory Councils in 1939 and the Taluk Councils were in turn abolished in 1941 and their duties entrusted to the Education Department. These measures everywhere proved very successful ; the percentage of pupils reading in standard V rose from 9·5 in the case of boys' schools and 9·9 in the case of girls' schools in 1937–38, to 42·9 and 27·9 respectively in 1950–51. This was much above the 25 per cent aimed at by the department [1].

The next stage in the development of elementary education was the imparting of rural bias to it to make it more practical and true to life. The necessity of giving such a bias was stressed as early as 1927, by Sir Meveral Statham, who later became the Director of Public Instruction. Some experiments were made and finally a scheme was worked out and a proper syllabus was framed for that purpose in 1939–40. According to this scheme, which is now in force, emphasis is laid on the teaching of the mother tongue and handicrafts in the lower secondary standards, and one pre-vocational subjects in the higher elementary standards. Practical subjects of daily utility such as hygiene including home craft for girls and gardening and recreational subjects like music are made compulsory for all pupils in the lower-elementary stage. Instruction is also imparted in elementary mathematics, history and geography, nature study and physical training. Among the handicrafts and pre-vocational subjects are included spinning and weaving, mat-making, bee-keeping, pottery, embroidery, lace-making, etc. Special steps have been taken to train teachers in the new syllabus by organising refresher courses [2].

Salem has shared all these benefits along with the other districts, and the progress made in elementary education in the District may be seen from the following statement.

1 *See* the Annual Reports on Public Instruction from 1933–1934 to 1950–1951.

Monograph on Rural Problems in Madras by S. Y. Krishnaswami, 1947, pages 390–395.

Madras in 1946, Part I, page 6.

2 *Monograph on Rural Problems in Madras* by S. Y. Krishnaswami, 1947, pages 396–398.

Report on Public Instruction for 1939–40, pages 24 and 25.

Agency.	Number of elementary schools in 1910–11.	Number of elementary schools in 1930–31	Number of elementary schools in 1950–51.
(1)	(2)	(3)	(4)
Government	9	9	22
Municipal	23	42	45
Local Boards	258	755	806
Aided, Unaided and Private	768	843	186
Total number of Schools	1,058	1,649	1,059
Total number of boys	30,918	58,791	1,05,178
Total number of girls	5,440	16,080	43,542
Total number of pupils	36,358	74,871	1,48,720

In 1957–58 there were 2,151 elementary schools in the District with 1,50,725 boys and 72,181 girls studying in them. Of these schools, 21 were managed by the Government, 1,777 by the District Board, 94 by the Panchayat Boards, 57 by the Municipalities and 202 by private agencies. The percentage of boys in classes I to V to the male population in the age group of 6 to 12 worked out to 59·3, and the percentage of girls to the female population similarly worked out to 29. As regards educational facilities in rural areas, it may be said that almost all the villages with a population of 500 and above had one or more schools; that out of 396 villages with a population of 200 to 500 persons, 176 villages had one or more schools; and that out of 39 villages with a population of less than 200 persons, 2 villages had one or more schools. Compulsory education for boys and girls had been introduced in Salem Municipality. Such compulsory system of elementary education had also been introduced in 126 centres in rural areas and 20 centres in urban areas[1]. The distinction between boys' schools and girls' schools has now been removed and all elementary schools have been converted into mixed schools open to both boys and girls[2].

A new orientation has recently been given to elementary education by the introduction of what is called 'basic education'. The idea underlying this system of education is that children should learn in a practical way so that they may develop initiative, enterprise and resourcefulness, instead of merely learning about things from books. The aim of the Government is to convert, in course of time, every elementary school into a basic school and to provide at least one basic school, for

[1] Report on Public Instruction for 1957–58.

[2] Madras in 1949, Part I, page 49.

every village with a population of 500 or more. In Salem, in 1957-58, there were 97 basic schools with 11,724 boys and 6,186 girls studying in them. Of these 2 were Government schools, 66 were District Board Schools, one was a Municipal school and 28 were aided private schools[1].

OTHER EDUCATIONAL INSTITUTIONS.

Adult education.—Until about 30 years ago, education of adults did not receive much attention. Non-official agencies like the Y.M.C.A., no doubt made some efforts to produce literacy among adults and the night schools run by them received some assistance from the Government also, but they failed to achieve any substantial results. It was not until the National Government came to power that something tangible was done and a definite scheme of adult education was drawn up by the Government. A special adult education officer was appointed, as also special propaganda Deputy Inspectors for conducting lectures and exhibiting educational films, etc. Many teachers were also trained for adult literacy work and student volunteers were encouraged to spend more time in villages and disseminate knowledge among the villagers. A number of schools for adults also came to be opened all over the State. In 1957–58, there were in Salem district, 61 aided private adult schools with a strength of 1,460 men and 135 women[1].

The District has also a number of elementary schools mainly intended for scheduled castes, tribes and backward classes. In 1957–58, 17 Government and four Municipal schools for scheduled castes were imparting instruction to 1,004 boys and 487 girls ; and 6 District Board schools for scheduled tribes were imparting instruction to 205 boys and 70 girls[2].

The District has also a few training and commercial schools. In 1957–58 there were 1 Government Secondary Grade Training School and one Aided Ordinary Training School for men under Private Management, imparting instruction on the whole to 206 candidates ; 1 Government Ordinary Elementary Grade Training School and 1 Private Ordinary Secondary Grade Training school for women, imparting instruction on the whole to 187 candidates ; 2 Senior and Junior Basic Training schools for men with 294 candidates ; 1 Junior Basic Training school for women with 78 candidates ; and 16 approved commercial schools under Private Management with 928 boys and 54 girls[3].

1 Report on Public Instruction for 1957–58.

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Industrial schools.—The London Mission made the pioneering attempt of imparting industrial education in the District. As early as 1840, the Rev. J. M. Lechler opened a small school in Salem and admitted 6 pupils, three of whom were taught carpentry and the other three tailoring. The school was equipped with tools and did good work for a number of years. The craft taught included carpentry, turning, cabinet-making, brick-laying and blacksmith's and locksmith's work. But when Rev. J. M. Lechler died in 1861, the whole of the valuable property and plant was sold out by his successors on the plea that industrial education did not fit into their religious activities. In 1896, however, Mr. Dignum made a fresh start and built another industrial school at Salem and maintained it with the help of his friends. Two years later it was recognised by the London Mission and was granted a subsidy of Rs. 30 per annum from the mission funds. The Director of Public Instruction also granted recognition to the industrial school and made a grant of Rs. 100 per annum which was subsequently raised to Rs. 150. In 1900, the institution was regarded as an "Advanced Technical School" in the District[1]. The school, however, was closed in 1914[2]. About 1930–31, another industrial school called the St. Joseph's Industrial Institute was started at Salem with a strength of 18 pupils[3]. It is now one of the aided industrial schools in the State, providing instruction in cabinet-making and carpentry[4]. In 1957–58, it imparted instruction to 55 boys[5].

School for the blind.—There are a few institutions in the State for the education of the blind, deaf and dumb. In 1949, the Government considered the existing facilities for the education of these defective children to be inadequate and decided to establish additional schools throughout the State. In accordance with this decision, a school for the blind was established at Salem in 1950 in the building of the defunct Government Training School for Muslim Women, Shevapet[6]. The School has boarding and lodging facilities and imparts instruction to the inmates, mostly free. Besides following the elementary education syllabus, handicrafts like hand-weaving and mat-weaving are taught in the school. An advisory committee has been constituted to advise

1 *Gazetteer of Salem District*, Volume I, part I, 1918, pages 324 and 325.

2 *Gazetteer of Salem District*, Volume II, 1932, page xxxvi.

3 Report of the Department of Industries, for 1931–32, page 42.

4 Administration Report of the Department of Industries and Commerce for 1954, page 28.

5 Report on Public Instruction for 1957–58.

6 G.O. No. 1100, Education, dated 11th April 1949.

the public to take enlightened interest in the school inmates and to contribute towards their maintenance. In 1957–58, there were 38 boys and 7 girls studying in this institution.[1]

Besides this, there is also a leper school attached to the Government Children's Leprosy Sanatorium at Ettapur, for the benefit of the leper boys in the Sanatorium. The boys are taught Tamil, mathematics, general knowledge and handicraft work, such as carpentry, tape-weaving, bee-keeping, gardening and agriculture. In 1957–58 there were 42 boys studying in this institution.[2]

FINDINGS OF THE EDUCATION SURVEY OF THE DISTRICT.

At the instance of the Government of India, a Scheme of Educational Survey of the District was undertaken during 1957–58 with a view to identifying and enumerating every distinct habitation and to gauge the distance between one habitation and the other and to delimit school areas so as to discover which of the habitations were served by the existing schools and which of them were not. The criteria observed for this purpose were that children of the age groups 6–11, 11–14, and 14–17 should not normally be expected to walk more than one mile, three and five miles to get education at the Primary, Middle and High School stages, respectively.

As a result of the above Survey it was found that of the 7,219 rural habitations with a population of 28,97,397 in the District, 6,179 rural habitations with a population of 26,79,195 were served by the existing primary schools. Of these 6,179 rural habitations 6,153 were served by rural primary schools and 26 by urban primary schools and the population thus served formed 92·5 per cent of the total population. The survey also revealed that of the rural habitations 1,840 had home facilities, 4,339 had educational facilities at the elementary school stage in their neighbourhood and the remaining 1,040 had no educational facilities. The 1,040 habitations thus left unserved had a population of 2,18,202 and proposals were made for providing educational facilities at primary school stage to 867 habitations with a population of 2,03,236. 7 per cent of the total population was expected to be served by these proposed schools. The remaining 173 habitations with a population of 14,966 would be left unprovided with educational facilities at the primary school stage and the population that would be left unserved thus would only form 0·5 per cent of the total population.

1 Based on the information furnished by the Headmaster, Government School for the Blind, Salem.

2 Based on the information furnished by the Medical Officer, Government Children's Leprosy Sanatorium, Ettapur.

The education in the District is under the control of two District Educational Officers of whom, one has his headquarters at Salem and the other at Dharmapuri. They look after all schools except the girls' schools which are under the charge of the Inspectress of Girls' schools who has her headquarters at Salem. The District comes under the jurisdiction of the Divisional Inspector of Schools, Coimbatore. All these officers are under the administrative control of the Director of Public Instruction, Madras.

CULTURAL AND LITERARY ORGANISATIONS IN THE DISTRICT.

The important cultural and literary societies in the District are the Salem Literary Society, started in 1881 ; the Salem Theosophical Society, started in 1897 ; the Ramakrishna Mutt, Salem, inaugurated in 1928 ; the Bharathi Vidyalaya Sangham, Salem started in 1950 ; the Vysia Literary Association, Salem and Vysia Cultural Association, Salem[1].

THE LIBRARY MOVEMENT IN THE DISTRICT.

It was for promoting literacy that the public libraries in this State came into existence but their growth was very haphazard. The Madras Public Libraries Act of 1948, was therefore passed for regulating the library movement in the State. This Act provided for the constitution of a local library authority in each district including the Madras City which would be responsible for the establishment of public libraries in the District both in rural and urban areas and for the organization of an itinerant library and book distribution service for every single village in the District. These local library authorities were to be composed of both elected and nominated members and were vested with powers to levy through the local boards a special library cess of six pies in the rupee of the property or house tax in urban and rural areas. This cess together with the Government contribution was to finance the library service in the districts. There was to be established in each city, one main library and a branch library for each division or for every 25,000 people and in the rural areas, one main library, a branch library for each town with a population between 5,000 and 50,000 and one delivery station for each village with a population between 1,000 and 5,000 and one for each group of three contiguous hamlets with a population below 1,000. At the head of the local library authorities, there was to be a Director of Public Libraries who would superintend and control their work and distribute grants-in-aid to libraries under local bodies and private management, which were also allowed

[1] The Salem Directory, 1955–56, page 89–91.

to render parallel library service in the State. This Act was brought into force from 1st April 1950[1].

In the Salem District there were in 1957–58, one District Central Library, 30 branch libraries and 27 delivery stations established under this Act. There were also in that year, 36 libraries rendering parallel library service in the District. Of these, 21 were under the panchayats, 8 under Grama Sangams, and 3 under private associations. Besides these, there were 4 unaided libraries[2].

ACTIVITIES OF THE REGIONAL COMMITTEE FOR SURVEY OF HISTORICAL RECORDS, MADRAS IN THE DISTRICT.

The Indian Historical Records Commission sponsored by the National Archives, Government of India, New Delhi, has launched a scheme for collecting old records in palm leaves, and paper manuscripts found in the possession of private institutions and persons. These facts will go into the proposed National Register of Records. The main aim of this scheme is to unearth records in private custody, preserve them and throw them open for historical research.

A Regional Committee for the State has been constituted under this scheme. It is under the charge of a Convenor, at present Dr. K. K. Pillai, M.A., Ph.D., Professor of History, University of Madras. The Regional Committee is now located in the Madras University Buildings, Madras. A Research Assistant has been appointed for the purpose of collecting records scattered in different parts of the State. He tours all the districts of the State and with the assistance of the District Collectors, comes into contact with the possessions of records and tries to collect them.

In this connection, the Research Assistant toured extensively the whole of Salem District and had collected some valuable records. Among these records, the following are of great importance :—

(1) Letters from A.O. Hume, Gandhiji and Dadabhoy Navroji to Dr. Vijayaraghavachariar, between 1885 and 1935, in the possession of Sri R. T. Parthasarathy, the grandson of Dr. Vijayaraghavachariar, (2) Some palm-leaf manuscripts containing religious literature in the possession of the temple trustees at Tharamangalam and (3) About 500 documents at Pahalpatti giving useful information on revenue and general administration during the period 1870 to 1905 the Pahalpatti Zamindari:

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[1] G.O. No. 20, Legal, dated 8th February 1949.
G.O. No. 1622, Education, dated 7th July 1953.

[2] Information furnished by the Director of Public Instruction, Madras.

Besides collecting the above records, the Research Assistant also scrutinised at Dharmapuri the original Sannad of Tippu Sultan, granted to a Muslim family, now in the possession of a descendant of the Jagirdar who had originally purchased the Jaghir from the Muslim family. At Krishnagiri, he scrutinised a silver medal in the possesssion of the family of Meer Ghulam Ali, an Ambassador of Tippu Sultan in France. The medal weighs 22½ rupees. It was presented to Meer Ghulam Ali by Louis XVI of France. The medal has on one side the portrait of Louis XVI and on the other that of Mary Antointe, wife of Louis XVI. The inscription around the portrait of Louis reads, "*Lodo Vics XVI France Exnavres, Duvivierf*" and that around Antointe reads, "*Mar Anton Austr Francihe Etnavar Regina Duvivier* 1781".

This silver medal was presented to Ghulam Ali when he went to France as an Ambassador of Tippu to seek military aid in his campaign against the English in India in the Third and Fourth Mysore Wars. It is stated that Meer Ghulam Ali stayed in France for more than five years. During his stay in France, there was a great political storm in France with the outbreak of French Revolution. Meer Ghulam, however, successfully, impressed on Napoleon the necessity of assisting Tippu against the English and even made Napoleon to order the French fleet to sail to India to support Tippu Sultan. But the battle of the Nile and Napoleon's pre-occupation in Egypt turned the tide of events and Tippu did not succeed in his endeavour to get the help he sought for.

Meer Ghulam Ali returned to India but went under-ground. When the general amnesty was proclaimed, he came to Krishnagiri. The English pardoned him and conferred on him the office of the District Munsif.

The Collector of the District periodically convenes the Regional Committee for the Survey of Historical Records functioning in the District and helps the collection of information about the available records.

TABLE I.—STATEMENT SHOWING THE NUMBER OF LITERATES AT VARIOUS STAGES OF EDUCATION IN THE DISTRICT ACCORDING TO THE CENSUS OF 1951.

Taluk.	*Literates.*			*Middle school.*			*Matriculate, S.S.L.C. or Higher Secondary.*			*Intermediate in Arts or Science.*		
	Male.	*Female.*	*Total.*	*Male.*	*Female.*	*Total.*	*Male.*	*Female.*	*Total.*	*Male.*	*Female.*	*Total.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Hosur	12,146	1,714	13,860	305	163	468	286	6	292	21	..	21
Krishnagiri	18,367	2,131	20,498	109	16	125	95	2	97	16	2	18
Dharmapuri	14,473	3,508	17,981	1,033	94	1,127	278	11	289	38	1	39
Harur	13,922	2,014	15,936	122	6	128	114	1	115	11	..	11
Omalur	20,774	3,513	24,287	835	175	1,010	392	5	297	21	..	21
Salem and Yercaud	24,045	4,336	28,381	302	111	413	242	52	294	54	2	56
Tiruchengode ..	17,539	3,097	20,636	617	240	857	195	22	217	31	..	31
Rasipuram	17,864	2,607	20,471	164	33	197	77	5	82	15	..	15
Namakkal	31,756	5,450	37,206	1,567	344	1,920	228	27	255	25	2	27
Attur	19,348	2,375	21,723	2,111	183	2,294	298	4	302	14	1	15
Rural total ..	1,90,234	30,745	2,20,979	7,165	1,365	8,539	2,205	135	2,340	246	8	254
Salem City ..	35,081	24,193	59,274	6,424	2,678	9,102	3,316	821	4,137	1,068	289	1,357
Non-City Urban	48,112	15,555	63,667	5,159	1,726	6,885	3,575	427	4,002	377	32	409
District total[1] ..	2,73,427	70,493	3,43,920	18,748	5,769	24,526	9,096	1,383	10,479	1,091	329	2,020

[1] *Source*: 1951 Census Handbook, Salem district, Government of Madras, 1953.

TABLE II.—DEGREES OR DIPLOMAS.

Taluk.	Graduate in Arts or Science. Male.	Female.	Total.	Post-Graduate in Arts or Science. Male.	Female.	Total.	Teaching. Male.	Female.	Total.	Medical. Male.	Female.	Total.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Hosur	14	..	14	1	..	1	5	8	13	4	..	4
Krishnagiri	..	..	..	2	..	2	20	5	25	4	..	4
Dharmapuri	10	..	10	..	..	..	14	1	15	6	..	6
Harur	6	..	6	6	..	6	15	..	15	..	..	..
Omalur	12	..	12	..	..	..	30	3	33	1	..	1
Salem and Yercaud	38	..	38	3	..	3	26	8	34	4	..	4
Tiruchengode	9	..	9	..	..	..	36	6	42	..	1	1
Rasipuram	3	..	3	..	..	..	37	13	50	..	..	..
Namakkal	8	2	10	1	..	1	64	11	75	..	..	..
Attur	14	..	14	2	..	2	19	4	23	3	..	3
Rural total	114	2	116	15	..	15	266	59	325	22	1	23
Salem City	228	102	330	20	..	20	378	77	455	33	..	33
Non-City (Urban).	266	16	282	45	2	47	223	37	260	42	11	53
District total	608	120	728	80	2	82	867	173	1,040	97	12	109

TABLE II.—DEGREES OR DIPLOMAS—*cont.*

Taluk.	*Engineering.*			*Legal.*			*Agriculture.*			*Veterinary.*			*Commerce.*		
	Male.	*Female.*	*Total.*	*Male.*	*Female.*	*Total.*	*Male.*	*Female.*	*Total.*	*Male.*	*Female.*	*Total.*	*Male.*	*Female.*	*Total.*
	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)
Hosur	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Krishnagiri	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dharmapuri	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Harur	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Omalur	2	..	2	..	..	..	..	..	..	..	..	..	..	..	..
Salem and Yercaud	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Tiruchengode ..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..
Rasipuram	2	..	2	..	..	..	..	..	..	..	..	..	..	..	..
Namakkal	1	..	1	3	..	3	..	..	..	..	..	..	..	..	..
Attur	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Rural total ..	7	..	7	4	..	4	..	..	..	..	..	..	..	..	..
Salem City ..	14	..	14	45	..	45	4	..	4	2	..	2	7	..	7
Non-City (Urban).	100	6	106	53	..	53	7	..	7	..	..	..	5	..	5
District total ..	121	6	127	102	..	102	11	..	11	2	..	2	12	..	12

CHAPTER XVI.

MEDICAL AND PUBLIC HEALTH SERVICES.

The Medical Department deals with medical relief, medical research and medical education. The Department is responsible for the maintenance of important hospitals in Madras City and at the headquarters of the Districts and taluks and in special tracts.

The origin of the Medical Department may be traced to the period of conquests inaugurated by the British army. Medical relief for the army was rendered by the Military Hospitals attended by officers of the two Medical Departments—the British Medical and Indian Medical Departments. The medical relief to the general public was rendered by a system of civil hospitals, dispensaries, and asylums under the control of the Indian Medical Department. The Indian Medical Department was organised on a regular basis in 1786. It consisted of an establishment of Surgeons and Assistant Surgeons and was administered by a Board consisting of a Physician-General, a Surgeon-General and an Inspector of Hospitals with a Secretary. The Senior Surgeons of the establishment were also employed in administrative duties in connection with the several divisions of the army. In 1857, the Medical Board was abolished and the department was then administered by a Director-General, an Inspector-General and ten Superintending Surgeons. Up to 1880, the medical services connected with European and native troops were conducted by two distinct departments, the former being administered by the Army Medical Department and the latter by the Indian Medical Department, in addition to all medical duties in connection with the civil department. In April 1880, the whole of the military medical duties connected with both British and native troops were placed under one administrative officer, whose official designation was Surgeon-General, Her Majesty's Forces. Before reorganization in 1880, a staff of medical officers numbering 78 controlled the military hospitals established for each regiment or division of artillery. After 1880, there was a decline in the number of officers to 53 due to the establishment of station hospitals instead of separate hospitals for each regiment or division of artillery. The Surgeon-General was responsible for the medical service of the British forces in Madras and British Burma. He kept himself informed

as to the health of the troops by weekly and other returns and reports and he was responsible for all matters relating to the sickness and sanitation of the military establishment. The Surgeon-General and Deputy Surgeon-General inspected barracks and hospitals annually, and generally attended to medical requirements of officers and soldiers and their families and also of all military establishments.

The medical duties connected with the native army and the civic administration of the country were allotted to the members of the Indian Medical Service. The department consisted of the Surgeon-General as the head, who supervised medical establishments attached to the civil hospitals and dispensaries and also medical establishment attached to the judicial, revenue, police, and other civil departments. The Surgeon-General was assisted by a number of Civil or Zillah Surgeons whose main functions were to supply medical facilities to Government servants, to take charge of Government hospitals at headquarters and supervise vaccination work in the districts. These Civil or Zillah Surgeons in addition to the functions mentioned above advised the Presidents of Local Boards and Municipalities in all matters affecting the medical and sanitary administration of the Districts. The Civil Surgeon was assisted by three classes of medical subordinates known as Assistant Surgeons, Civil Apothecaries and Civil Hospital Assistants. They were not subjected to military discipline ordinarily imposed on military men. It had been laid down as a policy that the District Medical Officers should encourage wherever practicable the use of indigenous drugs and material and to bring promptly to notice all instances of wasteful use of hospital stores[1].

SANITATION.

In its early stages the sanitary department had three functions, *viz.*, vaccination, practical sanitation and vital statistics. The important legal enactments that regulated its function were the Town Improvement Act, 1871, the Madras Local Funds Act, 1871, and the City Municipality Act, 1884. The Sanitary Department was presided over by the Sanitary Commissioner and was assisted by the Deputy Sanitary Commissioner and by the District Civil Surgeons in their capacity as District Sanitary Officers. The Department controlled the vaccine establishments in the several districts, and attended to the general sanitation of towns by providing for proper cleaning of streets by the supply of protected drinking water and by proper draining of sewage water. This Department also registered births and deaths.

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[1] Manual of the Administration of the Madras Presidency, Vol. I, pages 507–870 Medical Relief.

Civil Dispensary at Salem.

As early as 1854, a civil dispensary was functioning at Salem. It was an uphill task for the Assistant Surgeons in-charge of the dispensaries to dispel the prejudices of the common people and gradually induce them to come to the dispensary for treatment. The dispensaries were also aided by public donations. H.R.D. Marret, who was Assistant Surgeon at Salem in 1854 stated in his report that he had instituted a fund called "Samaritan Fund" with a view to aid all indigent patients especially the in-door ones on their discharge so that they may support themselves for a few days without labour. The report of Assistant Surgeon H.R.D. Marret throws a very illuminating light on the activities of the Medical and Sanitation Department: "Salem has throughout the year been generally healthy which may be accounted for, I think, by the sanitary measures that have been taken by the civil authorities and police. A strict order is issued always to have the drains and frontages of houses all over Salem very clean, insisting on them all being well swept and dust removed, and every house-holder that neglects to do so is fined ¼ rupee, orders are also issued to pour daily '3 *chatties*' (pots) of water into the drains; besides these means others are adopted for restricting travelling *bandies* (carts) and the bulk of all description of traffic to the suburbs; instead of allowing it in the heart of the town as formerly, and all these have tended to keep the town much cleaner and healthier"[1].

The dispensary at Salem from the beginning had energetic doctors. The official reports of 1863 make mention of the skill of the Indian Surgeon H. N. Manickam and Dresser Narrainasamy Pillai. The dispensary did not have enough funds and had to be aided by the public donations. Orders were issued in March 1863 for closing the dispensary at the end of the year.[2]. Early in 1862 the Collector of Salem appealed for funds to help the struggling institutions. As the collection was meagre, a public meeting was convened on 12th November 1861, by the Collector. He was assisted in his endeavour by C.Y. Fischer, the Mittadar of Salem. The meeting appointed committees for enlisting more public support for raising funds and making the local dispensary self-supporting. The Tahsildars were empowered to receive subscriptions for the fund. A list of Life Governors of the Dispensary consisting of people

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[1] Selection from the Records of the Madras Government 1854, Volume XXI—Reports on Civil Dispensaries, 1854—Page 21.

[2] Selections from the Records of the Madras Government 1854, Volume LXXIII, Report on Civil Dispensaries 1862—page 61,

who have paid Rs. 100 as contribution was also drawn up. The original list of Life Governors consisted of the following persons :—

The Honourable D. Arbuthnot,

Mr. G. F. Fischer, Mittadar of Salem,

Rangasamy Mudaliyar, Mittadar of Kannanguruchi,

Nanjaiya Kavundar, Mittadar of Kumaramangalam,

Mr. Hathway, Head Assistant Collector, and

Mr. James Fischer.

As a direct result of the intensive campaign for funds carried out by the Collector a sum of about Rs. 1,000 was collected by the end of 1863, which enabled the institution to be self-supporting for two items, diets and clothing for the patients.[1]

By 1870, the Salem Dispensary received a sum of about Rs. 4,400, the surplus from Famine Fund and it was spent in enlarging and improving the dispensary building. Once again public subscription for the dispensary was falling off. Mr. W. Johnston, M.D., the Deputy Inspector-General, in his report of 3rd March 1871, stated that the Dispensary was run without any funded capital but mainly with the municipal grant of Rs. 100 per month and subscriptions received from European residents. The general public did not take very kindly to the hospital. The very mention of the word 'knife' by the doctor was a signal for them to abscond from the premises. Fatalism carried the day. "If I must die, I die" was invariably their answers. Thus the Dispensary at Salem carried on a struggling existence without adequate funds and without much of patronage by the patients.

The State's active participation in improving the health of the masses is of recent origin. Till about 1919, the attention of the Government was directed towards promotion of sanitation by making it one of the duties of the local bodies. Even here, there was much leeway to be made up as only 1·4 per cent of the towns and villages in the Province had any system of conservancy. By the constitutional reforms of 1919, medical and public health administration was transferred to the Provincial Governments and from that period there was a significant increase in the number of institutions that rendered medical aid.

PROVINCIALISATION OF DISTRICT AND TALUK HEADQUARTERS HOSPITALS.

Between 1917 and 1920, the Government took over the management

1 Selections from the Records of the Madras Government 1854, Volume LXXIII Report on Civil Dispensaries 1863—page 93.

of almost all the district headquarters hospitals in order to improve them and make them up-to-date so that they might serve as models. During 1928, the Government took over the management of about hundred local fund and municipal institutions situated mostly at taluk headquarters. A scheme of subsidising rural medical practitioners was sanctioned by the Government in 1924. According to the scheme, private medical practitioners were given a subsidy on condition that they agreed to settle in selected villages and give free treatment to the poor. By the end of 1931, there were 506 such rural dispensaries functioning under the guidance of doctors with L.M.P., M.B.,B.S. and L.I.M. qualifications. The subsidies given to these dispensaries ranged from Rs. 400 to Rs. 600. In a survey conducted during 1920–21, it was found that these rural doctors did not have sufficient work on all the working days. A scheme of itinerating dispensaries was therefore instituted by which the rural doctors had to close their dispensaries for 2 or 3 days in a week and tour specified villages on specified week days and attend to the sick poor in those villages[1].

Medical Institutions.

The following table shows the medical institutions in the Salem District[2] :—

Name of the Institution.	Number of beds.		Total number of patients treated both indoor and outdoor during a year.
	Men.	Women.	
(1)	(2)	(3)	(4)
Government Headquarters Hospital, Salem.	134	203	2,73,616
Government Hospital, Attur	14	26	80,272
Government Hospital, Mettur Dam ..	16	16	53,178
Government Hospital, Namakkal ..	18	15	44,999
Government Hospital, Rasipuram ..	13	10	53,596
Government Hospital, Krishnagiri ..	22	20	49,836
Government Hospital, Omalur ..	2	2	30,007
Government Hospital, Dharmapuri ..	12	18	34,691
Government Hospital, Tiruchengode.	5	13	48,346
Government Children's Leprosy Sanatorium, Ettapur.	..	72	806

[1] G. T. Boag, The Madras Presidency 1881–1931 (1933), page 117.

[2] Report on the Working of the Civil Hospitals and Dispensaries in the Madras State for the year ending 1957 Statement C, pages 14–16 and information furnished by the Director of Medical Services.

Name of Institution.	Number of beds. Men.	Women.	Total number of patients treated both indoor and outdoor during a year.
(1)	(2)	(3)	(4)
Government Leprosy Subsidiary Centre, Attur.	..	..	1,904
Government Primary Health Centre, Malliakavai.	2	4	17,870
Primary Health Centre, Barur ..	3	3	23,402
Primary Health Centre, Bargur ..	2	3	10,293
Government Dispensary, Kumarapalayam.	..	..	20,811
Government First Aid Centre, Hosur Cattle Farm.	..	..	2,395
Government Railway Dispensary, Salem Junction.	..	..	12,998
Local Fund Hospital, Harur	3	8	21,302
Local Fund Hospital, Hosur	8	2	16,144
Local Fund Hospital, Kaveripattinam.	4	4	35,264
Local Fund Hospital, Mohanur ..	3	3	15,952
Local Fund Hospital, Sendamangalam.	6	6	23,837
Local Fund Hospital, Yercaud ..	8	15	9,369
Local Fund Hospital, Palakode ..	2	2	21,637
Local Fund Hospital, Velur	6	12	42,613
Local Fund Dispensary, Denkanikottai.	1	1	15,947
Local Fund Dispensary, Uthangarai.	2	1	21,046
Local Fund Dispensary, Sankaridurg.	1	1	12,260
Local Fund Dispensary, Jalakantapuram	2	6	25,652
Municipal Hospital, Ammapet ..	4	8	68,054
Municipal Dispensary, Shevapet ..	..	..	23,765
Local Fund Dispensary, Ettapur ..	..	..	8,931
Local Fund Dispensary, Edapady ..	..	..	36,487
Local Fund Dispensary, Vepparapally.	..	..	7,421
Local Fund Dispensary, Thally ..	..	..	10,320
Local Fund Dispensary, Royakottai..	..	..	7,120
Local Fund Dispensary, Peddanayakanpalayam.	..	..	15,313
Local Fund Dispensary, Pennagaram.	..	..	22,631
Local Fund Dispensary, Thammampatty.	..	..	15,345

Name of Institution.	Number of beds. Men.	Women.	Total number of patients treated both indoor and outdoor during a year.
(1)	(2)	(3)	(4)
Local Fund Dispensary, Mattur ..	..	..	11,916
Local Fund Dispensary, Karimangalam	..	..	20,710
Local Fund Dispensary, Mecheri ..	..	..	12,161
Local Fund Dispensary, Mallur ..	..	..	7,054
Rural Dispensary, Attayampatti ..	..	..	9,562
Rural Dispensary, Erumaipatti ..	..	..	11,284
Rural Dispensary, Kadathur	..	..	15,685
Rural Dispensary, Kadayampatti ..	..	..	7,861
Rural Dispensary, Namagiripatti ..	..	..	8,165
Rural Dispensary, Valapadi	..	..	4,006
Rural Dispensary, Bagalur	..	..	10,727
Rural Dispensary, Veeraganur ..	..	..	6,313
Rural Dispensary, Kelamangalam ..	..	..	6,852
Rural Dispensary, Kallavi	..	..	6,060
Rural Dispensary, Anchetty	..	..	16,944
Rural Dispensary, Nagarasampatti ..	..	..	18,022
Ramakrishna Mission Dispensary, Salem.	..	..	15,183
Mission Dispensary, Kolli Hills ..	2	2	5,274
District Total—Class A (General Hospitals and Dispensaries).	293	474	12,87,271
District Total—Class B (Female Hospitals and Dispensaries).	..	..	..
District Total—Class C (Subsidized and Non-subsidized. Rural Dispensaries including private aided Dispensaries).	..	..	1,41,938
Combined District Total	293	474	14,29,209

VITAL STATISTICS OF THE GENERAL POPULATION IN THE SALEM DISTRICT.

The Class A Dispensaries treated 12·87 lakhs patients in 1957. The Class C Dispensaries treated on the whole 1·42 lakhs in 1957. There is a special leper clinic at Peddanayakkanpalayam. At Ettapur a sanatorium has been established for boys and girls suffering from leprosy.

The following tables show the vital statistics of the general population in the District during various periods :—

Year.	*Area in square miles.*	*Population.*			*Number of births registered.*		
		Males.	*Females.*	*Total.*	*Males.*	*Females.*	*Total.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1921	6,912	1,050,928	1,060,902	2,111,830	24,535	23,368	47,903
1931	7,058	1,211,529	1,222,040	2,433,569	43,716	41,301	85,017
1941	7,058	1,211,743	1,222,229	2,433,972	51,877	50,488	102,365
1951	7,073	1,699,000	1,689,000	3,388,000	37,344	35,611	72,955

	Birth rate per 1,000 of population.		*Number of deaths registered.*			*Death rate per 1,000 of population.*	
	Males.	*Females.*	*Males.*	*Females.*	*Total.*	*Males.*	*Females.*
	(9)	(10)	(11)	(12)	(13)	(14)	(15)
1921	11·6	11·1	19,486	19,489	38,957	18·5	18·4
1931	36·08	33·80	26,963	27,082	54,045	22·25	22·16
1941	42·81	41·31	27,431	27,293	54,724	22·64	22·33
1951	11·02	10·50	20,859	20,375	41,234	12·28	12·06

NUMBER OF DEATHS REGISTERED UNDER DIFFERENT CASES.

Year.	Cholera.		Smallpox.		Fevers.		Dysentery and Diarrhoea.		Respiratory diseases.		Plague.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
1921	373	318	287	272	7,438	7,409	1,041	968	422	323	1,802	1,743
1931	794	637	115	131	8,998	9,769	2,056	2,170	1,615	1,351	22	20
1941	1	..	15	9	7,995	8,075	1,689	1,530	2,026	1,707	45	46
1951	158	176	463	499	5,072	4,695	1,805	1,719	1,439	1,272	..	..

THE PREVALENT DISEASES.

Though the District is endowed by nature with adequate drainage facilities and the air dry, yet it is a breeding place of many diseases. The forest and hill tracks are fever ridden areas. The diseases common in this district are cholera, small-pox, plague, malaria, dysentery, enteric fever, tuberculosis and leprosy. The important causes of mortality are plague, cholera and fevers.

Malaria is prevalent in the taluk of Harur, Dharmapuri, Uttangarai sub-taluk, Barur, Santhur and Muthur firkas of Krishnagiri taluk and areas of Hosur taluk quite adjacent to Dharmapuri taluk. Hosur taluk is frequently affected by plague and Kaveripatnam firka and northern portion of Krishnagiri taluk by leprosy. Guinea-worm disease is commonly found in Hosur taluk.

Eye Diseases.—During South-West Monsoons, there is usually an epidemic of sore-eyes. It begins by the month of May and lasts till September. The disease is spread by the *eye-flies* which are plentiful during this season. The high winds raging during this season are popularly believed to carry the pollen of some flowers which cause this disease. Krishnagiri, Dharmapuri and Hosur taluks are the heaviest affected areas. The southern taluks are less affected by this disease than the northern taluks. *Sore-eyes* are supposed to be the main cause of an increasing number of cases of blindness in the District.

Dysentery.—A quite common affliction among working people in the rural areas is dysentery both in the amoebic and bacillary form. This ailment spreads fast during the period, July to October. At the beginning of the century deaths from dysentery were as high as 2,000. Though the incidence of dysentery is high, fatal cases have been reduced to narrow limits by improved medical facilities. In 1957, the number of amoebic dysentery cases were 17,967 of which only 7 were fatal and the number of bacillary dysentery cases were 11,560 of which only 6 were fatal. It is popularly believed that the root cause for the disease is the lack of clean habits among the people.

Fevers.—Malaria is most prevalent in villages situated near forests and on the slopes of hills. The light showers in April and May give a stimulus to the breeding of mosquitoes. In the hills, the disease spreads during the hot season in the month of May due to contamination of drinking water in tanks and pools by the leaves falling from deciduous trees. By the turn of the century, fevers mostly of malarial origin caused about 25,000 deaths per year. In 1957 though the number of malarial cases increased to about 1,35,000 the number of deaths were only 10. This is mainly due to the effectiveness of anti-malarial measures,

carried out in an extensive way in the malarial tracts like Dharmapuri, Krishnagiri, Hosur and Harur.

Due to strenous efforts over a number of years, malaria has been brought under control to a great extent. Some areas which were once dreaded by people on account of the hyper-endemic malarial conditions have been made more habitable by the anti-malarial measures. In the year 1958–59, intensive spray operations were carried out so as to bring about cent per cent coverage, as contemplated in the National Malaria Eradication Programme, which was launched on a nationwide scale in 1958. Apart from D.D.T. residual spraying, intensive free distribution of quinine was also carried out in all the village throughout the area of the scheme. In 1960, active door to door, surveillance was made once a fortnight and the special staff checked all fever cases and administered an initial dose of four-amine drugs. The patient's blood was examined and if they disclosed any positive symptoms, they were given radical treatment.

Guinea-worm Disease.—This disease is common in the southern taluks, especially near Tiruchengode and Edapady. The germs that cause the hook worm disease thrive in stagnant pools and tanks, the water of which is used both for drinking and bathing during the hot weather, when acute scarcity for water occurs. With the increased supply of facilities for protected water, the disease is well on the decline.

Cholera.—Cholera was one of the most dreaded diseases of the District at the beginning of the century. With the spread of anti-cholera measures, there were only 10 cases of cholera in 1957 of which only 2 were fatal.

Small-pox.—Small-pox may be said to be endemic and the District was never entirely free from the disease. In 1957, there were 791 cases of which 147 proved fatal. Some of the worse affected regions are Hosur taluk, Baramahal and Talaghat. Under small-pox eradication scheme an intensive vaccination campaign was launched in 1961 which has in effect, controlled the rigour of the disease.

Plague.—The Salem district is more exposed to the ravages of plague than any other district in the State. The epidemic is always in a dormant stage. The many hills and valleys in the District are the nurseries of the plague germs. The disease usually spreads from Bangalore, a favourite abode of plague, and the Hosur taluk which is in close proximity to it gets the full blast of the out break of this epidemic in the Mysore State. Stray cases of plague occur in September, but it increases in virulence with the onset of cold weather and finally subsides in March. Fiv

anti-plague units are working in Hosur taluk with Hosur, Denkanikottai, Thally, Kelamangalam and Berigai as centres. With all these effective measures against the spread of plague, the epidemic is well under control now.

Leprosy.—Leprosy is prevalent in some taluks of this district and steps have been taken in those taluks for the proper treatment of the cases. In Attur taluk, where the disease is severe, a Subsidiary Leprosy Centre with its Mobile Unit is doing good work. There is also a Children's Leprosy Sanatorium at Ettapur, where 72 children are accommodated as in-patients. There are proposals to develop this centre into a full-fledged leprosy sanatorium.

Tuberculosis.—Respiratory tuberculosis is the most prevalent variety in the District. In 1957 about 6,000 patients who suffered from it were treated as out-patients and 1,000 patients as in-patients. Other varieties of tuberculosis that are prevalent are bone and joints variety, tuberculosis of intestines and glands and tuberculosis of the nervous system. In the headquarters hospital, Salem, there are special departments for eye, ear, nose and throat, venereal diseases, tuberculosis, and dental diseases. These departments are under the charge of Assistant Surgeons or Honorary Medical Officers. X-ray facilities are also available in the headquarters hospital for the diagnosis of tuberculosis cases. A campaign against tuberculosis was inaugurated with the launching of mass B.C.G. vaccination in the District between 14th March 1947 and 2nd April 1955 and 22nd April 1957 and 8th March 1958.

ORGANIZATION OF MEDICAL RELIEF.

Government hospitals in Salem District.—

Government Headquarters Hospital, Salem.
General Hospital, Attur.
General Hospital, Mettur Dam.
General Hospital, Namakkal.
General Hospital, Rasipuram.
General Hospital, Krishnagiri.
General Hospital, Omalur.
General Hospital, Dharmapuri.
General Hospital, Tiruchengode.
Government Children's Leprosy Sanatorium, Ettapur.
Government Leprosy Subsidiary Centre, Attur.
Primary Health Centre, Mallikavai.
Primary Health Centre, Barur.

Primary Health Centre, Bargur.
Government Dispensary, Kumarapalayam.
Government First-Aid Centre, Hosur Cattle Farm.
Railway Dispensary, Salem Junction.
Local Fund Hospital, Harur.
Local Fund Hospital, Hosur.
Local Fund Hospital, Kaveripattinam.
Local Fund Hospital, Mohanur.
Local Fund Hospital, Sendamangalam.
Local Fund Hospital, Yercaud.
Local Fund Hospital, Palakode.
Local Fund Hospital, Velur.
Local Fund Dispensary, Denkanikottai.
Local Fund Dispensary, Uthangarai.
Local Fund Dispensary Sankaridurg.
Local Fund Dispensary, Jalakantapuram.
Municipal Hospital, Ammapet.
Municipal Dispensary, Shevapet.
Local Fund Dispensary, Edappady.
Local Fund Dispensary, Ettapur.
Local Fund Dispensary, Vapparapally.
Local Fund Dispensary, Thally.
Local Fund Dispensary, Royakottai.
Local Fund Dispensary, Peddanayakkanpalayam.
Local Fund Dispensary, Pennagaram.
Local Fund Dispensary, Thammampatti.
Local Fund Dispensary, Mettur.
Local Fund Dispensary, Karimangalam.
Local Fund Dispensary, Mecheri.
Local Fund Dispensary, Mallur.

Medical Relief is provided not only by the medical institutions run by the Government but also by local bodies, private bodies aided by the State and private medical men and institutions. There are also many private practitioners of all systems of medicine. In the Government headquarters hospital Ayurvedic and Unani sections are also established. These branches have their own Maternity and Child Welfare Centres.

The staff for the maintenance of Public Health and Sanitation in the urban and rural areas are as follows :—

(1) District Health Officer	1
(2) Assistant District Health Officer	1

(3) Medical Officer (Maternity and Child Health.) ..	1
(4) Health Visitors	9
(5) Maternity Assistants (Ayahs)	117
(6) Sanitary Inspectors	10
(7) Health Assistants	45
(8) Health Inspectors	19

PUBLIC HEALTH PROGRAMME.

The First Five-Year Plan envisaged the following projects in the field of public health[1]:—

(1) Malaria Control.

(2) Nutrition Research.

(3) Propaganda and Publicity.

(4) Expansion of Health Services.

(5) Training of Health Visitors.

Malaria control.—Malaria has been one of the major public health problems in several districts of the State. Large tracts of fertile lands in highly endemic areas have consequently remained unexploited.

Anti-malarial work was first started in Salem district only in Dharmapuri and Harur taluks and certain portions of Uttangarai taluk. Subsequently during the close of the year 1954 it was extended to Attur, Rasipuram and Namakkal taluks of Salem district and Musiri and Perambalur taluks of Tiruchirapalli district under a new scheme called Salem South Anti-Malaria Scheme. The Anti-Malaria Scheme, Salem South, was further bifurcated into Anti-Malaria Scheme, Salem South and Salem Central with Headquarters at Salem and Attur respectively and the bifurcation came into existence from 1st August 1957. Three Anti-Malaria Schemes with headquarters at Dharmapuri, Salem and Attur were functioning under National Malaria Control Programme. Under the National Malaria Control Programme, anti-malaria measures were extended only to malaria affected areas in the District covering a population of about one million. The Chief anti-malaria measures included residual D.D.T. spraying of houses and intensive distribution of anti-malaria drugs to fever cases.

As a result of switch over of the National Malaria Control Programme to National Malaria Eradication Programme, the former anti-malaria schemes under National Malaria Control Programme were

[1]*Source* : Shetty, A.B., Public Health in the Five-Year Plan *Madras Information*, February 1955, pages 13 to 20.

re-organised and additional units have been formed. Thus under the National Malaria Eradication Programme all former anti-malaria schemes were merged and the five units with headquarters at Tiruchengode, Attur, Salem, Dharmapuri and Krishnagiri covered the entire district from 1959–60. The anti-malaria measures include D.D.T. spraying according to spray logistics two rounds of spray in endemic areas and one round of spray in hypoendemic areas. From 1960–61 active surveillance operation has been started in Salem District by appointing surveillance personnel whose function is to make door to door visit once in a fortnight and detect and treat malaria cases if any.

Nutrition research.—The District also benefited from nutrition research carried out by the Nutrition Bureau started in 1944. The Bureau assessed the deficiencies of the diets of families representing various socio-economic groups and it evaluated the nutritional status of the vulnerable sector of population, namely, children and expectant and nursing mothers. Intensive campaigns to educate the masses on the general deficiencies in their diet were carried out through exhibitions on nutrition, by exhibition of films on the subject at festival centres, by pamphlets and through radio talks. Nutrition Units established in the State have popularised the rearing of kitchen gardens and school gardens by supply of seeds free of cost and they have suggested numerous locally available food stuffs as suitable substitutes for more costly food items. Skimmed milk under the auspices of UNICEF was also distributed free to children and mothers. The Maternity and Child-welfare Centres and pediatric and maternity hospitals in the State were the agencies through which the skimmed milk was distributed. The Nutrition Laboratory has conducted research studies on the following subjects :—(*a*) analysis of diets in various institutions such as penitentiary schools, orphanages and hostels ; (*b*) analysis of food fishes ; (*c*) loss of minerals due to washing and cooking ; (*d*) estimation of vitamin contents of sprouted pulses ; (*e*) supplements of rice diet ; (*f*) digestability of protein foods. Studies were also conducted on the effect of years in combating mal-nutrition among school children and toxaemias of pregnancy in relation to diet and nutrition.

State Health Education Bureau, Madras.—" Health and Education and Publicity " is a continuing scheme from the First Five-Year Plan. The objective of the scheme is to arouse health consciousness of the people by undertaking health propaganda and publicity throughout the State. A Health Officer with necessary ancillary staff has been appointed for

carrying out various activities in the State under the scheme Health Education and Publicity. Literatures on health subjects are designed, prepared and supplied to local bodies and Block Development Officers for issue to the public. A mobile van is also equipped with a cinema projector, generator and radio equipment for participation in exhibitions organised in districts and rural propaganda work.

A Health Education Bureau was established in Madras State during 1960 by expanding and upgrading the Health. Education and Publicity Scheme with the aid of Government of India and measures for the organisation of the same are in progress. The following four sections have been set up in the Health Education Bureau of the State inaccordance with the Central Scheme:—

(1) Administration Section;

(2) Stores and Distribution Section;

(3) Material Section ; and

(4) Field Study and Demonstration Centre.

The Administration Section is in charge of office work relating to Health Education Bureau and co-ordination of activities. The Material Section is in charge of preparation of Audio Visual aids necessary for Health Education work, storing and distributing of the Health Education materials are being dealt with by the Stores and Distribution Section. The Field Study and Demonstration Centre is located in the Rural Health Centre at Poonamallee where personnel of Health, Education and Community Development are given intensive training in the methods of Health Education.

The Health Education Bureau is headed by the Assistant Director of Public Health who is in charge of the Bureau and its activities for the various Public Health Programme throughout the State.

After formation of State Health Education Bureau in this State, wide publicity is given to health measures through Municipal Health Officers and District Health Officers by leaflets, posters and folders.

In case of Research-*cum*-Action Project in Poonamallee, the Field Study and Demonstration Training is being given to the Public Health Personnel attached to this Health Education Bureau. Similar training is also being given to the Public Health staff at Avadi under Rural Extension Training.

Extension of Health Services.—Adequate provision of medical and public health services will go a long way in improving the health of the community. It was proposed to provide a rural dispensary to serve the villages with a total population of about 10,000 within five miles around it. A beginning in establishing these rural dispensaries was made in the districts of North Arcot and Coimbatore. Later it was proposed to replace these centres by mobile medical units.

Training of Health Visitors.—In order to implement the schemes for the improvement of maternity and child welfare services in the State, there is an urgent need for more and more qualified health visitors. As early as in 1938, a training school for health visitors was taken over from the Indian Red Cross Society by the Government. The Government of India offered financial assistance for a scheme to train health visitors. The scheme was inaugurated in November 1954.

SANITATION AND HOUSING.

The earliest legal enactment which contained provisions for the improvement of sanitation in rural areas and municipal towns were the Madras Local Fund Act of 1871 and the Town Improvements Act of 1871. These measures contained provisions for improved vaccination in rural areas and municipal towns by employing trained vaccinators, for the repair and construction of hospitals, dispensaries and lunatic asylums, for the sanitary inspection of towns and villages and for the cleaning of roads, streets, tanks and other local works of public utility. The Act also provided among other things for the improvement of village sites and water-supply, for sanitary arrangements during fairs and festivals, for the scavenging of small towns and large villages and for the construction and repair of markets, slaughter-houses, latrines, dust bins and drains. In 1884, the Towns Improvement Act was superseded by the Madras District Municipalities Act of 1884. It was further improved by the Madras Local Boards Act of 1920. This Act codified all the scattered provisions relating to public health administration in municipal and rural areas. In 1939, the Madras Public Health Act was passed and it enlarged the scope of public health measures. The following are salient provisions of the Act : (i) constitution of Public Health Board for the State ; (ii) statutory recognition of the Director of Public Health and vesting of adequate powers in him for the effective discharge of his duties ; (iii) taking of power (*a*) to compel the employment of Health Officers by important local authorities, and (*b*) to fix the scales and conditions of service of the public health establishments employed by local authorities ; (iv) provision that the local authorities should

ear-mark a definite percentage of their income for public health expenditure ; (v) imposition of an obligation on local authorities at the discreation of the Government to provide a sufficient supply of drinking water ; and provision for the compulsory levy of water-tax for financing water-supply schemes ; (vi) effective provisions for securing proper drainage and sufficient number of public latrines ; (vii) prevention and abatement of nuisance ; (viii) adequate measures for the prevention and eradication of infectious diseases ; (ix) prevention, treatment and control of venereal diseases ; (x) maternity and child-welfare measures ; (xi) mosquito control ; (xii) reservation of areas for residential purposes, control over insanitary buildings and the abatement of overcrowding ; (xiii) registration of lodging houses ; (xiv) food control ; and (xv) special provisions regarding fairs and festivals including the levy of a pilgrim-tax in the case of water-borne traffic and of tolls on vehicles.

Under the provisions of the Madras Public Health Act, 1939 a number of projects have been introduced for the eradication of diseases like hook-warm, and for the provision of rural housing, protected water supply and drainage. Adequate publicity is also given to necessary information about infectious diseases like leprosy and measures for their avoidance. The constitution of the National Extension Service Centres at the rate of a centre for every 15,000 people has brought the benefits of the health projects conceived in the Five-Year Plans nearer home to the people.

The Public Health Board has also approved schemes for soil sanitation work. Under these schemes squatting slabs will be provided at concessional rates or supplied free in deserving cases so that house owners may have borer hole latrines of sanitary type. This is expected to benefit about 70 lakhs of people in the entire State.

The Scheme for construction of latrines in the rural areas under the Second Five-Year Plan was implemented in Salem district during the Plan period 1,134 latrines were constructed in this district at a cost of Rs. 0·26 lakhs.

Low Cost Housing.—By far the most important measures for the promotion of sanitation and better health in rural areas is the improved housing programme. Contrary to popular impression, actual congestion in some of the villages is greater than in the towns. In 1959, the Government came forward to help rural housing programmes as part of the programme for improving the living conditions of workers. Of the

two schemes started in Madras in that year, one was located at Tiruchengode in the Salem district where a colony of 100 houses was established for the weavers. A ceiling of Rs. 3,000 was fixed on the cost of construction of a house. The Government of India would meet the entire cost of construction. While two-thirds of the financial assistance given was regarded as loan, the remaining one-third was an out right subsidy. Besides, the Central Government would meet the cost of other amenities like water-supply, drainage, etc. At Ammapet in Salem district a housing colony was established for the weavers under the auspices of the Ammapet Handloom Weavers Co-operative Production and Sale Society. The colony consists of 200 houses and the ceiling cost of each house was fixed at Rs. 3,600. The colony is known as Kamaraj Nagar Weavers' Colony.

RURAL WATER-SUPPLY.

Beginning from 1890, the Madras Government was applying its resources for augmenting the supply of protected water to the villages. In 1915 plans were drawn for providing one well at least in every village of 500 inhabitants. Accordingly lump sum grants were given to the local bodies every year out of the minor "sanitary grants" for improvement of water-supply in rural areas and for other minor sanitary works. After 1920, the practice of minor sanitary grants were discontinued and the Government contributed towards the cost of specific schemes certified by the sanitary and engineering authorities (one of the conditions imposed by the Government was that the Panchayats should constitute themselves into unions and raise part of the cost of the scheme, by the rates levied by them). In 1925, on the representation of the presidents of local boards and the Registrar-General of Panchayats, the Government decided once again to make full grants towards the water-supply schemes of rural areas.

In 1936, the Government of India made available to the provinces out of the Rural Development Fund, specific sums for the improvement of rural water-supply. In 1937, after the advent of reforms, the popular Government announced the introduction of a comprehensive scheme of protected water-supply for rural areas, the scheme being financed from Provincial Funds. From that year onwards the rural water-supply schemes of the State were financed on the one hand by the grant given to the State by the Government of India and on the other hand from the funds made available by the State under the Comprehensive Scheme.

The forms of protected water-supply prescribed for execution in the State are the following :—

(1) A closed well with an over-head tank and taps,

(2) A bore-well with pumps attached,

(3) A connection from existing municipal water mains wherever these happen to pass through or near villages, and

(4) A protected draw-well in places where the above three types of water supply cannot be undertaken.

Collectors have been given the discretion to choose the types best suited for the place for which water-supply is to be provided. Moreover, funds are also allocated for the improvement and protection of the existing sources of supply such as wells and tanks. Under this Scheme 297 wells were constructed in the Salem Division and 135 wells in the Namakkal Division up to 1961.

Water-Supply and Drainage System of Salem Town.—Protected drinking water is supplied to the town from two places namely Panamarathupatty and Mettur. The Panamarathupatty Water-Supply is situated about 8 miles away from the town. The Salem Mettur Water-Supply Scheme was inaugurated for the town supply in April 1952. The Mettur Supply Scheme is located 32 miles away from Salem Town. There is an elevated reservoir at Hasthampatty and another balancing tank at Ammapet. The daily off-take of water for the town supply is 14 lakhs gallons. At Arisipalayam in Salem Town, there is an old tank which continues to supplement the water-supply to a portion of the town.

The town has no underground drainage system. There are only open drains. The town has a very poor drainage system and is therefore mosquito ridden.

SLUM CLEARANCE.

There are proposals for the clearance and re-housing of the following six major slum areas in Salem Town under the Second Five-Year Plan :—

(1) Slum near Nalukal Mandapam along Omalur Road.

(2) Slums on Makkan land adjoining Sahadevapuram.

(3) Slum on Masjid land.

(4) Slum behind old Gosha Hospital in Fort.

(5) Slum on the abandoned burial ground in Kitchipalayam.

(6) Slum on the land south of Annadanapatty Municipal High School.

The abolition of these slums will be taken up after the extension of the Madras Slum Improvement (Acquisition of Land) Act, 1954 to the moffusil areas. In other areas of the District very little work has been done for slum clearance except special housing schemes for Harijans and for special classes of people like weavers and displaced persons.

MATERNITY AID AND CHILD WELFARE.

The Municipality at Salem maintains 3 maternity homes. They are at Gugai, Fort and Shevapet. Besides maternity centres are run at Ammapet, Ponnammapet, Hasthampatty, Kumaraswamipatty, Dadagapatty, Arisipalayam and Kitchipalayam. Birth control methods are also taught in these centres.

The following staff are employed at the end of the year, 1960 by the various local bodies in Salem District :—

	Women Medical officer.	*Health visitors.*	*Maternity assistant.*	*Ayahs.*
(1)	(2)	(3)	(4)	(5)
1 District Board	2	..	35	35
2 Second Five-Year Plan ..	..	..	39	39
3 Backward Area	..	2	8	10
4 Primary Health Centre ..	..	8	32	..
5 Voluntary Organisation ..	..	..	10	..
Total ..	2	10	124	34

There are 75 beds in the Maternity Ward in the Government Headquarters Hospital. Four Maternity Assistants work in this hospital. There are also two private maternity hospitals one at Gugai run by Roman Catholic Endowment and the other at Arisipalayam.

Maternity and Child Welfare Centres exist throughout the District managed by Primary Health Centres and National Extension Services. Family Planning Clinics exist in all Government Institutions. A Public Health Laboratory has been sanctioned for the District and is expected to function on the arrival of the Medical Officer deputed for special training.

AYURVEDIC AND UNANI HOSPITALS.

Besides allopathic hospitals, there are also dispensaries dispensing indigenous medicines in the District as shown below. They are maintained by the Municipal Council of Salem Town.

Name of the dispensary.	*Place.*
(1)	(2)
Ayurvedic dispensary	Gugai
Unani dispensary	Salem
Siddha dispensary	Kitchipalayam.

CHAPTER XVII.

OTHER SOCIAL SERVICES.

Those activities of the State and individuals undertaken to correct social dis-equilibriums between individuals, classes or groups are called social services. The scope of the social services have been constantly widening. All Governmental activities of modern democratic States have for their objective the general welfare of the community. The State also renders many specialised services in the various spheres, e.g., education, public health, housing, etc. The modern welfare State is thus built on a strong frame-work of social services. The successive Five-Year Plans also provide the necessary opportunities and scope for the expansion of social services.

PROHIBITION.

Prohibition is a social service of far reaching importance. It confers, social and economic benefits on the people addicted to the drink evil. The disappearance of drunken brawls, which were once common occurrences near toddy-shops, the establishment of peaceful homes and the rise of the general standard of dignity in human behaviour are some of its social benefits. The large savings in money and the improvements in the general health of the working classes are some of its economic benefits.

Prohibition was first introduced in the Madras State in 1937 and it was in the Salem district that it was first tried. Temperance Reforms, the fore-runner of prohibition laws may be said to have been ushered in the Madras State as early as in 1886. During this period, on the initiative of ardent temperance leaders like Mr. Hall Caine, the House of Commons passed a resolution condemning the excise administration of India. The resolution also called upon the Government to take immediate steps to reduce drunkenness in India.[1] After protracted correspondence between the Secretary of State, Government of India and the Provincial Governments, certain general principles in excise policy with the object of reducing drunkenness in India were formulated. Even before this policy was propounded by the Government of India, the Madras Govern-

[1] Collection of papers relating to the Excise Administration of India, 1890, page 9.

ment had introduced some important changes in excise administration. The Government declared that their intention was to realise " the maximum of revenue with the minimum of consumption ".[1] In 1900 the Indian National Congress appealed to the Government of India " to pass measures like the Marine Liquor Law of America and to impose an additional tax upon intoxicants not intended to be used as medicine "[2] and from that time onwards the temperance movement gathered momentum under the inspiration of the national leaders. Between 1906 and 1921 several measures were adopted for discouraging the consumption of liquor and toddy in the State. An experiment to remove the temptation to drink was tried in Salem Town in 1917. The arrack and toddy shops in Salem were reduced from 14 and 12 to 3 and 6 respectively and the rest were located outside the municipal limits so as to reduce the drunkenness in the Town. These measures however did not bring about an appreciable decrease in the consumption of liquor. The removal of liquor shops outside the municipal limits merely led to an abnormal increase in consumption in the adjacent rural shops and to the adoption of illicit practices in the Town. The shops were, therefore brought back into the municipal limits. It was realised that mere preventive activity could not cope with the problem. Meanwhile political parties like the Indian National Congress had begun to advocate the cause of prohibition. Mahatma Gandhi, Sri Rajagopalachari and other leaders of the Congress carried on a nation-wide agitation against the drink evil. The Home Rule Movement of 1920 also gave a fillip to this movement by its staunch advocacy of prohibition. During the Non-Co-operation and Civil Disobedience agitation the Congress workers everywhere resorted to a large-scale social boycott of drinking classes and also the picketing of liquor shops with a view to prevent their sales etc. As a result of the boycott of the liquor shops, the state suffered a loss of revenue of about 60 lakhs of rupees in 1921–22 and 100 lakhs in 1931–32 and in a single year in 1931–32, a loss of about a crore of rupees.[3] The Legislative Council was also the scene of constant attacks on excise policy. Between 1921 and 1927 one Temperance Bill and two Local Option Bills were brought forward with the object of introducing prohibition in all local areas where the majority of the people favoured it. These attempts however were not successful mainly because

[1] G.O. No. 570, Revenue, dated 30th April 1884 and Excise and Temperance in Madras by D. N. Strathie, 1922, page 22–23, quoted by Dr. B. S. Baliga in his "*Compendium on Temperance and Prohibition in Madras*" (complied for official use), 1960, page 4.

[2] Pattabhi Sitaramayya, Dr. B., *the History of the Congress*, 1935, page 81.

[3] Strathie, D. N., *Excise and Temperance in Madras*, 1922, page 60.

the Government were not prepared to forego the excise revenue before finding alternative sources of revenue. Further the Government held that the Madras Province had already gone far ahead of the other Provinces in the field of temperance, by placing as many restrictions as possible in the way of getting drinks. Thus the Government were not inclined to adopt radical measures. They were however prepared to try less radical measures. The most important of these temperance measures was the closure of arrack shops in certain toddy drinking areas. This measure though ordered even in 1919–20, was extended, watched and controlled properly only during 1921 to 1937. In the Salem district, it was tried in the Attur taluk. In order to minimise the temptation for excessive drinking, no new shops were allowed to be opened within 5 miles of the boundary of the area. Though this policy kept under check the increase in the consumption of toddy, it very soon led to a considerable increase in the consumption of foreign liquor. Illicit distillation and smuggling became a menace in the Taluk and Government were compelled to order the re-opening of the arrack shops in the area. Total prohibition of arrack as well as toddy was also tried during 1930–33 in parts of Tiruchengode, Namakkal and Rasipuram taluks of the Salem district, on the representations of the social reformers like Sri C. Rajagopalachari. In order to make the experiment a success, the marking of trees for shops within 5 miles of the areas was restricted to the average of the previous five years. To start with, the experiment showed signs of success, and the dry areas were further extended. But generally, the enthusiasm faded, illicit distillation increased, and a number of representations were received by the Government for the re-opening of the shops. In 1933, the Government abandoned the experiment.

During the Civil Disobedience Movement in 1930–31 Sri Rajagopalachari published two important pamphlets to expound the cause of prohibition. They were the Indian Prohibition Manual in English and *Ur Kattupadu* (ஊர் கட்டுப்பாடு) in Tamil. Temperance by now had begun to lose its adherents and the social reformers alone supported prohibition. As soon as the Congress Ministry assumed office in the Madras State in July 1937 under the Premiership of Sri C. Rajagopalachari, the cause of prohibition was taken up with great ardour. Sri C. Rajagopalachari piloted a Bill in the Legislature for introducing prohibition in Salem and then in other districts of the State. This bill was finally passed as the Madras Prohibition Act, 1937 (Madras Act X of 1937) and it was the first of its kind in the whole of India which set a pattern to the other States.

Prohibition was introduced in the Salem district from 1st October 1937. From that date all liquor shops were closed. Bonafide travellers were allowed to possess bottled liquor upto 3 units for their own personal use, while passing through the prohibition area. This privilege was, however, not extended to travellers leaving the railway compartments or other conveyances in which they were travelling or to those occupying any rest-houses, railway refreshment rooms or other private or public lodging houses. Permits were issued to a limited number of persons accustomed to taking foreign liquor for their personal consumption in limited quantities. Licences were also issued to non-proprietory clubs for possession of foreign liquor and its sale to members holding permits. "Authorities" were granted to bishops and priests for the possession of mass wine for use for religious purposes according to ancient custom. Licences were prescribed for the possession and sale of denatured spirits and rectified spirits. Licences were also prescribed for the possession of brandy in hospitals for use for medicinal purposes and for the possession and sale on prescription of brandy and medicated wines by chemists, etc. All advertisements of intoxicating liquors were prohibited.[1] Exemptions from the provisions of the Act were however, granted subject to certain conditions, in regard to liquor required for medicinal, scientific, industrial or such like purposes. Licences were also granted for the tapping of trees for the drawing of sweet-toddy (*neera padani*). for use as a beverage or for the manufacture of jaggery. Opium shops were closed and the addicts to the drug were required to take out permits for the possession of opium for personal consumption. No opium was however issued to any person under twenty years of age. *To begin* with, ganja and bhang were issued departmentally from taluk offices to registered addicts on permits but such issues were prohibited altogether as medical opinion showed that the physical effect on a ganja addict by deprivation of the drug would not be serious. Further, with a view to minimize the scope for the supply of liquor from adjacent areas some special measures were also undertaken. The number of trees to be marked for the toddy shops in the adjacent area of 10 miles were restricted to the average number marked in the previous five years. The supply of arrack to the shops in the above area was restricted to the average quantity taken in the previous five years. Possession by any person, except under a licence or permit, of any quantity of arrack or toddy, outside the licensed premises of arrack and toddy shops in the same area

[1]G.O. No. 148, Legal, dated 10th August 1938.
G.O. No. 201, Legal, dated 3rd September 1938.
G.O. No. 2404, Revenue, dated 13th September 1938.
See also Madras Act X of 1938.

was also prohibited.[1] Transport of liquor from the District in motor buses was also prohibited. A special watch was kept over motor buses plying between towns in the Salem District and beyond to detect the transport of contraband liquor, etc. Steps were also taken to prevent buses from carrying people from the Salem district to liquor shops outside the District.[2]

The enforcement of the Act was entrusted to the ordinary police staff, in addition to their normal duties. The police staff was strengthened. The Excise staff was withdrawn from the District and absorbed in other districts. Such of the members of the police force who were known to be addicted to drink were also transferred out of the District and only those among them who gave an assurance not to indulge in drink were retained. The Board of Revenue was placed in charge of the control of the administration of the provisions of the Act and the entire prohibition staff of the District was placed under the charge of the Collector and the District Magistrate. A Prohibition Officer was also appointed to assist the Police in the preventive work. A District Intelligence Bureau of Prohibition was also created. Forest Department officials were empowered to detect prohibition offences committed in forest areas. Village officers were also specially required to assist the Police. All officers of all departments of the Government were asked to co-operate with the police in enforcing the provisions of the Act. Taluk Prohibition Committees and Village Prohibition Committees were constituted to enlist public co-operation in favour of prohibition.

Government realised from the very beginning that mere enforcement was not enough. Intensive but unobtrusive propaganda against drink and provision of counter-attraction to drink and encouragement of rural uplift work were considered essential. The ex-addicts were provided with amusements, games, sports and soft drinks like tea and coffee. They were also educated to aspire for higher standard of living, to clear off debts and to improve their general social consciousness. Several activities were also undertaken to better the socio-economic conditions of the ex-tappers. To attend to these activities, a Special Development Officer in the grade of a Deputy Registrar of Co-operative Societies was appointed as the Personal Assistant to the Collector. He was assisted by two Assistant Development Officers, one for the office and the other for the field. Each taluk in the District was provided with a physical instructor, later known as Rural Recreation Officer and still later called Rural Welfare Officer. Each taluk was also provided with

[1] G.O. No. 2107, Revenue, dated 15th October 1937.
[2] G.O. No. 1855, Revenue, dated 13th September 1937.

a village or rural guide, and every revenue division with a ballad singer. The Rural Recreation Officer along with the village guide toured the villages and got into touch with young men there, organised sports clubs, taught them indigenous games like *Chedugudu* and also held taluk tournaments in those games. The taluk tournaments attracted large number of people from the villages far and near. The Recreation Officers seized the opportunity and addressed the crowds on the immense benefits of prohibition and other welfare activities of the Government. It has been said that activities of this kind kept the whole district alive and active and showed the people that " the grog shop was not the only place where enjoyment could be found"[1]. Side by side, with a view to promote rural uplift in general and to train suitable hands for the posts of Rural Guides, Rural Uplift Schools were organised once a quarter in each revenue division by rotation. Students recruited to these schools from families of some importance in rural areas were given a month's training in several subjects like agriculture, veterinary, public health and village panchayats and were taught to disseminate the knowledge acquired among the villagers. Life in the village was thus brightened up. Public reading rooms and public parks were opened and radios were installed in the parks. Music and instruction were also provided through publicity vans and temporary as well as permanent cinema-house were also set up. Community singing was encouraged with the help of the ballad singers, and a series of entertainments like bhajana parties, street-drama, '*kathakalakshepams*' and folk-dances were also organised. Wherever available, the local talents were fully mobilised, for the general conduct of entertainments. Apart from these counter-attractions, tea and coffee were also provided in many places for some time free and later on at a cheap rate by the Tea Market Expansion Board and the Coffee Cess Committee. Apart from this, alternative employment was also found for the ex-tappers in the District. The ex-tappers in the District were roughly about 14,000 in number. Co-operative Societies for jaggery making, milk-supply societies and land colonization societies were formed and some of the ex-tappers were absorbed in them. Others took to cultivation which had been their former occupation. A few also emigrated to Malaya to find work in the plantations. The problem of unemployment among the toddy-tappers thus got resolved in a few years and did not cause undue concern to the Government. The co-operative movement which is an important economic and social force in the country, was also given a strong fillip in the District. Co-operative Societies for encouraging thrift and other co-operative societies for promoting better living were encouraged.

[1] G.O. No. 638, Home, dated 11th March 1955.

Through the Rural Co-operative Credit Societies, Urban Banks and Thrift Societies, a vigorous savings campaign was conducted to ensure that the money formerly spent on drink, but now saved, was not frittered away, but spent towards the economic betterment of the families. Hundreds of hundi-boxes were distributed for the collection of savings and the savings were deposited in these Banks and Societies.[1] It is of interest to note that the above measures adopted in the Salem district to make prohibition a success were implemented by men who showed great energy and enthusiasm for the work. Among them mention may be made of Mr. A.F.W. Dixon, I.C.S., the then Collector and District Magistrate of Salem. Inspired as he was by the ideals of the Premier, and imbued with a profound belief in prohibition, he exhibited tremendous zeal and capacity for prohibition work.

During the period of two years after the introduction of prohibition, the policy succeeded in the District far beyond the expectations of the Government. Thus, during the first year of its working in the District only 1,335 cases of offences against the Act were brought to light. Of these, only 110 related to illicit distillation and 170 cases to illicit tapping as against 265 and 470 cases respectively in the pre-prohibition year. The number of cases of smuggling was also very low (about 70). Most of the offences related to illicit possession of ganja, as the ganja habit was more difficult to break than the liquor habit. The detection of ganja possession was also very difficult as it could be easily concealed. But for this and other causes, the overall results of prohibition in the District were very good. The ordinary crimes in the District showed a substantial reduction and the general socio-economic conditions showed signs of considerable improvement. Some of the employers of labour in the Salem district like the Managing Director of the Rajendra Mills, Salem and the Director of the Magnesite Syndicate, Salem reported that the attendance, work and conduct of their workers, which were previously irregular, poor and bad had changed for the better as a result of prohibition. They reported a distinct improvement in the quality of work, discipline, health and earnings of the workers; absenteeism among them was also on the decline. Mr. Dixon, the then Collector of Salem endorsed the view of the employers and stated that prohibition had generally improved the standard of living, reduced indebtedness and resulted socially "in better home life, a better outlook on life, and a steadier and more stable character".[2] The Board of Revenue also

G.O. No. 2704, Revenue, dated 18th October 1938.

G.O. No. 2404, Revenue, dated 13th September 1938.

[2] G.O. No. 2846, Revenue, dated 3rd November 1938, pages 22–23 of the Report.

reported that prohibition had proved a real blessing to the large class of the population living on the border line of want. The most noticeable effects that prohibition had brought among the masses in the District had been the absence of street brawls and family quarrels, improvement in the food supply, especially at the evening meal, increased care for cleanliness and welfare of children, and above all a brighter outlook on life. The Madras and Annamalai Universities also conducted two special investigations on the working of prohibition in the District at this time, and both the investigations revealed an all-round improvement effected by prohibition. Professor Thomas, who directed the investigation of the Madras University reported that the drink bill of the District which had formerly been paid by not less than 200,000 persons and which had caused much misery among many families had dis-appeared. He also reported among other things that there had not been any serious unemployment among those formerly employed in the liquor trade and that there had been a substantial improvement in the position particularly of women and children.[1] The investigations of the Annamalai University conducted under the direction of Professor Dr. B. V. Narayanaswami Naidu presented a more heartening picture on the working of prohibition in the Salem district. The Report on the investigations said that prohibition had been a substantial boon to the people and that it had contributed to a phenomenal improvement in the moral and social life of the people and that whichever party might come to power, it should be retained.[2]

Encouraged by the good results obtained by the introduction of prohibition in the Salem district, the Government extended prohibition to Chittoor and Cuddappah districts from 1st October 1938 and to the North Arcot district from 1st October 1939. In these districts also, prohibition brought about a marked improvement in the social and economic conditions of the people in the rural area as it happened in Salem. However, some disagreeable features of prohibition began to raise their ugly heads in Salem and other districts after a short period of its introduction. Illicit distillation and illicit tapping slowly increased. Then with the resignation of the Congress Ministry in October 1939, the future for prohibition became more dark. Mr. Austin, the Commissioner of Excise who toured the Salem District in June 1940 reported thus : "Speaking generally, ganja smuggling had been checked and opium offences had become few, but illicit distillation had gone on

1 Thomas, P. J., *The Economic Results of Prohibition in the Salem district* (October 1937—September 1938), 1939.

2 *Report on the working of prohibition in the salem district* by C. Jagannathachari, edited by Dr. B. V. Narayanaswami Naidu, 1939.

increasing and could never be stopped, and toddy offences had again raised their head and were bound to continue as long as tapping for sweet toddy juice was permitted". Mr. Priestley the successor of Mr. Austin, portrayed a more sombre picture of the position in the other Prohibition Districts. With the Government's attention completely directed towards war efforts (World War II) enough attention was not bestowed upon making prohibition a success. Prohibition thus suffered and finally in November 1943, the Government enacted Act XXII of 1943 suspending the operation of the Prohibition Act of 1937 in all the four prohibition districts. Toddy and ganja shops were opened in the Salem District from 1st January 1944, opium from 1st April 1944 and the arrack shops from 1st April 1945. The suspension of prohibition was however only a passing phase. As soon as the National Government came into power in 1946, they introduced prohibition in eight districts including that of Salem in the Madras State and by 1948, made the whole State dry. Thus in the Salem District prohibition came to be introduced again from 1st October 1946. To start with the enforcement work was entrusted in some districts to the Police and in others to the Excise Department. In the District of Salem it was entrusted to the Police. In 1955 however the enforcement work throughout the State was transferred to the Police leaving the residuary work of dealing with the supervision and control of various licences and permits and proper realization of revenue to the Excise Department. In 1959, the (Residuary) Excise Department was merged with the Commercial Taxes Department and the residuary work relating to supervision and control of various licences and permits and proper realization of revenue devolved on and formed part of the regular duties of the Commercial Taxes Staff.

With the re-introduction of prohibition in the District, the same measures which had been previously adopted in regard to exemptions, border areas, Taluk and Village Prohibition Committees were revived in the District. Subsequently in regard to permits a few changes were made. Non-Indians were, as before given permits subject to certain conditions. Indians were also, as before given permits on the strength of medical certificates issued by Government Medical Officers not below the rank of a Civil Surgeon. The quantity of liquor to be issued to Indians was, however, restricted to a maximum of 4 units a month and a progressive cut of half a unit was imposed at the time of renewal, but this cut was subsequently restored. Drink permits were also given to visitors from other States on the production of health and medical certificates. Opium, was as before allowed to be consumed by

registered addicts only, but even this on the recommendations of the Madras Prohibition Enquiry Committee was later subjected to a progressive reduction by 20 per cent every year with effect from 1st October 1949. On subsequent representations received for reconsidering the above policy the Government directed in 1951 that in cases where applications are made for the issue of opium on medical grounds from fresh applicants and old addicts requesting restoration of the original quota, the request might be granted, if the applications were supported by medical certificates from Honorary or paid Government Medical Officers not below the rank of Assistant Surgeons and if there were corroborating reports from the enforcement Officers of the concerned districts. The existing position is that initial applications from fresh applicants should be supported by medical certificates from the District Medical Officers and corroborating reports from the Commercial Tax Officers. Annual renewals of permits should be supported only by medical certificates from Assistant Surgeons.

Ameliorative work, which is the constructive side of prohibition was undertaken in various directions as before. A Special Development Officer was appointed in the District with Assistant Development Officers, Rural Recreation Officers, Village Guides and Ballad Singers to assist him in the ameliorative work. The Revenue Department was originally entrusted with the supervision and control of the ameliorative work, but this was later on transferred to the Co-operative Department. The Special Development Officer and his staff promoted rural recreation activities and organised counter-attractions to drink. They also promoted the formation of the Grama Sanghams or Village Uplift Committee and took steps for the provision of alternative employment, to ex-tappers by forming co-operative societies. On the abolition of the special posts for the amelioration the work is being attended to by the regular staff of the Co-operative Department. The problem of unemployment among the ex-toddy tappers did not assume any serious proportions in the District. They were generally absorbed either in agriculture or in the trade or in the newly formed milk supply societies, jaggery manufacturing societies and land colonization societies. The Mettupatti Gokulanatha Land Colonization Co-operative Society, the Ayodhyapattinam Wool and Cotton Carpet Weavers' Co-operative Society, Jaggery Manufacturing Societies and the District Jaggery Manufacturing Society were organised exclusively for the benefit of ex-tappers.

In the Mettupatti Gokulanatha Land Colonization Co-operative Society which was started on 6th May 1940, there are (in 1963) 121 members with a paid up share capital of Rs. 1,392 inclusive of Rs. 740

being the Government contribution. Ex-tappers alone were admitted into the society. The colonists are being provided with short-term loans towards their cultivation expenses from out of the borrowings from the Salem Central Bank. The Government have so far given financial assistance to the tune of Rs. 67,743 (Rs. 26,348 as loan and Rs. 41,395 as subsidy). 12 members undertook carpet weaving as a subsidiary occupation. The society is given patta for a palmyrah thope consisting of about 500 palmyrah trees fit for tapping sweet juice. During the offseason the colonists obtain licences and tap sweet juice from palmyrah trees and sell neera in the near-by villages. There is an elementary school run by the Panchayat Union, where two teachers are working. The school building belongs to the colony and it was constructed by the colonists out of their own efforts.

The Ayodhyapattinam Wool and Cotton Carpet Weavers' Co-operative Society was started on 11th June 1947. There are 178 members in the society with a paid up share capital of Rs. 8,040. At the beginning the membership was restricted only to the ex-tappers but later on, others were also admitted as members on a restricted scale with a view to increase the production. The society is partly working on a factory basis. There are 85 looms working in the society, of which the society owns 62 looms. The society prepares the warpings by its paid maistry and winding and reeling by paid labourers. The society produces dhoties, sarees, carpets, bedsheets and towels. The services of a technical supervisor sanctioned to the society by the Government during 1958–59 have since been withdrawn. The society produces annually cloth to the value of Rs. 60,000.

There are 178 Jaggery Manufacturing Co-operative Societies and one District Jaggery Co-operative Marketing Federation in the District. The total number of members on roll in these Jaggery Manufacturing Co-operative Societies were 27, 106 and their paid up share capital Rs. 58,000. There are 184 members on roll in the District Federation with a paid up share capital of Rs. 54,725. The societies are supervised by Senior Inspectors of Co-operative Societies. Training in improved methods of manufacture of jaggery and in the manufacture of Palm leaf articles also imparted to the members of the societies by Palm-Gur Instructors and Technical Assistants. The Senior Inspectors of Co-operative Societies are visiting the societies periodically besides inspecting them. They also conduct propaganda on prohibition. They also issue licences to the members for tapping sweet juice and arrange for the sale of neera as beverage and also marketing jaggery through the District Marketing Society. Improved implements, assistance towards construction of godown, Managerial grants, etc., are being sanctioned every year. All

these and other ameliorative measures have brought about a definite improvement in the social and economic condition of the ex-toddy tappers and have also accelerated general rural welfare.

All socio-economic measures like prohibition legislation create in its wake conditions in which large scale violations of the enactments occur. Illicit distillation and smuggling of liquor from neighbouring wet areas are the main problems of prohibition has been a great benefactory event in the socio-economic life of the people.

The following table shows the prohibition offences reported in the District during the years from 1946 onwards :—

Year.	Number of offences.
(1)	(2)
1946	622
1947	5,027
1948	6,866
1949	7,095
1950	8,281
1951	10,996
1952	13,578
1953	13,556
1954	16,421
1955	20,408
1956	23,605
1957	21,935
1958	17,795
1959	13,975
1960	13,651
1961	16,132
1962	18,123

From the table, it is observed that prohibition offences were on the increase in this District from its reintroduction in 1946 till about 1956. Several handicaps in prohibition enforcement work were noticed and remedial measures were taken. The Madras Prohibition (Amendment) Act 1958 (Act VIII of 1958) was one of the chief measures taken for the removal of certain difficulties in effective enforcement of the Act and to bring in an element of deterrence regarding punishments and procedural simplification. Inspite of many difficulties and handicaps, prohibition is being enforced in the District more successfully as each year passes.

GOVERNMENT HELP FOR HARIJANS.

" Harijans " is the term generally used to denote the depressed, the outcastes of the Hindu-fold, who were subjected to social and economic disabilities through agelong customs and practices. They were called Scheduled Castes in the Government of India Act of 1935 and the Constitution of India 1950, also refers to them by this term. Mahatma Gandhi called them Harijans (meaning thereby God 's own Children) with a view to increase their social status.

The Government of Madras have undertaken a series of ameliorative measures for the Welfare of Harijans. The origin of these ameliorative measures could be traced to the resolution moved by the Hon'ble Mr. Dadabhoy in the Imperial Legislative Council on the 16th March 1916. The Madras Government was the earliest to take steps to implement the resolution. In 1919 Sir George Paddison, I.C.S., was put on special duty for a term of two years in the first instance to deal with the measures necessary for improving the condition of the Harijans. Later in 1920, he was appointed as Commissioner of Labour and was entrusted with the duty of the betterment of the conditions of the Harijans. On his recommendation several welfare measures were adopted. With a view to relieve congestion in Harijan quarters, house-sites were allotted either by assignment or by acquisition, the cost of acquisition being advanced by the Government, as a loan to be recovered by instalments. Sanitary amenities such as wells, pathways, burial and burning grounds were also provided. Schools were opened and scholarships were awarded. By 1962 as a result of these welfare measures for the Harijans in the District of Salem, 6,978 house-sites had been allotted, 327 wells constructed or repaired and 19 elementary schools opened for Harijans and one school for the Scheduled Tribes.

In 1937, the popular Congress Ministry with Sri C. Rajagopalachari as the Premier came into power in Madras and it took up the work of Harijan uplift with greater enthusiasm and gave it precedence over other problems. There was an urgent need to remove the social disabilities from which the Harijans suffered for long. The Harijans could not mingle freely and without fear with other communities. Their social status had to be raised. The Removal of Civil Disabilities Act (Madras Act XXI of 1938) was passed in 1938 with this objective in view and it enabled the Harijans to enjoy all social and public amenities opened to caste Hindus. Under this Act law courts were directed not to recognise any disability even if imposed by custom. Their disability to have

access to public streams, rivers, wells, tanks, pathways, sanitary conveniences and means of transport as also their disability to be appointed to public offices were removed.[1] This enactment was followed by a more vital and significant step. In 1939 a Special Act, the Temple Entry Authorisation and Indemnity Act (Madras Act XXII of 1939) was passed. Under this Act, the great temples of Madurai, Thanjavur and Palni situated in the most orthodox southern districts of the State were thrown open for the Harijans. The Act also authorised the trustees of any temple to throw it open to the Harijans and indemnified the trustees from civil or criminal liability. But as the popular ministry resigned in 1939, the further throwing open of Hindu temples for Harijans did not proceed further.

With the advent of independence, the work for the uplift of Harijans gathered further momentum. The Removal of Civil Disabilities Act, 1938 and the Temple Entry Authorisation and Indemnity Act, 1939 were further modified and amplified by three more Acts passed in 1947 and 1949. The Madras Act XI of 1947 prohibited all discrimination against the Harijans in secular institutions like refreshment rooms, hotels, boarding and lodging houses, laundries, hair dressing saloons, etc., and forbade all dealers from refusing to sell to the Harijans any goods kept for sale.[2] The Madras Act V of 1947 repealed the earlier Act of 1938 and conferred on the Harijans the right of entering any temple which was open to the general Hindu public and to offer worship in the same manner and to the same extent as other classes of Hindus.[3] The Madras Act XIII of 1949 went a further step and enabled the Harijans even to enter and offer worship in temples meant for special communities.[4] The untouchability (Offences) Act, 1955, brought into force from 1st June 1955 further improved the social conditions of the Harijans. The offences under this Act have been declared cognizable and prosecutions are launched against the offenders by the Police Department who have been entrusted with the successful working of the Act. The Constitution of the Republic of India which commenced in 1950 also attached great importance to the welfare of the Scheduled Castes. The Constitution abolished untouchability and made its practice in any form a punishable offences. The promotion with special care the educational and economic interests of the Scheduled Castes, and the Scheduled Tribes and their protection from social injustice and all forms of

[1] G.O. Ms. Nos. 227–229, Legal, dated 21st October 1937.
G.O. Ms. No. 43. Legal, dated 3rd February 1939.

[2] G.O. No. 2896, Development, dated 4th July 1947.

[3] G.O. No. 53, Legal, dated 13th May 1947.

[4] G.O. No. 664, Firka Development, dated 20th July 1949.

exploitation was also laid down as one of the Directive Principles of State Policy.

As early as in 1946, the Madras Government set apart one crore of rupees as a special fund for ameliorative work among the Harijans in addition to the expenditure incurred from general revenues. It was also felt that the effectiveness of the Government Department's work for Harijan Welfare could be increased by associating with it the services of some non-official gentlemen who had an intimate knowledge of the problem. Earlier in 1938, a Provincial Advisory Board and a Small Advisory Committee for each district had been set up for this purpose. However it was only in 1947 that the Provincial (now-State) Harijan Welfare Committee was constituted for advising the Government on all matters relating to Harijan Welfare. Along with this, the District Harijan Welfare Committees also were constituted with official and non-official members with the Collectors of the respective districts as their Chairmen. The District Harijan Welfare Committees are expected to meet at least once in a quarter every year and offer useful suggestions to the District Officials on Harijan Welfare work. At the instance of the Provincial Harijan Welfare Committee, Village Vigilance Committees were also constituted in the districts. The Committee consisted of Harijans and caste Hindu members on a 50:50 basis and the Village Headman was also a member of it. The Committee watched closely the difficulties to which Harijans were subjected and where possible brought about a settlement of the disputes or reported the matter to the District Harijan Welfare Office.[1] In 1957–58 these Village Vigilance Committee formed in the Districts were ordered to be merged with the Village Committees.[2] Till March 1949, the welfare work for Harijans was entrusted to the Labour Department. In order to accelerate the progress of the welfare work, the Government created with effect from 1st April 1949, a separate department called the Harijan Welfare Department with a Director as its head. The District Collector is primarily responsible for the Harijan Welfare work in the District. The District Welfare Officer with necessary subordinate staff under him assists the Collector. The Director of Harijan Welfare is the co-ordinating officer for the ameliorative work in the districts. He also formulates and controls the implementation of the Harijan Welfare Schemes.

The various development activities of the Government under the Five-Year Plans in the fields of Agriculture, Irrigation, Industries, etc.,

[1] Administrative Report of the Harijan Welfare Department, 1948–49, page 21,
[2] Administrative Report of Harijan Welfare Department, 1957–58,

benefit all classes of people including the Harijans. However in view of the social and economic backwardness of the Harijans, special schemes were formulated in several directions simultaneously to raise them to the level of the more advanced sections in society. The welfare measure undertaken for the Harijans by the State are in the fields of Education, Housing, Public Health, Agriculture and Cottage Industries. The Government of India also have sponsored various development schemes in these fields in the State.

EDUCATION.

Among the various welfare measures special attention is devoted to the education of the Harijans. The policy of the Government has all along been to get the Harijan students admitted into the schools already existing in the locality and to open separate schools for them only in places where there are no schools at all and in places where the existing schools are not easily accessible to them. With the passing of the Removal of Civil Disabilities (Amendment) Act, 1947, Harijan children have acquired equal rights with other children for admission into all educational institutions. Special schools are however opened to meet the needs of Harijans in certain localities. In 1948–49 in the Salem district, there were only 3 Harijan Schools with a total strength of 294 pupils. In 1959–60 the number of Harijan Schools in the District rose to 15 with a total strength of 1,557 pupils of which 634 were Harijan boys and 245 Harijan girls.

By the end of the year 1962 the total number of schools was further increased to 19 for Harijans and one for the Scheduled Tribes. Non-Harijan students are also admitted in these schools. There was a total strength of 3,503 pupils (2,260 boys and 1,243 girls) in the schools for Harijans of which 685 were Harijan boys and 420 Harijan girls. The strength in the only schools for Scheduled Tribes was 39 boys.

The location of schools for Harijans and Scheduled Tribes in the District and the strength of pupils in each of them are given below :—

Name of the place.	Total number of non-Harijans.		Total number of Harijans.	
	Boys.	Girls.	Boys.	Girls.
(1)	(2)	(3)	(4)	(5)
Rajapet	97	47	20	11
Mariyampatti	58	40	58	40
Kodarpoliem	42	15	9	2
Kothambadi	62	36	21	12

Name of the place.	Total number of non-Harijans.		Total number of Harijans.	
	Boys.	Girls.	Boys.	Girls.
(1)	(2)	(3)	(4)	(5)
Tadangam	31	43	18	25
Madathur	74	25	5	2
Navani	39	25	32	21
Samiyapuram	41	35	41	35
Muthampatti	114	58	40	25
Agaram	57	25	38	19
Manivilundan	15	14	3	11
Kalangani	317	153	89	43
Ettimanickampatti ..	60	51	33	35
Sikkanampatti	108	38	48	22
Attukkaranur	54	21	22	9
Athipallam	41	39	14	17
Palappatti	83	45	64	37
Mattukkaranur	115	63	54	30
Maruthipatti	130	50	72	34
Total ..	1,538	823	681	430

Koonoor (School for Scheduled Tribes).—

Total number of boys ..	2,260	3,503
Total number of Girls ..	1,243	

Every year the Government is sanctioning a sum of Rs. 3 lakhs for the maintenance of these schools including provision for midday meals, clothing to poor Harijan children, provision for books and slates, etc. Poverty is the main obstacle in the educational progress of the Harijans. Midday Meals are provided in these schools not only for Harijan children alone but also for the children of the other forward communities in a common mess under a special programme at the cost of 0·15 nP. per meal per head. Government have provided a sum of Rs. 95,000 in the year 1962 for this purpose.

No contribution from the Harijan parents is insisted on. Apart from this, Harijan children studying in ordinary schools also enjoy the midday meals provided under the general educational plan. It has been

found that the provision of midday meals apart from increasing the attendance in the schools has also had a very good effect on the health of the Harijan children, which is generally far from satisfactory. In the District of Salem during the first two Plan periods an amount of Rs. 2·55 lakhs was spent on midday meals alone. The major economic incentive provided by Government to induce more and more Harijans to attend schools and colleges is however the offer of a number of scholarships and boarding grants to Harijan students ranging from elementary classes to professional courses like Medical, Engineering, Law, etc. Education in all elementary and secondary schools both under public and private management is imparted free to Harijan pupils, without taking into consideration the income of their parents. In the case of Harijan pupils studying in Forms I to VI of secondary schools and those in arts and professional colleges, full-fee concession is also granted if the income of their parents does not exceed certain specified limits. A wide range and variety of scholarships which cover every type of education elementary, secondary, collegiate, professional, industrial and vocational are also granted to the Harijan pupils. Almost every Harijan student in the State at present within the prescribed income limit is in receipt of a scholarship. In 1960–61, 10,200 Harijan scholarships were given in the State and the current annual expenditure on scholarships for Scheduled Castes in the State has been estimated at Rs. 27·4 lakhs.[1] The Harijan students in the Salem district receive from the elementary school stage onwards various kinds of financial assistance such as residential and non-residential scholarships, non-recurring grants and exemption from payment of examination fees. Besides these economic incentives, special hostel facilities and boarding grants are also provided. There are to-day in the State 300 Harijan hostels ; 172 hostels are run by the Government and 99 are subsidized. The remaining 29 are special hostels.[2] In the Salem District during the First Plan period there were four Government Hostels with a strength of 200 students. Towards their maintenance an amount of one and half lakhs of rupees was spent. In the Second Plan period the number of Government Hostels in the District rose to sixteen with a total strength of 839 students. Their maintenance expenditure was also risen to 7·25 lakhs.[3]

In the Third Plan period the number of hostels rose to 30 in which there were 22 hostels for the boys including one for the Salem College

[1]Third Five-Year Plan : Madras State, Government of Madras, 1961.

[2]Third Five-Year Plan : Madras State, Op. cit., page 166.

[3]Salem : *Achievements in Ten Years* (Tamil), Government of Madras, 1961, page 95.

and 6 for girls. The total strength of boarders in these 28 hostels were 1,429 during the year 1962. During the year 1962–63, the maintenance charges for these hostels was Rs.2,38,900. The following are the Government hostels in the District, for the Scheduled Castes and other eligible Communities :—

1. Government Sundaracharlu Hostel, Salem.
2. Government Harijan Boys' Hostel, Krishnagiri.
3. Government Harijan Boys' Hostel, Dharmapuri.
4. Government Malayalee Boarding Home, Yercaud.
5. Government Nandanar Students Home, Mettur Dam.
6. Government Girls' Hostel, Krishnagiri.
7. Government Girls' Hostel, Salem.
8. Government Kasthuribai Girls' Hostel, Namakkal.
9. Government Girls' Hostel, Tiruchengode.
10. Government Girls' Hostel, Rasipuram.
11. Government Boys' Hostel, Omalur.
12. Government Boys' Hostel, Namakkal.
13. Government Kamaraj Boys' Hostel, Mallasamudram.
14. Government Boys' Hostel, Hosur.
15. Government Boys' Hostel, Kallavi.
16. Government Boys' Hostel, Uttangarai.
17. Government Boys' Hostel, Papparapatti.
18. Government Boys' Hostel, Kadathur.
19. Government Boys' Hostel, Pappireddipatti.
20. Government Boys' Hostel, Mecheri.
21. Government College Boys' Hostel, Salem.
22. Government Boys' Hostel, Rasipuram.
23. Government Boys' Hostel, Sendamangalam
24. Government Boys' Hostel, Tiruchengode.
25. Government Boys' Hostel, Edapady.
26. Government Boys' Hostel, Gangavalli.
27. Government Boys' Hostel, Harur.
28. Government Girls' Hostel, Harur.
29. Government Boys' Hostel, Attur (intended for Denotified Tribes).
30. Government Girls' Hostel, Attur (intended for Denotified Tribes).

Besides these Government run hostels, financial assistance is granted to private bodies engaged in the maintenance of hostels for the benefit of Harijans and other eligible communities. In the year 1959–60 there were eight subsidised hostels in this district and 272 boarding grants involving an expenditure of Rs. 40,800 was spent. During the years 1960–61 to 1962–63, all the subsidised hostels except two were taken over by the Government and are now run by the Harijan Welfare Department. The two subsidised hostels are :—

(*a*) Velur Kandasamy Kandar Hostel, Velur, Namakkal taluk.

(*b*) Arunthethier Boys' Hostel, Gurusamipalayam in Rasipuram taluk.

In these two hostels, there were 68 boarders during the year 1962–63 and the maintenance charges incurred by the Harijan Welfare Department was Rs. 5,547. With a view to accelerate the removal of untouchability, students of other communities are also admitted in these hostels upto specified percentages of the total strength.

HOUSING AND PUBLIC HEALTH.

The Government have given a high priority to the provision of housing for the Harijans as it is one of their most vulnerable problems. The Harijans are provided with house-sites both by assignment of poramboke lands and by acquisition of private lands. Upto the year 1936, the Government granted loans recoverable in easy instalments towards the purchase of house-sites, whereafter special concessions were allowed. The entire cost of the land acquired for communal and common purposes and half the cost of the land covered by house-sites subject to the maximum of Rs. 150 per acre in the case of dry lands, Rs. 350 per acre in the case of wet lands and Rs. 250 per acre in the case of garden lands were borne by the Government. The concessions were further liberalised in the year 1949. House-sites are now given free of cost to all Harijans who do not own any, except in cases where they can afford to pay the cost. Each family is assigned an extent of 3 cents in wet areas and 5 cents in dry areas. This extent assigned is exclusive of the land required for the provision of common places like streets, lanes, pathways, etc., and the Government bear the full cost towards these. Wherever unobjectionable, Government lands occupied by Harijans by construction of houses are also assigned to them. If there be any objection in such cases, generally, alternative sites are found for them before eviction. In the Salem district 2,340 house-sites were assigned to the Harijans during the First Plan period.

Besides these, 6,490 house-sites were also provided to them, by acquisition of private lands. The expenditure towards this amounted to 1·82 lakhs. In the Second Plan period 2,103 house-sites were assigned and 19,307 house-sites were provided by acquisition at a cost of Rs. 3·65 lakhs.[1] Generally, the Government subsidy consists of Rs. 550 per house and the beneficiaries are expected to contribute a sum of Rs. 200 either by way of labour or in cash. Where the beneficiaries are not in a position to afford their contributions, an interest-free loan of Rs. 200, recoverable in 80 equal monthly instalments is also granted.

During the Third Plan Period, upto 1962–63, 2,088 house-sites were provided by acquisition at a cost of Rs. 2,56,673. During this period the Government have enhanced this subsidy and has allowed Rs. 750 for a house and the beneficiary is expected to contribute Rs. 250 either by cash or by labour.

Where there is no general opposition, these houses are located in the midst of houses of non-Harijans. Even where new colonies are formed for the Harijans, non-Harijans are encouraged to occupy some of the houses on the same terms as for the Harijans. In the Salem district 1,329 houses were built for the Harijans during the Second Plan Period. The cost on these amounted to Rs. 7·31 lakhs.[2]

During the Third Plan period upto 1962–63, 254 houses were built for the Harijans and other Scheduled Caste people on a total cost of Rs. 1,80,500. Co-operative Societies are also organised for settling Harijans in colonies and suitable lands are granted. There is a Harijan Housing Society at P. Settihalli in the District. Upto June 1959, the Society had constructed 10 houses at a cost of Rs. 7,500. Towards this, Government gave a subsidy of Rs. 5,500 and an interest-free loan of Rs. 1,500. The rest was contributed by the members[3] themselves.

Apart from these, measures are also taken to provide a healthy and hygienic environment around the Harijan colonies. Amenities like wells, pathways, latrines, burial grounds, etc., are provided. The District Collector is empowered to sanction non-recurring expenditure on these items upto Rs. 4,500 in each case. The Director of Harijan Welfare also can like-wise sanction expenditure upto Rs. 7,500 in each

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[1] *Salem: Achievements in Ten Years,* (Tamil) Government of Madras. 1961 page, 96.

[2] *Ibid.* page 96.

[3] Figures furnished by the Collector of Salem.

case. The following amounts were spent in the District in the past three years on the provision of sanitary and other amenities to Harijan colonies[1]:—

Years.	Amount spent.	Type of amenities provided.
(1)	(2)	(3)
	RS.	
1957–58	20,512	Bathrooms, drains, flood tanks and formation of roads.
1958–59	23,647	Bathrooms.
1959–60	32,303	Bathrooms and latrines.
1960–61	3,33,150	Bathrooms, latrines and wells.
1961–62	2,93,401	Bathrooms, latrines, drains and wells.

During the First Plan period 124 drinking water wells were constructed in the District at a cost of Rs. 2·75 lakhs for the benefit of the Harijans. In the Second Plan period also further 361 drinking water wells were constructed at a cost of Rs. 8·8 lakhs.[2]. A total number of 127 wells were sunk in the years 1960–61 and 1961–62.

ECONOMIC UPLIFT.

Special measures are also undertaken towards the economic uplift of the Harijans, which include assignment of land for cultivation, encouragement of handicrafts and cottage industries and organisation of co-operative societies. Even as early as in 1918, the Government ordered that a fair proportion of the waste lands in every ryotwari village should be reserved for assignment to the Harijans. As valuable lands fit for wet cultivation cannot be assigned free of charge, Government also ordered that such lands should be sold to the Harijans privately at a fair market price fixed by the Collector and the value collected in easy instalments. Special Harijan Land Colonization Societies are also formed and land assigned to the colonists for cultivation. There are six societies in the Salem district.[3]

1 Administration Reports of the Harijan Welfare Department 1957–58 to 1959–60.

2 *Salem Achievements in Ten Years* (Tamil), Government of Madras, 1961.

3 Harijan Welfare in Madras State, Madras Information, August, 1960, page 33.

About 14,000 acres of land have been assigned in the District to the Harijan and other eligible communities since the commencement of the operations of the Harijan Welfare Department and upto the year 1959–60[1]. Besides lands for cultivation, grants are also given to the Harijans for the purchase of seeds, agricultural implements, etc. Plough animals are also distributed free. During the Second Plan period 2,200 plough bulls were supplied to the Harijans in the District. The expenditure towards this scheme amounted to Rs. 6·27 lakhs.

According to the scheme a sum of Rs. 280 for purchase of bulls and Rs. 30 for purchase of seeds and manures was granted till 1960–61. From 1961–62 these amounts have been raised to Rs. 350 and 50 respectively.

A programme of giving a subsidy of Rs. 1,500 per well for sinking irrigation wells to the families of the Scheduled Castes in the District was also initiated during the Second Plan period. Under this programme 155 irrigation wells were sunk in the District at a cost of Rs. 2·32 lakhs.[2]

The number of wells sunk in the District under this programme during the year 1960–61 to 1962–63 and the amount spent over them are given below :—

Year.	Number of wells.	Amount.
(1)	(2)	(3)
		RS.
1960–61	55	66,000
1961–62	18	21,000
1962–63	25	30,000

With a view to enable the Harijans to supplement their income during their spare time, facilities are also provided to them to start cottage industries like poultry keeping, basket making, net weaving, etc. As want of funds and proper organisation are the usual impediments against the development of cottage industries, co-operative societies are also organised which besides provision of credit facilities and raw materials to their members also assist in marketing the finished products.

This scheme continued during the Third Plan period also. The Government have been sanctioning grants to the extent of the sum of Rs. 19,000 every year and facilities are being provided only to the technically qualified people of the Harijan community and who are well versed

[1] Administration Reports of the Harijan Welfare Department, 1959–60.

[2] *Salem Achievements in Ten Years* (Tamil) 1961, page 96.

in their trade, like blacksmiths, carpenters, shoe-makers, dhobis, weavers, barbers, leather tanners, tailors, etc. One hundred and nineteen persons were benefited by this scheme in the year 1960–61, 162 in 1961–62 and 160 in 1962–63.

OTHER MEASURES.

Preferential treatment and concessions are shown to Harijans in their admission to educational institutions and recruitment to public services. Posts are reserved for them in the Public Services at all levels. The Constitution has also provided for the reservation of seats for the Scheduled Castes in the Parliament and the State Legislatures. These preferential concessions ordered to be granted for ten years from the day India became a Republic have since been extended for a further period of ten years upto 1971[1].

Because of their extreme poverty Harijans are generally unable either to defend themselves in law suits or initiate law suits themselves. The Government therefore sanction legal assistance also in deserving cases. Besides the various measures in the legislative and administrative spheres, the Government have spared no efforts to mobilize healthy public opinion for Harijan uplift. Harijan Day is celebrated in the District on the 28th day in February and 30th day of other months. On these days health campaign and meetings are conducted in Harijan colonies. "Harijan Week" is also observed every year in the month of January on a State-wide basis and during the period mass-scale Harijan welfare propaganda is carried out. Intensive propaganda is done against various social disabilities by the issue of pamphlets in Tamil and exhibition of posters in villages, etc. During the First Plan period, three Deputy Sevaks and three assistants were appointed for this purpose in the District.[2] There is at present one Deputy Sevak in each taluk of the District. A Community Centre was also opened at Morappur village in 1957–58. All these and other social service activities of the State for Harijan uplift have brought about considerable advancement of the community in the District and a healthy attitude towards Harijan welfare among the general public.

WELFARE OF THE DE-NOTIFIED TRIBES AND OTHER BACKWARD CLASSES.

In 1954–55 the welfare measures meant for the Harijans were extended to the Ex-criminal Tribes (Koravas) of the District and later in 1955–56

1 "Harijan Welfare in the State since Freedom", *Madras Information*, July 1961, page 23.

2 Second Five-Year Plan—Salem District, Government of Madras, 1956, page 71.

they were further extended to the other backward classes in the District [1]. Even earlier since the repeal of the Criminal Tribes Act in 1948, Government have been taking special measures to better the conditions of the Criminal Tribes (Koravas) in the District. The District Welfare Officer, Salem, is in charge of the welfare of the de-notified tribes in the District.

There are to-day four Koravar Reclamation Schools in the District at Manivilandan, Madathur, Samayapuram and Muttampatti. Besides there is also a boarding home for Korava boys and girls at Attur run by the Harijan Welfare Department and an adult education centre. Mid-day meals, books and clothing are supplied free to the de-notified tribes' children in the Government schools. The children of the de-notified tribes are also eligible for the other educational concessions and scholarships granted by the Harijan Welfare Department. With a view to wean completely the ex-criminal tribes of their criminal propensities, bhajans, religious discourses and moral instruction classes are also conducted for them. Houses are also constructed for them. In 1959–60, under the Grant-in-aid and Centrally sponsored schemes, Rs. 24,000 was sanctioned for the construction of 44 houses for Koravars. Financial assistance is also given to them for the development of agriculture and cottage industries. During the year 1959–60, a sum of Rs. 14,000 was sanctioned under the Grant-in-aid schemes for the grant of subsidies to 50 de-notified tribes families for the purchase of bulls and agricultural implements. Bulls for 30 families were also purchased at a cost of Rs. 15,000 under the Centrally-sponsored schemes during the same period. Besides this Rs. 40,000 was sanctioned for the provision of forty irrigation wells on half-grant and half-loan basis and Rs. 10,000 was also sanctioned as financial aid to 100 Korava families for basket-making industry on half-loan and half-grant basis.

The Grant-in-aid scheme has been continued in the Third Plan period and during in each of the first three years 1960–61, 1961–62 and 1962–63 a sum of Rs. 18,000 was sanctioned to 18 de-notified tribes families.

With these and other welfare measures being implemented in the District for the Koravars, their speedy advancement and bright future is assured.

The other Backward classes are also offered educational concessions. In the year 1959–60, 510 non-residential scholarships amounting to Rs. 33,558 were granted to pupils of Backward classes studying in the

[1] Second Five-Year Plan—Salem District, Government of Madras, 1956, page 69.

high schools in the District. 187 residential and non-residential scholarships amounting to Rs. 29,506 were also given to pupils of the District for pursuit of collegiate studies. During 1959–60, 85 boarding grants amounting to Rs. 12,750 were also given in the District for the maintenance of Backward Class pupils in the various hostels in the District at Harur, Gurusamipalayam, Velur, Sendamangalam, Gangavalli, Rasipuram, Tiruchengode and Hosur.

Now all these hostels except Gurusamipalayam and Velur, have been taken over by the Harijan Welfare Department. During the year 1962–63, 33 boarding grants amounting to Rs. 5,280 were also given in this district for the maintenance of backward class pupils in the hostel at Velur. Apart from these, exemptions from payment of examination fees is also granted to deserving Backward Class students appearing for University and other examinations as also non-recurring grants for those studying in the Teacher's Training Schools for the purchase of books, etc.

TRIBAL WELFARE.

There are in the Madras State about 1·7 lakhs of tribal people (hill tribes) who have been declared as Scheduled Tribes by the President under Article 342 (i) of the Constitution of India. Remote hills and forests are the usual habit of these tribes and thus, cut out from the civilized world, they remain backward in many respects. In the Salem District the Shevaroys and Kalrayans are inhabited by the hill-tribes, known as Peria Malaiyalis.

Those on the Kolli hills are called the Kolli Malaiyalis and those on the Pachaimalais are called the Pachaimalaiyalis. All these three sects of hill tribes speak Tamil.

Though in dress and some of their customs they resemble the people of Kerala, they have traditions of having migrated from Kancheepuram. The Malaiyalis are an agricultural people and are engaged in hill cultivation as well as wet cultivation. They are employed in plantations and in forest labour. They are poorly clad, ill-fed and their standard of living is quite low. There is also much of illiteracy among them. They are not however subject to any social disabilities like the Scheduled Castes, and they consider themselves a very superior caste. They call themselves Vellars and have also the title of Goundar. But their settlement lack most of the modern amenities and they are economically very backward. Since the attainment of Independence, the amelioration of the hill tribes and the need for raising them to the level of others have always engaged the attention of the Government. However the needs of the tribes in the non-scheduled

areas of Pachaimalais, and Kalrayan hills have not yet been systematically surveyed. From the very early times the Government of Madras have however given great importance to their educational advancement. The Constitution has also laid down as a directive principle of State policy, the promotion of the educational and economic interests of the Scheduled Tribes and the adoption of measures to that end. The Government have therefore formulated several schemes under the Five-Year Plans for their speedy advancement.

Illiteracy is the root cause of the backwardness of the hill tribes. All the educational concessions shown to Scheduled Castes are also extended to the Scheduled Tribes. Under the Madras Educational Rules, education has been made free for the hill tribes at all stages. As in the case of Harijans, the Harijan Welfare Department also awards scholarships to the tribal children for general education as well as for commercial, industrial and other professional courses. Boarding grants are also given. To create interest in education, food, books and clothing are given free in the Government-run residential schools. Mid-day meals, books and clothing are also supplied at Government cost to the tribal children in other schools under private management. The private hostels which accommodate tribal children are also granted lump sum boarding grants.

The economic advancement of the tribes is next in importance to education. During the Second Plan period agricultural subsidies were granted for the purchase of plough bulls and other agricultural implements. During the period Rs. 44,580 was spent in the District on the supply of 160 pairs of bulls. 67 drinking water wells were also provided at a cost of Rs. 1.34 lakhs, and 10 irrigation wells were sunk, at a cost of Rs. 25,000.[1] A Horticultural Farm is also proposed to be started at Periakalrayan hills in the Salem district at a cost of Rs. 1.30 lakhs which will supply seedlings and other agricultural requirements to the tribals and it is also proposed to arrange to bring about 1,000 acres under cultivation for their benefit.[2] The Government of India have also sponsored schemes to train tribal youths in trades like carpentry, auto-servicing, electric and gas welding and as mechanics and turners in the Government Industrial Schools, Polytechnics and other aided institutions in the State. Road works are also undertaken in areas where the tribes reside and which lack proper communications.

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1 *Salem : Achievements in Ten Years*, (Tamil) Government of Madras. 1961, page 96—97.

2 " Welfare of Scheduled Tribes in Madras" *Madras Information*, July 1960, page 4.

With a view to enable the tribes to live permanently in one place, housing facilities are also afforded to them. Houses costing about Rs. 750 each are constructed, Government bear Rs. 550 as subsidy and the rest is contributed by the beneficiaries. During the Second Plan period, 166 houses were built at a cost of Rs. 1,07,250[1].

WELFARE OF WOMEN AND CHILDREN.

An integral part of the social service activities of all modern welfare status is the services rendered towards the welfare of women and children. Madras was the first State in India which constituted a separate Department of Women's Welfare. During its last seventeen years of existence the Department had brought about a profound change in the attitude of women both in rural and urban areas and made them receptive to modern ideas. Women govern the household and they are the real key to the progress of the society. The promotion of their welfare is thus a prerequisite to the advancement of the society at large. Further women have a vital role to play in the building of a new and resurgent India. The constitution of a separate Department of Women's Welfare by the Government of Madras, is thus a timely recognition of the importance of the role of women for social and economic development of the country.

The genesis of the Women's Welfare Department may be traced to the "Women's Auxiliary A.R.P. Corps" started during the Second World War in 1941. A band of voluntary women workers had organised themselves to educate the ignorant and illiterate women who lived on the pavements and in the slums and the '*cherries*' on air-raid safety measures. When the War was over in 1945 the Government felt that the experience gained by the organization could be profitably used for constructive social service work among women and children. The organization was therefore re-constituted and designated as "Indian Women's Civil Corps." It had a central organization and centres both in the City and in the Districts. It rendered valuable service to the poor women in the slums by holding classes in cooking, knitting and handi-crafts and also educated the women on sanitation, health, child welfare and antenatal care. With the dawn of Independence, Government felt the need for the further expansion of the scope and activities of the organisation. In the year 1947 the "Indian Women's Civil Corps" was reorganised and designated as the 'Department of Women's Welfare'. To start with the Department had a Women's Welfare Officer at its head and a number of Assistant Women's Welfare Officers and Women's Welfare

1 *Salem : Achievements in Ten Years*, Op. cit. page 96.

Organisers in the District. But when the Andhra State was formed in 1953, the post of Women's Welfare Officer was abolished and the Department was placed under the charge of the Director of Rural Welfare with a Woman Deputy Director of Rural Welfare to assist him. Later in August 1955, the Department was again accorded an independent status and placed under the control of the Director of Women's Welfare. The Director is assisted at the district-level by the District Women's Welfare Officers and at the Panchayat Union level by the Mukhyasevikas and at the Panchayat level by the Gramasevikas. Under the new Panchayat set up the promotion of maternity and child welfare services are the responsibility of the panchayats. In June 1961, the activities of the State Social Welfare Advisory Board and the women and children activities of the Community Development Department were integrated with the activities of the Women's Welfare Department. The representatives of voluntary welfare organisations are also represented on the Board, whose Chairman and Members are non-officials. The Director of Women's Welfare functions as the Board's Secretary.

In the Salem District there are four branches of the Women's Welfare Department at Kaveripatnam, Bargur, Tiruchengode and Namakkal under the control of the District Women's Welfare Officer, Salem. The activities of the Department seek to improve the conditions of literacy, health, home life, economic activities, recreation and citizenship training in so far as they relate to women and children in the District. However in carrying out the programmes the family as a whole is treated as a unit to achieve co-ordinated development and to better the general standard of living.

The field staff in the branches along with voluntary helpers make house visits. Thus in the year 1959, 4,586 families were contacted in the District and 94 families were under case study. During the house visits the field staff gain first-hand knowledge of the problems and prospects of the families and help the families solve their problems easily and efficiently. A number of problems like domestic discord, family disorganization, parental negligence come up for their counsel and aid. Helpless widows, deserted wives and destitute women are also rescued from a life without hope and recommended for admission into Service Homes where they find a new hope, life and decent livelihood. Cases which may need medical aid and hospitalization are rendered all possible assistance in securing proper treatment and where necessary admission into hospitals. When cases of Tuberculosis and Leprosy are come across, besides necessary advice on segregation and diet, etc., assistance

is also given in securing admission into the nearest sanatorium. Thus during the year 1959, 1,574 people benefited in the District by first-aid and medical aid.

Besides these, Community Service Centres are organised by the Department in selected localities where women gather and learn through talks and discussions on points for a better and bright living. Education, Health and Cottage Industries are the three-folds programme of social activity carried on in the Centres. There is a Slum Centre and a poor and Middle Class Centre in each of the four Women Welfare Branches at Kaveripatnam, Bargur, Tiruchengode and Namakkal in the District. On an average 136 persons attended these centres in 1959 and 734 Centre meetings were held. During Centre time the organisers give talks on nutrition, child care, maternity, home remedies, home economy and first-aid. Cooking demonstration are also held and the women are taught about the food values of all the articles of daily consumption. Besides these centres meetings, monthly meetings are also held which are denoted to cultural activities. Pre-basic classes called Balwadi classes are also conducted in the centres for children between the age of three and seven in the mornings. About 86 children attended these classes during the year 1959 in the District. The children are encouraged to move with each other freely without caste distinction, and they are also taught personal cleanliness, discipline and good habits. Literacy classes are also held and were attended by 340 women during 1959. Besides these, an important activity of these Centres is the training imparted in cottage industries. Government provide Rs. 300 as rolling capital for the District for purchase of raw materials and the working capital is replenished as and when sales are effected. When training is over, encouragement is given for undertaking production at home and where necessary marketing facilities are also provided.

The Department also organises *Mauther Sangams* in the Districts so as to secure the maximum co-operation of the women in the activities of the Department. In 1959, 7 Mauther Sangams were organised at the following places in the Salem District and were attended by about 50 women : Pallipatti, Pulugandiyur, Ramapuram, Muthalaipatti, Rajagoundanpalayam, Sathayambadi and Mathepalli. The organisers visit the Sangams periodically and at other times voluntary helpers carry on with their activities. Literacy classes and pre-basic classes for children are also held. 169 women and 83 children attended these classes during 1959. Besides talks on maternity, child care and health, knowledge on current affairs are also disseminated at the Sangam

meetings. Above all, members are also taught useful and profitable handicrafts like crochet, embroidery, knitting, lace making, towelling, cord bag making and fancy bag making. For instance in the year 1959, Rs. 742 worth of finished articles were turned out and Rs. 405 was disbursed as wages. The sale of articles during the same period fetched Rs. 956. Besides these, subsidiary industries, like leaf-plate making, appalam making and tailoring are also undertaken. In 1959, 23 persons participated in these and Rs. 4,617.25 nP. worth of goods were turned out and their sales brought in an equal amount. Rs. 2,019.07 nP. were disbursed as wages. Besides Mauther Sangams, during the Second Plan period a scheme for the starting of Work Centres in the Districts to train women in simple cottage industries so that they may augment their family income was also sanctioned.

The following work centres have been opened in the Second and Third Plan periods :—

Name of the centre.	Nature of work.	Number of trainees.
(1)	(2)	(3)
Kitchipalayam	Cumbly Weaving ..	30
Vaidyanathapuram ..	Coir manufacturing ..	12
Pottukadu	Bee-keeping	10

The welfare of deserted wives, destitute women, helpless widows and orphans are also not neglected by the Department and their rehabilitation is indeed an important aspect of its work. This is done by the running of Service Homes where unfortunate women are given shelter. They stay in the Homes for three years during which period they are given general education upto the Higher Elementary School-Leaving Certificate and are also taught crafts like spinning, weaving, tailoring, embroidery, mat-weaving, etc. Those who wish to pursue midwifery or teachers' training are also helped to secure admissions thereto and exceptionally brilliant students are also assisted in the pursuit of further studies with the special sanction of the Government. All efforts are taken to ensure that the inmates are suitably rehabilitated before discharge. A Model Service Home entirely financed by Government is very efficiently run at Tambaram (Madras). It has not been possible for the Government to run similar Service Homes in the Districts. However Government is aiding such Homes run by private organizations. In the Salem District, the Kamala Nehru Nilayam at Kozhikalnatham is one such institution doing commendable service to the helpless women. The inmates of this institution are coached up to Elementary School-Leaving Certificate stage and then

sent for Teachers' Training or Midwifery Training or as Gramasevikas according to individual aptitudes. Handicrafts such as tailoring, carpet, towel and saree weaving and spinning are also taught to them. 12 stipends of the value of Rs. 15 each per mensem for the five years from 1st April 1956 to 31st March 1961 was sanctioned by Government to this institution from the budget of the Women's Welfare Department.

Maternity Assistant in the Districts attend to pre-natal, delivery and post-natal cases and render all assistance. For instance in the year 1959, besides 1,169 general cases, the Maternity Assistant in the Salem district also attend to 391 ante-natal and 308 post-natal cases[1]. As has already been said under the new Panchayat set-up, the provision of maternity and child welfare services have devolved on the panchayats. The Government have prepared a model-programme for women and child welfare work in rural areas under which a large number of maternity centres are to be opened. The programme is to be implemented by the Panchayat Union Councils and the Government would bear two-thirds of the total expenditure on all the Maternity Centres (up to certain limits specified) run by them. The present number of Maternity Assistant in the State works out to an average of about five per block and one for a population of 16,000. It was considered that a viable population ratio for such maternity services would be one for every 5,000 population. As this is an objective which cannot be immediately achieved for various reasons, the Government have kept the immediate objective at the establishment of one maternity centre for every 10,000 of the population in a Block, subject to a maximum of ten such centres in every Block[2].

Such Maternity Centres have so far been opened in 150 Centres in Salem district. The starting of the Maternity Centres in a planned pattern and well spread out in all the Blocks of the District covering the most interior rural parts also benefits the entire rural population of the District.

The monthly journal 'Baghyalakshmi' published by the Department of Women's Welfare contains useful articles on women and children welfare and is widely read by social workers and others in the District. The Department also intends to implement shortly Integrated Child Welfare Programmes and Expanded Nutritional Programmes.

Besides all these, the reclamation correction, reformation and rehabilitation of women and girls who have been found to be, or acclaimed

1 *Women's Welfare in Madras State*, Government of Madras, 1961, page 30.

2 News-item appearing in the Hindu (Madras), dated 11th February 1962, page 4.

to be, moral freaks or sex delinquents is also attend to by the State. Madras is the only State where the Government have taken over this vigilance welfare work. A Short-Stay Home or 'Protective Home' is run by the Government in the Salem District. This Government Vigilance Rescue Shelter established un der the repealed Madras Suppression of Immoral Traffic Act, 1930, is, continued as a 'Protective Home' under the Suppression of Immoral Traffic in Women and Girls Act, 1956 (Central Act 104 of 1956). There is also a Reception Home at Salem (also a short-stay institution) established under the Madras Children Act, 1920 for the reception of children and youthful offenders below 18 years of age. Both the institutions are under the general control of the Department of Approved Schools and Vigilance Service[1].

The following special programme have also been planned and executed :—

(1) *Expanded Nutrition Programme.*—This programme is implemented in Krishnagiri Block of Salem District. Two women per village have been selected and given training in Nutrition for the successful implementation of the programme. 80 women were trained in 2 batches, so far. Skimmed milk supplied by the UNICEF is being distributed to children and nursing and pregnant mothers. Cooking methods and methods of preservation of vitamins are taught in centres and Mauther Sangams.

(2) *Starting of Pre-School Centres.*—Children under the age-group of 2 to 5 years are covered by this programme. This programme is implemented in the Krishnagiri and Valapadi Blocks of Salem District, covering in the aggregate 50 centres at one centre for each Panchayat. Each Centre has a maximum admission capacity for 50 children.

(3) *Socio-Economic Programme—Handloom Unit—Kamala Nehru Nilayam, Kozhikalnatham.* The Institution has taken up a training scheme in Handloom Weaving Unit, with the assistance of the Central Social Welfare Board, as a rehabilitation work of poor unemployed women. Sixty women have so far been trained under this Unit and the unit is to be converted into an Industrial Co-operative Society on completing the training course. The Weaving Section is well organised and the Unit has not found any difficulty in marketing the finished products. The Unit as such works very successfully.

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[1] Detailed particulars on these institutions in the District are featured under Chapter XII : Law and Order and Justice.

MID-DAY MEALS SCHEME.

The scheme to supply free mid-day meals to poor children in primary schools has the two-fold objective of increasing enrolment and ensuring regular attendance. The realization that to educate the hungry child was to attempt the impossible led to the launching of this voluntary movement for free supply of mid-day meals to school children. The scheme was inaugurated in July 1956 as a voluntary movement of the public. Since 1st November 1957 the Government have also come into the picture by subsidising the effort with a grant of six naye paise per meal, per day for elementary school children. Madras was the first State in India to undertake this scheme. The scheme is run on an entirely voluntary basis in the secondary schools.

In the Salem district the scheme is being implemented in 2,910 elementary schools and 107 middle and secondary schools, benefiting 95,828 and 3,577 children, respectively.

ADMINISTRATION OF HINDU RELIGIOUS AND CHARITABLE ENDOWMENTS.

The Government have also taken important measures for the proper upkeep and maintenance of temples and other religious institutions and charitable endowments in the State. The history of their administration goes back to more than a century. In 1817 a regulation was passed which brought the religious institutions under the supervision of the Board of Revenue and the Collectors. They exercised control over all endowments in land or money belonging to religious institutions. However in 1841, the Government divested themselves of the responsibility and the management was handed over to the trustees and managers. This brought about mismanagement and complaints. In order to eradicate the abuses, Government passed an amending Act in 1863 and the institutions came to be controlled either by local committees or by their own trustees. This arrangement was also found to be not satisfactory. With the passing of the Madras Hindu Religious Endowments Act I of 1925, the religious institutions were placed under the supervision of the Religious Endowments Board. In 1951 the Government took over the direct administration of religious and charitable endowments by passing the Madras Act XIX of 1951. This Act consolidated the law relating to the Hindu Religious and Charitable Institutions and Endowments of the State and specified several controlling authorities—the Commissioner, the Deputy Commissioner, the Assistant Commissioner and Area Committees. The Commissioner has been empowered with the general superintendence and control over the administration of all

religious endowments. The Area Committee have been invested with jurisdiction over temples and specific endowments attached to temples with an annual income of less than Rs. 20,000. The trustees of all religious institutions are required to keep regular accounts of all receipt and disbursements. They are also required to pay annually to the Government a contribution of not less than 5 per cent of its income in respect of the services rendered by the Government and their officers. The Commissioner has also been empowered to utilise the surplus funds of institutions for religious, educational or charitable purposes. The audit of accounts of the religious institutions, the annual income of which is not less than one thousand rupees is done by the Local Fund Audit Department of the Government.

An Assistant Commissioner of the Hindu Religious and Charitable Endowments (Administration) Department functions at Salem. The following statement show the number of religious and charitable institutions in the District under the control of the Hindu Religious and Charitable Endowments (Administration) Department :—

(1)	(2)
Number of Maths	2
Number of Temples	701
Specific Endowments	13
Charitable Endowments	2
Total number of Institutions	718

The following institutions are getting an annual income of Rs. 20,000 and above in this district :—

(1) Sri Kandaswamy Temple, Kalipatti, Tiruchengode taluk.

(2) Sri Sugavaneeswarar Temple, Salem town.

The following institutions are getting an annual income exceeding Rs. 5,000 :—

(1) Sri Mariamman Temple, Elampillai, Salem taluk.

(2) Sri Kumaragurusubramanyaswamy Temple, Ammapet, Salem town.

(3) Sri Subramanyaswamy Temple, Shevapet, Salem town.

(4) Sri Alagirinathaswamy Temple, Fort, Salem town.

(5) Sri Kottai Mariamman Temple, Fort, Salem town.

(6) Sri Karapuranathaswamy Temple, Uttamasolapuram, Salem taluk.

(7) Sri Arthanariswarar Temple, Tiruchengode town and taluk.

(8) Sri Narasimhaswamy Temple, Namakkal town and taluk.

(9) Sri Navaladi Karuppannaswamy Temple, Mohanur, Namakkal taluk.

(10) Sri Kandamalai Subramanyaswamy Temple, Mohanur, Namakkal taluk.

(11) Sri New Kasiviswanathaswamy Temple, Pandamangalam, Namakkal taluk.

(12) Sri Lakshminarayanaswamy and Sri Nainamalai Varadarajaperumal Temple, Sendamangalam, Namakkal taluk.

(13) Sri Sambamurtheeswarar Temple, Yethapur, Attur Taluk.

(14) Sri Kannikaparameswariamman Temple, Attur town and taluk.

(15) Sri Sidheswaraswamy Temple, Kanjamalai, Salem Taluk.

(16) Sri Ekambariswarar and Kamakshiamman Temple, Salem town.

(17) Sri Kannikaparameswariamman Temple, Shevapet, Salem.

(18) Sri Prasannavenkatachalapathy Temple, Shevapet, Salem.

(19) Sri Panduranganathaswamy Temple, Shevapet, Salem.

A brief account of some of the above institutions are given below :—

Sri Sugavaneswarar Temple, Salem.—This is one of the oldest temples in this district with inscriptions dating back to the Chola period. Though the inscription calls the deity as Kilivarnam Udayar, it appears that the deity should have been the Lord worshipped by Sage Suka in the forests which is now Salem. As early as 1823, the then Collector of the District erected a Kalyanamandapam in the temple.

Sri Kumaragiri Subramaniaswami Temple, Ammapet, Salem.—This temple was constructed in 1919 on a hillock. Recently 600 broad steps leading to the temple have been erected with the help of donations from several devotees. The entire flight of steps are illuminated at night.

Sri Kottamariamman Temple, Fort, Salem.—The temple is situated on the banks of Thirumanimuthar, on the other side of the river. As its name implies, it must have been established at the time when the fort was built. The festival in the temple in the month of July and August attracts a vast crowd. During this period the municipality runs an exhibition.

Sri Alagirinathar Temple, Salem.—This is constructed within the Fort and bears inscriptions dating back to 1275. It was originally called Sri Soundararajan Temple. Here too the then Collector of Salem, Mr. Davis erected a mandapam in 1823. A tasdik allowance of Rs. 1,775 is paid to the temple.

Sri Karappuranathaswami Temple, Uthamasolapuram.—The deity is supposed to have been worshipped by a demon called Kara and hence the name. It has been worshipped by the Sage Narada and visited by the Tamil poetess Avvaiyar and Appar. The poor construction of the temple without any gopuram, or walls suggests that the temple must have been built in a hurry. There are also inscriptions in the temple to that effect. The Lingam is in a slightly slanting position and is therefore called Mudisaindamannar. The popular legend is that the deity in the temple bent is head slightly to fulfil the desire of a boy-priest, who found himself too short to garland the deity.

Sri Narasimhaswami Temple, Namakkal.—This temple is one of the oldest temples in the District dating back to the Pallava period.

Sri Kandaswami Temple, Kalipatti.—Sri Kandaswami Temple at Kalipatti is one of recent origin having been constructed by one Palani Gounder about 75 years back in fulfilment of a vow taken by him when he was suffering from acute stomach pain. The annual income of the temple is Rs. 20,000 and the Cattle Fair held in January at the time of the Car festival of the temple is one of the biggest in the District.

Sri Kailasanathar Temple, Taramangalam.—The temple is of historical importance and is situated about 12 miles west of Salem. It consists of a big Rajagopuram of five storeys at a height of 90 feet. There are beautiful images on the gopuram made of brick and mortar. The temple is surrounded by huge compound walls constructed from granite stones and its origin is traced back to 13th century. There are two tanks (தெப்பக்குளம்) to the east of the temple and they are said to be the best specimen in South India. There is also an octagonal well to the north-west of the temple. The temple walls are sculptured with tortoises, crocodiles and fishes. The yali and horse mandapam in the entrance of the Mahamandapam deserves special mention for its architectural beauty. The Mahamandapam is an avenue of beautifully carved Pillars. In the pillars adjoining the inner compound wall of the Mahamandapam, there are beautifully engraved images of Rishipathinis, Mohini Avathar, Pathanjali Munivar, Vyagraphather, Jayamuni, Nandhikeswarar, Urthavathandamoorthy, Gangavisarganamoorthi, Agora Veerabadrar, Agni Veerabadrar, Manickavasagar, Gnanasambandar, Appar, Rathi, Manmatha, etc. There is a block of stone 7 inches in diameter curved in the shape of an inverted open lotus fixed in the roof of the Mahamandapam near the Arthamandapam. It is a very beautiful specimen of art. Asthathikkupalagars are very beautifully engraved round the lotus. There is a

pillar in the Mahamandapam depicting the fight between Vali and Sugriva. Chains made out of single stones are hung from the brackets of the stone Pillars. In short the temple is a treasure house of fine architecture.

CHARITABLE ENDOWMENTS.[1]

There are only two charitable endowments in this district—

(1) Macdonald Choultry, Vembadithalam ; and

(2) Sri Appurayar Choultry, Tiruchengode.

The Macdonald Choultry was constructed by Lieutenant Macdonald who used to visit this area for shikari. He lived in 1792 shortly after the Salem district was annexed to the British Government. The lands of the choultry are in dispute and the institution as a result gets no income.

The date of construction of the Appurayar Choultry is not known. The annual income of the Choultry is Rs. 1,393.

LABOUR WELFARE.

Labour Welfare assumes vast importance in a State where there is progressive industrialization and the consequent urbanisation. Problems like employment of women and children, minimum wages, trade-unions insanitary living conditions of workers and undesirable and sometimes inhuman working conditions in the factories, etc., gave birth to a maze of legislation and their administration. The Factories Act of 1948 provides for the health, safety and welfare of the workers. The Madras Shops and Establishments Act, 1947 and the Madras Catering Establishments Act, 1958 and the Madras Beedi Industrial Premises Act, 1958 regulate the conditions of work in shops, commercial establishments, theatres, restaurants, etc. The Madras Maternity Benefit Act, 1934 provides for the grant of benefits Act, to women workers for specified periods before and after confinement. The Employment of Children Act, 1938 prohibits the employment of young children in certain risky and unhealthy occupations. The Payment of Wages Act, 1936 regulates the payment of wages to certain classes of persons employed in industry. The minimum Wages Act, 1948 provides for the fixation of wages in certain employments. The Industrial Disputes Act, 1947 provides for the investigation and settlement of industrial disputes, the Industrial Employment (Standing Order) Act, 1946 requires employers in industrial establishments to define the conditions of employment under them and

1 *Source* : Special Tahsildar for District Gazetteers, Salem.

make them known to their workmen. The Workmen's Compensation Act, 1923 provides for compensation to injured workmen of certain categories and in the case of fatal accidents to their departments if the accidents arose out of and in the course of their employment. The Indian Trade Unions Act, 1926 provides for the registration of trade unions. The Employees' State Insurance Act, 1948 provides for sickness benefit, maternity benefit, disablement benefit, dependants' benefit and medical benefit. The Employees' Provident Fund Act, 1952, and the Plantations Labour Act, 1951, provide for the provision of certain necessary amenities to workers in plantations. The Labour Welfare work thus covers a wide range of activities and in its present form is widely recognised and is regarded as an integral part of the industrial systems and management. The labour laws in the State are administered by the Department of Labour headed by the Commissioner of Labour. The Employees' State Insurance Act, 1948 and the Employees' Provident Fund Act, 1952 are however under the direction of the Employees' State Insurance Corporation and the Regional Provident Funds Commissioner, respectively. The Commissioner of Labour is assisted in his work by the Chief Inspector of Factories and in the Districts by Labour Officers, Inspectors and Inspectoress of Factories, Inspectors of Plantations, Assistant Inspectors of Labour and other staff. The working of some of these legislative enactments have been dealt in the various chapters like Industries, Banking, Trade and Commerce, Revenue Administration, etc. A brief account of labour welfare administration in the Salem district is set out below.

In the Salem district, the Inspector of Factories at Salem assisted by Assistant Inspectors of Factories, enforces the provisions for the safety, health, and welfare of labour under the Factories Act, 1948, and allied enactments. In 1961, there were 511 factories in the Salem District which were covered by the Factories Act, 1948. The total number of workers in these factories was 17,237 ; of which 28.2 per cent were employed in cotton mills, 13.2 in starch factories and 1.5 per cent in glass factories.[1] The Factory Inspectors not only inspect the factories periodically but also conduct surprise and holiday inspections to enforce the provisions under the various factory enactments.

In the Salem district in the year 1961, nearly 31 factories had provided their workers with one or more of the following amenities—canteens, creches, shelters, rest rooms and lunch rooms. A few employers in the

[1] *Source :* Report on the working of the Factories Act in the State of Madras for the year 1961.

District have also made beginning in providing housing accommodation and other amenities for their workers.

There are 9 Assistant Inspectors of Labour in the District, one each at Rasipuram, Namakkal, Dharmapuri, Krishnagiri and Tiruchengode and four in the Salem town. These Assistant Inspectors of Labour work under the over-all control of the Inspector of Labour having headquarters at Vellore in the North Arcot district. The Labour Inspectors enforce the provisions of the Madras Shops and Establishments Act, 1947, the Madras Catering Establishments Act, 1958 and the Madras Beedi Industrial Premises (Regulation of Condition of Work) Act, 1958, etc. The Labour Officer in the District at Salem ensures the maintenance of peace in all the industrial establishments in the District. The Inspector of Plantations, Yercaud, enforces the provisions under the Plantation Labour Act in the District with reference to workers in plantations.

EMPLOYMENT SERVICE.[1]

On the cessation of World War II, it became necessary to set up a separate agency to re-settle in civil life and in suitable avocations, the large number of persons returning to their districts from the forces and other services connected with war effort. Towards the close of 1945, the Government of India opened a net-work of Employment Exchanges throughout the country. Later on in 1946, every district in the Madras State was provided with an Employement Exchange. Thus in January 1946, the Employment Office at Salem came into being. The Employment Service facilities which were available only to the demobilised service personnel and discharged war workers till the end of 1946, were gradually extended to cover all employment seekers in response to public demand. By early 1948, the Service was made available to all categories of workers. On the acceptance of the recommendations of the "Training and Employment services' Organisation Committee" (the Shiva Rao Committee), constituted by the Government of India to study and report to Government on the measures to be adopted to re-organise the Employment Service, the day-to-day administration of the Employment Exchanges was handed over to the respective State Governments. It was in November 1956 that the Government of Madras took over the Employment Service with the 12 Employment Officers including the one at Salem. The Employment

1 *Source:* Notes from the District Employment Officer, Salem, Employment Service in the State by Anugraham, D.D. in the *Madras Information,* January 1962, page 19–20; and "National Employment Service—Employment Review—Madras State" for the quarter ended 31st December1961 from the Directorate of Employment, Madras.

Service is useful to the people at large. It furnishes all information on employment avenues and opportunities to job-seekers and affords free facilities for securing employment. It also guides and counsels the job-seekers on increasing their chances of employment or employability and introduces them to the employers who will otherwise be inaccessible. It also directs the job-seekers to employment suitable to their aptitude and ability. A review of the work of the Employment Exchanges in all the States had shown that for over two years, the Employment Service in the Madras State had been leading in placings.[1]

To begin with, the services of the Employment Exchanges were not fully utilised by the unemployed. But as years went by the Exchanges were increasingly utilised both by the unemployed and the employers. The figures in the table below show the increasing usefulness of the service in the District.

Changes in the volume of registration, vacancies notified, applicants placed and the Live Register in the Salem district during the period 1947 *to* 1961.[2]

Year.	Average per month.			Live register. (unemployed).
	Registration.	Vacancies notified.[3]	Applicants placed.	
(1)	(2)	(3)	(4)	(5)
1947	300	148	93	3,433
1952	599	90	75	2,151
1957	1,104	209	185	5,287
1961	1,805	483	308	10,291

Apart from the Employment service, the Service has recently embarked on explorative fields of Man-power Survey and Research, the first of its kind in the collection of Employment Market Information in the

[1] Anugraham, D. D. "Employment Service in the State", *Madras Information*, January 1962, page 20.

[2] *Source*: District Employment Officer, Salem.

[3] Consequent on the passing of the Employment Exchanges Compulsory Notification of Vacancies Act, 1959, all establishments in the Public Sector and establishments employing 25 persons and above in the Private Sector are required by statue to notify all vacancies of three months duration occurring in their establishments which carry a monthly emolument of Rs. 60 and over,

Public and Private Sectors on a continuing basis. Arising from this survey, Employment Market Reports are issued once a quarter for each district. The information available from these Reports on the volume of employment, the pattern of employment and shortages and surpluses of man-power will be of help to employers, employment-seekers and the Employment Officers. This survey was first embarked upon on 17th March 1958 and was confined to the Public Sector. Later, from June 1960 it was extended to the Private Sector also. The following figures taken from the *Employment Review* for the quarter ended 31st December 1961 show the changes in the level of employment sector-wise in the Salem District between September—December 1961[1]:—

	30th September 1961.	*31st December 1961.*
	(1)	(2)
Public Sector	41,912	43,142
Private Sector	33,438	33,608
Total (Private and Public Sector).	75,350	76,750

Change.	
Number.	*Percentage.*
+ 1,400	+ 1·9

In order that the facilities offered by the Employment Service may be availed by the poorer sections of the unemployed population living in the remote parts of the District, who could ill afford to pay for their journeys to the Employment Office at Salem and back, a *Mobile Registration Unit* with an Upper Division Clerk-in-charge has been introduced in this district since September 1960. Every month on certain fixed days of the week, the Mobile Unit pays regular visits to the Taluk Headquarters of Harur, Krishnagiri and Hosur.

PENSION FOR THE OLD.

The Old Age Pension Scheme is yet another social service recently introduced by the Government of Madras. It came into effect from April 1, 1962. The scheme provides for a pension of Rs. 20 per month to destitutes 65 years of age and over and to destitutes 60 years of age and

1 Directorate of Employment (State Employment Market Information Unit) "National Employment Service—Employment Review—Madras State" (Quarter ended 31st December 1961), Appendix-III (The scope of the Review is limited to non-agricultural wage and salaried employment).

over who are incapacitated to earn a living due to blindness, leprosy, insanity, paralysis or loss of limb. Under the scheme a person is considered a destitute if he is without any income or source of income and has no relatives of 20 years of age and over of the following categories : son, son's son and husband or wife. Applications for old age pension are sent to the Tahsildar of the taluk in which the destitute ordinarily resides. The Revenue Divisional Officer of the Division in which the destitute is residing is the authority competent to sanction the pension. There is also provision in the scheme for one appeal against the order of the sanctioning authority to the Collector of district. The decision of the District Collector is, however final. The amount of pension is sent to the pensioner to his address through postal money order without deducting the money order commission.[1]

In the Salem district upto 22nd August 1962, 14,284 applications were received for the grant of old age pension. Of these applications, to that date 459 were sanctioned and 559 rejected.

OTHER ACTIVITIES.

Social service covers a wide range of activities, all of which it may not be possible to describe at length here. An attempt is therefore made in this section to give a brief account of some of these activities and services.

SERVICES FOR THE EX-SERVICE MEN.

The Salem district contributed 23,655 recruits to the Second World War, standing next to the North Arcot district in the State. The Officer of the National Employment Service now administer the District Soldiers', Sailors' and Airmen's Board. The District Collector is the President of the Board and the District Employment Officer is its Secretary.

The Commissioner of Labour and Director of Employment is the Head of the Madras State Soldiers', Sailors' and Airmen's Board Organisation. Out of the Madras State Ex-services Personnel Benevolent Fund administered by a Financial Sub-Committee grants are sanctioned for various welfare activities for the Ex-servicemen in the State. As a rememberance of the great and glorious deeds of the Soldiers', Sailors' and Airmen of the Madras State District Ex-Services Centres at a cost

[1] "A Humanitarian Scheme—Pension for the Old", *Madras Information*, July 1962, page 11–12.

of about Rs. 45,000 each have been built in the heavily recruited districts including the district of Salem. These centres serve as rest and recreation clubs for Ex-service men. In addition to this there is a Soldiers' Club at Krishnagiri in the Salem district. Flag Day is observed every year in the District and funds raised for the welfare activities of Ex-service men.[1].

SOCIAL SERVICE IN COMMUNITY DEVELOPMENT PROJECTS.

In Community Projects and National Extension Service Blocks particular attention is being paid to social service activities. Specially trained Education Extension Officers are entrusted with the task of adult education emphasis being laid to agricultural subjects and other rural problems. A number of Gramasevaks, Gramasevikas and Mukhyasevikas are trained in Social Service aspects of rural development also work in these Development areas and help the rural folks men and women to rebuild their own prosperity and welfare.

The Education Extension Officers supervise the schools and all the work connected with education in their respective Blocks. Under the Social Education Fund Scheme, Women and Children programmes are organised in the Blocks and the responsibility for organising these programmes is vested in the Education Extension Officers. Gramasevaks assist them in this work.

Apart from improving methods of agricultural production and better utilization of rural resources, the villagers are also helped in improving rural sanitation, providing better communication facilities, etc. Health, hygienic and medical aid facilities also are not neglected. Fully trained and well-equipped units are serving in the Project areas.[2]

Voluntary Organisations like Young Farmer's Clubs and Mathar Sangams are also organised in the Blocks in order to train the people of the rural areas in the art of leadership so that they may improve their outlook and their way of living. The artisans in the villages are also trained in the use of improved tools and machines. They are encouraged to start village industries on co-operative basis for producing bamboo articles. They are taught the improved methods of flaying, tanning pottery making, etc. The Community Development Officials also give them technical advice.

1 Administration Report of the Soldiers', Sailors' and Airmen's Board Organisation for the year 1960.

2 Social Services in Madras State, Government of Madras, 1955, page 50,

CHAPTER XVIII.

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANIZATIONS.

PUBLIC LIFE.

REPRESENTATION OF THE DISTRICT IN THE STATE AND THE UNION LEGISLATURES.

The ideal of universal adult franchise was achieved in India after the inauguration of the Sovereign Democratic Republic on January 26, 1950. Article 326 of the Constitution of India provides that the elections to the House of the People and to the Legislative Assembly of every State shall be on the basis of adult franchise. Every person who is a citizen of India and who is not less than twenty-one years of age is entitled to vote, if he is not otherwise disqualified. Till now three General Elections have been held in the District as well as all over the country on the basis of adult franchise in 1952, 1957 and 1962. The phenomenal success of these elections characterised by smooth progress of voting is a proof of the spirit of the masses to adjust themselves to a democratic way of life.

The State of Madras has a bicameral legislature—the Legislative Council and the Legislative Assembly. No persons is eligible to be chosen to fill a seat in the State Legislature (both the Houses) unless he is a citizen of India and is in the case of a seat in the Legislative Assembly, not less than 25 years of age and, in the case of a seat in the Legislative Council, not less than 30 years of age and possesses such other qualifications prescribed in the Representation of the People Act, 1951, and also does not suffer from any of the stipulated disqualifications.

Madras Legislative Council.—The Madras Legislative Council as at present constituted has a total membership of 63, of which 54 are elected members and 9 nominated members. Of the 54 elected members 6 each are elected by the Graduates' and Teachers' Constituencies and 21 each by the Local Authorities Constituencies and by the Members of the Madras Legislative Assembly. The members nominated by the Governor are persons having special knowledge or practical experience in respect of such matters as literature, science, art, co-operative movement and social service. The members to be elected are chosen from prescribed territorial constituencies and by the Members of the Madras Legislative

Assembly in accordance with the system of proportional representation by means of the single transferable vote. The Legislative Council is not subject to dissolution but as nearly as may be one third of its members retire every second year.

The composition and distribution of seats in the Madras Legislative Council is as follows :—

Constituency. (1)	Number of seats (2)
Graduates' Constituencies	6
Teachers' Constituencies	6
Local Authorities' Constituencies	21
Elected by Members of the Madras Legislative Assembly ..	21
Nominated Members	9
Total ..	63

The representation for the Salem district in the Madras Legislative Council is as follows :—

Graduates' Constituency ..	Madras West Central Graduates' Constituency comprising the Salem, Coimbatore and Nilgiris districts and returning one member.
Teachers' Constituency	Salem, Coimbatore and Nilgiris Teachers' Constituency returning one member.
Local Authorities' Constituency.	Salem Local Authorities' Constituency returning two members.

Madras Legislative Assembly.—The Madras Legislative Assembly as at present constituted consists of 207 seats, of which 206 seats are filled by direct elections from territorial constituencies and one seat is filled up by nomination of an Anglo-Indian by the Governor. Of the 206 seats filled by direct elections, 37 seats are reserved for Scheduled Castes and one seat (*the Yercaud Constituency of the Salem District*) for the Scheduled Tribes. The duration of the Legislative Assembly is five years from the date appointed for its first meeting unless it is dissolved earlier. In the Third General Elections (1962) there were 23 Assembly

Constituencies in the Salem District and these were called on to elect an equal number of members. Of the 23 seats for the District in the Assembly, four were reserved for the Scheduled Castes and one for the Scheduled Tribes.

GENERAL ELECTIONS IN THE DISTRICT AND THE HOLD OF THE POLITICAL PARTIES ON THE DISTRICT AT DIFFERENT TIMES AS REFLECTED IN THE ELECTIONS.

General Elections of 1952.[1]

Legislative Assembly.—The General Election of 1952 was for the first time conducted on the basis of adult franchise and it provided equal opportunities to participate in elections for men and women of all classes including the Scheduled Castes and Scheduled Tribes.

The following table gives the names of the Constituencies and the number of general seats for Scheduled Castes and Tribes :—

Details of Assembly Constituencies in the District, 1952 General Elections.

Serial number and constituencies.	*Total number of seats.*	*Number of seats reserved for*	
		Scheduled Castes.	*Scheduled Tribes.*
(1)	(2)	(3)	(4)
1 Namakkal	2	1	..
2 Paramathi	1	..	..
3 Tiruchengode	2	1	..
4 Idappadi	1	..	..
5 Rasipuram	1	..	..
6 Attur	1	..	..
7 Talaivasal	1	..	..
8 Salem Town	1	..	..
9 Salem Rural	1	..	..
10 Valappadi	1	..	..
11 Harur	2	1	..
12 Omalur	1	..	..
13 Mechcheri	1	..	..
14 Dharmapuri	1	..	..
15 Pennagaram	1	..	..
16 Krishnagiri	1	..	..
17 Uddanapalli	1	..	..
18 Hosur	1	..	..
District total ..	21	3	

[1] *Source:* Compiled from 'Return showing the results of the General Elections in Madras State, 1951–52', Government of Madras, 1953, page 361.

There were eighteen constituencies and twenty one seats in the District during the General Elections in 1952. Three of these constituencies were plural, where one seat each was reserved for the Scheduled Castes. The total number of voters in the District was 1,526,876, of whom 760,277 were males and 766,599 females. Of the total electorate of 1,526,876, 1,295,160 were from rural places. The total number who voted at the polls was 755,408 only, i.e. a little less than 50 per cent of the total number of voters. The number of votes polled by candidates set up by the different parties for the Assembly seats are as below :—

Name of the party.	Number of votes polled.
(1)	(2)
1 Indian National Congress	332,833
2 Socialist Party	21,643
3 Kisan Mazdoor Praja Party	15,035
4 Communist Party of India	85,031
5 Tamil Nad Toilers Party	33,905
6 All India Scheduled Castes Federation ..	23,748
7 Independents	396,191

In the contest for the 21 seats, the Congress got 9 (including two reserved seats), the Communist 2 and the Toilers Party 1. All the rest viz., the 9 seats including the one of the three reserved seats for the Scheduled Castes were won by independent candidates.

House of People.—In the General Elections of 1952 for the House of People there were the following four constituencies in the District:—

Serial number and constituency.	Total number of seats.	Number of seats reserved for	
		Scheduled Castes.	Scheduled Tribes.
(1)	(2)	(3)	(4)
1 Krishnagiri	1	..	..
2 Dharmapuri	1	..	..
3 Salem	1	..	..
4 Tiruchengode	1	..	..
District total ..	4	..	..

There were four constituencies and four seats. The number of votes polled by the candidates set up by the different political parties in the various constituencies were as follows :—

Serial number and name of the Constituency.	Number of votes polled by				
	Congress.	Socialist.	Praja-Socialist.	Federation.	Independents.
(1)	(2)	(3)	(4)	(5)	(6)
1 Krishnagiri ..	61,672	..	15,929	..	69,652
2 Dharmapuri ..	61,570	..	..	..	123,975
3 Salem	90,570	..	..	..	112,222
4 Tiruchengode ..	78,973	..	..	..	95,664
District total.	292,785	..	15,929	..	401,513

In the contest for the four seats, the Congress Party won two seats and the rest were annexed by Independent candidates.

General Elections of 1957[1].

Legislative Assembly.—In 1957 the country went again to the polls for the second time. The Assembly constituencies, the number of seats and the seats reserved for Scheduled Castes and Scheduled Tribes in the District of Salem in the Second General Elections were as follows.—

Serial number and name of constituency.	Total number of seats.	Number of seats reserved for	
		Scheduled Castes.	Scheduled. Tribes.
(1)	(2)	(3)	(4)
1 Harur	2	1	..
2 Krishnagiri	1	..	..
3 Uddanapalli	1	..	..
4 Hosur	1	..	..
5 Pennagaram	1	..	..
6 Dharmapuri	1	..	..
7 Yercaud	2	..	1
8 Salem I	1	..	..
9 Salem II	1	..	..
10 Virapandi	1	..	..
11 Taramangalam	1	..	..

[1] *Source:* Compiled from data available in 'General Election in Madras State—1957'; Election Data Analysis', Government of Madras, 1960.

Serial number and name of the constituency.	*Total number of seats.*	*Number of seats reserved for*	
		Scheduled Castes.	*Scheduled. Tribes.*
(1)	(2)	(3)	(4)
12 Mettur	1	..	..
13 Sankari	1	..	..
14 Tiruchengode	2	1	..
15 Namakkal	2	1	..
16 Sendamangalam	1	..	..
17 Rasipuram	1	..	..
18 Attur	2	1	..
District total ..	23	4	1

In the Second General Elections the number of Assembly Constituencies was the same as in the First General Elections, viz. 18, but there were some minor re-distribution in territories and fresh names were also given to the Constituencies in a few cases. The total number of seats in the eighteen constituencies was 23 as against 21 in the First General Elections. The number of double-member constituencies was increased from 3 in the First General Elections to 5 in the Second General Elections and one of the seats in the double-member constituency of Yercaud was reserved for the Scheduled Tribes and in the other double-member Constituencies of Harur, Tiruchengode, Namakkal and Attur, one seat each was reserved for the Scheduled Castes. The strength of the electorate was 1,916, 984 and was composed of 958,037 males and 958,947 females. The number of the rural electorate stood at 1,610,523. The number of the persons who voted at this Second General Elections was 762,291, which was less than 50 per cent of the total number of voters in the District. The number of votes polled by the candidates set up by the different political parties for the State Legislative Assembly was as follows:—

Name of the Party.	Total number of votes polled.
(1)	(2)
Congress	483,368
Communist	57,042
Dravida Munnetra Kazhagam	176,674
Congress Reforms Committee	17,096
Praja Socialist Party	22,122
Independents	275,784

In the contests, 19 seats (including four reserved seats) were secured by the Congress, 2 seats (including one reserved seat) by the Dravida Munnetra Kazhagam, and one seat each by the Congress Reforms Committee and by an independent candidate.

House of the People.—In the Second General Elections the following were the constituencies in the District for elections to the House of the People.

Serial number and name of the constituency.	*Total number of seats.*	*Number of seats reserved for*	
		Scheduled Castes.	*Scheduled Tribes.*
(1)	(2)	(3)	(4)
1 Krishnagiri	1	..	..
2 Tiruchengode	1	..	..
3 Salem	1	..	
4 Namakkal	2	1	..
District total ..	5	1	..

The number of Parliamentary Constituencies and the number of seats in the District for the Second General Elections were 4 and 5 respectively. There had also been some minor re-distribution of territories and a fresh name was given to one of the Constituencies. The following table shows the number of votes polled by the candidates set up by the political parties in the various constituencies :—

Serial number and name of the constituency.	*Number of votes polled by*			
	Congress.	*Praja-Socialist Party.*	*Dravida Munnetra Kazhagam.*	*Independents.*
(1)	(2)	(3)	(4)	(5)
Krishnagiri	57,683	..	..	86,511
Tiruchengode	86,935	26,240	23,719	13,718
Salem	85,342	.	..	95,541
Namakkal .. .. (Double member Constituency)	164,221	..	182,066	263,194
	155,531			
District total ..	549,712	26,240	205,785	458,964

In the contest for the five seats Congress won four seats (including the one reserved seat) and the Dravida Munnetra Kazhagam annexed one seat. Two of the four candidates elected to the House of the People on the Congress ticket, viz. Dr. P. Subbarayan and Sri S.V. Ramaswami

became Ministers in the Central Government. Dr. P. Subbarayan held the portfolio of Minister for Transport and Communications and was also a member of the Union Cabinet. Sri S. V. Ramaswami was the Deputy Minister for Railways.

General Elections of 1962.[1]

Early in the year 1962, the country went again to the polls for the third time. The following table shows the Assembly Constituencies the number of seats and the seats reserved for Scheduled Castes and Scheduled Tribes in the Salem District :—

Serial number and name of constituency.	*Total number of seats.*	*Number of seats reserved for*	
		Scheduled Castes.	*Scheduled Tribes.*
(1)	(2)	(3)	(4)
1 Harur	1	1	..
2 Uthangarai	1	..	..
3 Krishnagiri	1	..	..
4 Uddanapalli	1	..	..
5 Hosur	1	..	..
6 Pennagaram	1	..	..
7 Dharmapuri	1	..	..
8 Yercaud	1	..	1
9 Valapady	1	..	..
10 Salem-I	1	..	..
11 Salem-II	1	..	..
12 Virapandi	1	..	..
13 Attur	1	..	..
14 Talaivasal	1	1	..
15 Rasipuram	1	..	..
16 Sendamangalam	1	..	..
17 Namakkal	1	1	..
18 Kapilamalai	1	..	..
19 Mallasamudram	1	1	..
20 Tiruchengode	1	..	..
21 Sankari	1	..	..
22 Taramangalam	1	..	..
23 Mettur	1	..	..
District total	23	4	1

In the Third General Elections the number of Assembly Constituencies in the District was increased from 18 to 23 and the total number of seats were 23, each constituency returning one candidate. In the 1957 Elections, the Yercaud, Tiruchengode, Namakkal, Harur and Attur

[1] *Source* ; Special Tahsildar for District Gazetteers, Salem.

constituencies were double-member constituencies but in the Elections of 1962 the double-member constituencies were abolished and the concerned constituencies were bifurcated. In the Salem District the five double-member constituencies were bifurcated as follows :—

(1) Yercaud	(i) Yercaud.
	(ii) Valapadi.
(2) Tiruchengode	(i) Tiruchengode.
	(ii) Mallasamudram.
(3) Namakkal	(i) Namakkal.
	(ii) Kabilamalai.
(4) Harur	(i) Harur.
	(ii) Uthangarai.
(5) Attur	(i) Attur.
	(ii) Talaivasal.

The seat relating to the Yercaud constituency was reserved for the Scheduled Tribes and the seats relating to the constituencies of Harur, Talaivasal, Namakkal and Mallasamudram were reserved for the Scheduled Castes.

The strength of the electorate in the District during the Third General Elections was 20,32,127. Of these 10,13,996 were males and 10,18,131 females. 17,31,942 of the total electorate hailed from the rural parts of the District and 3,00,185 were from the urban parts. The number of persons who voted at this Third General Elections was 13,10,327 which works out to about 64·5 per cent of the total number of voters in the District and this percentage shows a definite improvement over the corresponding percentages relating to the previous two General Elections. The following are the number of votes polled by the candidates set up by the different political parties for the Assembly seats.

Name of the Party. (1)	*Total number of votes polled.* (2)
Congress	5,42,734
Dravida Munnetra Kazhagam	5,07,138
Swatantra	52,909
Communist	39,475
Praja Socialist Party	17,620
Tamil Nationalist Party	22,217
Janasingh	2,732
We Tamils	17,349
Independents	57,465

In the contests, 12 seats were secured by the Congress, 9 seats by the Dravida Munnetra Kazhagam and one seat each by the Swatantra Party and an Independent candidate.

House of the People.—The following were the constituencies in the District during the Third General Elections for elections to the House of the People.

Serial number and name of the constituency.	Total number of seats.	Number of seats reserved for Scheduled Castes.	Number of seats reserved for Scheduled Tribes.
(1)	(2)	(3)	(4)
1 Krishnagiri	1	..	..
2 Salem	1	..	..
3 Tiruchengode	1	..	..
4 Namakkal	1	1	..
District total ..	4	1	..

The number of Parliamentary constituencies remained the same as in the last General Elections, but as the double-member constituency of Namakkal was abolished and made into a single-member constituency, the total number of parliamentary seats for the District dwindled from 5 to 4. The seat relating to the Namakkal constituency was exclusively reserved for the Scheduled Castes. The following table shows the number of votes polled by the candidates set up by the different political parties, for the parliamentary seats :—

Name of the Party.	Number of votes polled.
(1)	(2)
Congress	4,94,834
Dravida Munnetra Kazhagam	4,70,582
Praja Socialist Party	39,937
Tamil National Party	28,621
Janasangh	4,581
Independent	43,419

In the contest for the four seats Congress secured 3 seats and the fourth was secured by Dravida Munnetra Kazhagam.

By-elections.

By-elections were held in the District after the General Elections in 1952, 1957 and 1962. There were by-elections for an assembly and a parliamentary constituency after 1952, a by-election for an assembly constituency in 1957 and a by-election for a parliamentary constituency in 1962.

THE REPRESENTATIONS OF THE DISTRICT IN THE STATE ASSEMBLY.

The following tables classify the elected members to the State Legislative Assembly in the first, second and third General Elections from the Salem district by their age, economic and social groups and educational qualifications.

Age structure of the elected members to the State Legislative Assembly from the Salem District.

Age groups.	Number of elected members in each group.		
	First General Elections.	*Second General Elections.*	*Third General Elections.*
(1)	(2)	(3)	(4)
23—34	9	3	10
35—44	7	11	8
45—54	4	7	3
55—64	1	2	2
65—74	..	..	..
75 and over	..	..	..
Total ..	21	23	23

From the above table it is seen that the number of elected members in the higher age groups above the age group of (23—34) was larger in the Second General Elections than in the First General Elections and in the Third General Elections the number of members in the age group (23—34) had more than trebled its number in the Second General Elections.

Occupational structures of the elected members to the State Legislative Assembly in the first, second and third General Elections from the Salem District.

Livelihood Classes.	Number of elected members in each class.		
	First General Elections.	*Second General Elections.*	*Third General Elections.*
(1)	(2)	(3)	(4)
I Cultivators of Land wholly or mainly owned and their dependents.	14	10	7
II Cultivators of land wholly or mainly unowned and their dependents.	..	..	..
III Cultivating labourer and their dependents.	..	1	..
IV Non-Cultivating owners of land, agricultural rent receivers and their dependents.	3	2	3
V Production other than cultivation.	..	..	..
VI Commerce	1	..	2
VII Transport	1	2	1
VIII Other sources and miscellaneous sources.	2	8	10
Total ..	21	23	23

The figures in the above table appear to indicate the trend of the gradual fall of the number of representatives from the agricultural classes and the rise of the number of representatives from the non-agricultural classes over the periods.

Social structure of the elected members to the State Legislative Assembly in the First, Second, and Third General Elections from the Salem District.

Social groups.	Number of elected members in each group. First General Elections.	Second General Elections.	Third General Elections.
(1)	(2)	(3)	(4)
Non-Backward Classes	11	8	10
Unscheduled Backward classes ..	7	10	8
Scheduled Castes	3	4	4
Scheduled Tribes	..	1	1
Total ..	21	23	23

It is observed from the above table that the number of elected members from the Salem District belonging to the unscheduled Backward classes, Scheduled Castes and Scheduled Tribes in the Second and Third General Elections had increased over the respective number of members in the First General Elections.

Educational qualifications of the elected Members to the State Legislative Assembly in the first, Second and Third General Elections from the Salem District.

Educational qualifications.	Number of members in each category. First General Elections.	Second General Elections.	Third General Elections.
(1)	(2)	(3)	(4)
Literate	7	10	3
Middle school	5	5	9
Matriculate or S.S.L.C. Higher Secondary.	5	2	4
Intermediate in Arts and Science.	..	1	2
Degree or Diploma	4	5	5
Total ..	23	23	23

NEWSPAPERS AND PERIODICALS [1].

The following are the newspapers and periodicals published in the District :—

Papers. (1)	Average Circulation. (Number of copies.) (2)
Malai Murasu (Tamil Daily)	7,000
Chidambaram Daily Market (English and Tamil) ..	150
Gurudev Salem Market Report (English and Tamil) ..	150
Pudu Vazhvu (Tamil Weekly)	500
Light of the World (English and Tamil monthly)	300
Arivu (Tamil fortnightly)	200
Hindu Marumalarchi (fortnightly)	500

The following are the major papers which are published outside the District and circulated in the District:—

Newspapers.

1. The Hindu.
2. The Indian Express.
3. The Mail.
4. Dinamani.
5. Swadesamitran.
6. Janasakthi.
7. Viduthalai.
8. Namnadu.
9. Nava India.
10. Dina Thanthi.
11. தமிழ்நாடு.
12. நவமணி.
13. நவசக்தி.
14. தினச்செய்தி.

Periodicals.

1. Ananda Vikatan.
2. Kalki.
3. Kumudam.
4. Swadesamitran (Varamalar).
5. Kalaimagal.
6. Illustrated Weekly (India).
7. Swarajya.
8. Soviet Land.
9. Blitz.
10. Current (Periodical).

VOLUNTARY SOCIAL SERVICE ORGANISATIONS.

Social Service in our country is of recent origin. In ancient or medieval India there was no scope for it. The Hindu religion with its joint family caste system obviated its need. The head of a joint family supported all the members of the family. He took care of all the individual needs of all the members of the family irrespective of whether they were weak or strong, sick or healthy, employed or unemployed. Thus

[1] *Source*: District Revenue Officer, Salem.

there was little need for assistance from outside. Next to the family, the caste was the larger unit and the members of the caste were like the members of corporate body. Each received help whenever he wanted it from the other members of his caste. Under such conditions the need for social workers or organisations for social service was not felt. Further life in those days was simple and the human wants were not many. This situation prevailed right through the ancient and medieval period. The establishment of the British Rule in India weakened the ties of social cohesion and made the people highly individualistic. With the advent of the British rule, the British missionaries came to India and opened schools, orphanages and hospitals which were the beginning of organised voluntary social work in India.

There are a good number of voluntary social service organisations in the Madras State. These institutions have played a valuable part in making Madras a leading Welfare State in the country. A brief account of some of these voluntary social service organisations in the Salem District are given below :—

Annadhana Samajam, Salem.—The Institution is run by voluntary donations offered by the public. It distributes food, clothing and sweets to poor children during Deepavali and Pongal festivals.

Bharat Scout and Guides, Salem.—This organisation attached to the Central Association in Madras trains nearly 5,000 boys and girls every year in the principles and practice of the Scout Movement. A permanent camp site of 10 acres has been acquired in Seshanchavadi on the road to Attur. Training camps are held here for teachers, Gramasevaks and boys. The training imparted inculcates self-help, discipline, and a spirit of feeling for good service to all at all times in the trainees. The boys and girls trained in this movement turn out to be good and useful citizens. They are also taught First-Aid. They render service at all festivals, exhibitions, etc., in maintaining order and also render aid to the helpless, the sick and the wounded.

Bharathi Vidyalaya Sangam, Salem.—This institution started in 1946 runs two high schools in the Salem town.

Church of South India, Salem.—This Mission conducts two higher elementary schools, a boarding home for girls and a training school for women at Salem. It also runs a boys' boarding home at Attur and elementary schools at Devanamkurichi, Kullampatti and Mangalam. It also conducts a boys' high school at Salem.

Discharged Prisoners' Aid Society, Salem.—This society was started forty years back and helps the discharged prisoners in getting employment. It maintains a reception home for juvenile offenders. The members of the Society also visit the Central Jail at Salem and make enquiries of the prisoners likely to be released in order to help them in their future rehabilitation.

Ex-servicemen Association, Salem district.—The Salem district contributed 23,655 recruits to the Second World War. For the welfare of the Ex-servicemen there is a District Centre at Salem, a Soldiers' Club at Krishnagiri, a Colony in Manivilandan (Attur Taluk) and an Ex-servicemen Motor Transport Co-operative Society at Salem. A Canteen is also run in the Soldiers' Club at Krishnagiri. The Manivilandan Land Colonisation Society had originally 24 settlers but due to unfavourable seasonal conditions the number of settlers have now dwindled. The Ex-Servicemen Association also renders help to the disabled soldiers and families of deceased soldiers by securing for them lands, capital, etc., for rehabilitation.

Guild of Service, Salem.—The aim of the Guild of Service, a Statewide organisation is "voluntary service for the sake of service and co-ordination of social welfare activities with a view to avoid duplication and overlapping of efforts and to create new channels of service and to organise and run pilot programme[1]". The branch of the Guild of Service at Salem was formed in the year 1945. It has now 49 members on its roll. The Collector of the District is its ex-officio Chairman and the Collector's wife its President. It has branches at Hosur, Attur, Kovilur and Karungalpatti. The branch at Salem runs an orphanage with 37 inmates (both boys and girls) all of whom attend the school in the town. The orphanage has two buildings of its own. The children of the orphanage are sponsored through the services of the Unitarian Service of Canada[2].

Hill Tribe Slum Welfare Agency International.—This Organisation is an auxiliary of the Slum Welfare Agency International of Madras with Srimathi P. S. Kakkan as its President. It is located at Sittampatti, a hamlet in Periakalrayan Hills, Attur taluk. The hill tribes on the Periakalrayans and Chinnakalrayans of Salem and South Arcot Districts numbering over 20,000 are living in un-hygenic conditions and without facilities of good drinking water, etc. They are mostly illiterates and are

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1 Jadhav, M.C., "Social Service in the past four decades" *Madras Information*, November 1957, Page 6.

2 38th Annual Report of the Guild of Service Centre 1961, Section II, Page 21 and reports from the Special Tahsildar for Gazetteers, Salem.

oppressed by the money-lenders from the plains who adopt in human methods to recover the debts. The Agency interferes in such cases and arbitrates the debts and saves the tribemen from the clutches of the usurious money-lenders. The Agency also helps the tribes to increase their social consciousness.

Hindi Prem Mandal, Salem.—This Association was started in 1931. It conducts Hindi classes in several parts of the town.

Literary Society, Salem.—This Society was registered in 1890 and owns a big library. The society offers the facilities for playing games like tennis as also indoor games for its members.

Kamala Nehru Nilayam.—This Service Home was founded in 1955 in Kozhikalnatham (four miles from Tiruchengode and Sankari) by Srimathi Seethalakshmi Ramaswami. It is aided by the Central Social Welfare Board. The inmates, who are widows, deserted wives, destitute women, orphans and other helpless girls, are educated up to E.S.L.C. or S.S.L.C. and sent for training as teachers, midwives and gramasevikas. Such of those who cannot take up any of these courses are given training in tailoring and weaving and those who wish to continue to remain in the Home are allowed to seek employment in the cloth production centre attached to the Home. There are at present 101 inmates in the charge of a Matron and eight Assistants.

The institution also supervises five maternity centres aided by the Central Social Welfare Board.

Kamala Nehru Mauthar Sangam, Shevapet (Salem).—This Association proposes to start an orphanage and is interested in improving the social status of women.

Kandasami Kandar Charities, Velur.—A trust has been formed for the management of the educational trust of Sri Kandasami Kandar who died without leaving a heir. A free hostel for the poor students has been opened in Velur and the funds of the trust are being used for the girls' high school opened in Velur in July 1962.

Kusht Nivarana Sangam, Salem.—This Association is affiliated to the Central Association and conducts propaganda in villages through publicity van on the prevention and cure of leprosy. The van also distributes medicines to the affected patients free of charge.

Indian Women Association, Salem.—This association established in the year 1930 is affiliated to the All-India Women's Association. It runs in Salem a Working Women's hostel, wherein girls working in offices

stay. A destitute home for adult women is also run by the Association. The Association conducts classes in Hindi, and dancing. It also manages a nursery section, a craft section, a library and a reading room for women. The Association conducts bhajans periodically and also coaches up girls for the E.S.L.C. Examination. Classes in Yogasana and tailoring for women are also conducted by the Association.

Mauthar Sangam, Swarnapuri (Salem).—This Association of women conducts needle classes and lessons in music. It is also engaged in appalam-making as a cottage industry.

Red Cross Society, Salem.—The Red Cross Society at Salem runs a rescue home.

Rotary Club, Salem.—This Organisation is a branch of a world-wide organisation of the same name. It was started in 1951. The Club conducts periodically free eye-camps and also renders free medical service at Natrampalli and Kollampalli. The Club also provides wells, latrines and roads for the benefit of people living in slums. It also offers gifts during festivals like Deepavali and Pongal to the inmates of the Blind School at Salem.

Sarada Vidyalaya.—This institution is directed by Srimathi Seethalakshmi Ramaswami. It runs a nursery school and an elementary school at Salem besides an orphanage with 45 children, a High School with over 500 girls and the Sarada College started in 1961 at Salem. The institutions run by this organisation are noted for efficiency and discipline.

Sengunthar Educational Board, Taramangalam.—This Board consisting of the Sengunthar Weavers of Taramangalam and other adjacent villages has built spacious buildings for the High School at Taramangalam.

Seshasayee Memorial Committee, Mettur Dam.—The Committee was formed in 1960 by the employees of the Mettur Chemicals Industry for commemorating the services of its Managing Director. The Committee grants scholarships to the poor students of the employees of the Mettur Chemical Industry.

Society for the Prevention of Cruelty to Animals, Salem.—This Society was started in 1920. The Collector is its ex-officio President. The Secretary of the Society is assisted by one Chief Inspector, nine Inspectors and other staff. During 1961, 3,687 cases of cruelty to animals were prosecuted by the Society.

Sri Ramakrishna Mutt, Salem.—The Mutt started in 1928 conducts religious lectures and bhajans. The Mutt also runs a free dispensary and an eye clinic in the Salem Town.

Theosophical Society, Salem.—This Society started in 1908 is one of the oldest institutions in the District. It has rendered valuable service for the promotion of social activities in the District. It is located in its own building and conducts lectures and discourses. Several eminent men have visited this Society at Salem.

Tuberculosis Association, Salem.—This is the branch of the Central Association and has built a tuberculosis clinic in the headquarters hospital at a cost of Rs. 40,000 from the donations and funds given by the Central Association.

Dr. C. Vijayaragavachariar Memorial Library, Salem.—The Committee for commemorating the memory of Sri C. Vijayaragavachariar, an ardent nationalist of Salem, has erected a fine building in the heart of the town with a library and lecture halls. Periodical memorial lectures and learned meetings are arranged under the auspices of this organization. The well-equipped library at the premises is made use of by the Salem public.

CHAPTER XIX

PLACES OF INTEREST.

Adamankottai (Dharmapuri Taluk—Population 3,417) is situated four and half miles from Dharmapuri at the junction of the trunk roads from Bangalore and Madras. Commanding, as it does, the Toppur Pass and the lines of communication between the Baramahal and the Deccan and between the east and west coasts the village must have been a place of considerable importance in olden days. Its name is connected with the Adigaman or Adaiyaman, the title adopted by the chiefs who reigned at Tagadur. The fort was roughly oval in shape. The outline of its wall and its ditch can still be traced. A fraction of the fort area is now occupied by the village, but the position of a number of temples within the rampart indicates the former extent of the town. The principal temple is that of Someswara which contains some old paintings representing scenes from the puranas. The Vishnu temple is dedicated to Chendraya. In the ayacut of the tank near the village is the temple of Soleswara. Besides these, there are also temples to Bhairavar, Ankalamman and Kaliamman. The annual festival held in honour of Kaliamman attracts a large crowd. These temples are interesting from their carvings and the inscriptions they bear. There are also Jain sculptures in the village one of which stands facing the road west of the Bhairavar temple.

In the Someswara temple there are two inscriptions of Kulottunga Chola III, dated 1196 and 1203. But the most interesting inscriptions are those of the Hoysala Kings, Narasimha II, Someswara Deva and Ramanatha Deva. The inscription of Narasimha II refers to the dedication of a temple to Parameswara Udaiyar by one Paramaya Sahani, a minister of Madhava Dandanayaka who held the office of *Mahapradani paramavisvasi* under Narasimha. This temple is now identified with the Bhairavar temple. The inscriptions of Someswara Deva and Ramanatha Deva record gifts of land to the temple of Mayindiswaram Udaiyar which is identified with the Someswara temple standing near the Bairavar temple. There is also a reference in the inscriptions to Somaya Dandanayaka who was the Prime Minister of Someswara Deva. Another inscription found in Ankalammam temple, which is, dated 1530 in the

reign of Achyuta Raya, records that one Kamiyappa Nayaka revived near the Bhairavar temple a market which had become extinct and levied a small fee for the benefit of the temple. The inscriptions reveal that Adamankottai was originally called Mahendramangalam, derived probably from the Nolamba King, Mahendra.

Adamankottai has now a High School and a Highways rest house. Not far from Adamankottai is Kovilur, the oldest Christian settlement in the District, which attracts a large concourse of pilgrims during the Easter Festival.

Alawai Hills (Rasipuram taluk) otherwise called Sidharmalai lie west of Rasipuram. A saint or *Sidhar* is said to have been doing penance here by the side of a spring and is believed to have disappeared in a cave nearby. A small temple has been built over the site to which a flight of rough hewn steps leads from the plains. Crowds of Hindus from the surrounding villages visit this temple on new moon days and bathe in the spring. Another temple to Subramanya on the western slope of the hill also attracts a large number of pilgrims from the neighbourhood during " Karthigai ".

Amarakundi (Omalur taluk—Population, 2,977) 2½ miles from Taramangalam, is reputed to have been the capital of the Gatti Mudaliyars. A cluster of temples east of the cross road marks the site of the old peta, and south of it there are faint traces of a ditch and a rampart. Potsherds and old bricks are still turned up, while ploughing.

The cluster of temples are of interest. Four of them are faced with the yellowish Enadi granite. The decoration of these temples is a reminiscence of the Ilamisvara temple at Taramangalam ; but the carving is clumsy and there is a marked want of the exquisite finish which characterises the older temple. The most pretentious temple is that of the Chokkanatheswarar temple which has a very modern gopuram of white plaster quite out of tune with the yellow stone of the building itself. The Varadaraja Perumal temple in style suggests a bad imitation of the old temple at Taramangalam. The other temples are dedicated to Vigneswara, Virabhadra, Hanuman, Mariamman, Ellamman, Ankalamman and Chandesvari.

Anchettidurgam (Hosur taluk—Population 6,199) is a hill fort 3 miles eastward of Kelamangalam. The hill (3,192' altitude) is ascended from the village of Anchettidurgam, the peta of former days, slightly

fortified and built on a stony platform on the north flank of the hill. Very little remains of the old masonry of the fort on the summit. The place is overgrown with prickly-pear and aloes. On the top is a small temple with a lingam and a nandi. There is a natural cleft across the summit, in which water stands perennially. The durgam was strongly fortified in the days of Hyder and Tippu and guarded Kelamangalam against attack from below the ghats. It surrendered to Major Gowdie in 1791 in the Third Mysore War and again to Major John Cuppage in 1799 in the Fourth Mysore War.

Ankusagiri (Hosur taluk), 5 miles east of Sulagiri, was the ancient capital of Masti (Berikai) Poligars. The construction of the fort and peta is said to have been commenced by one Ankusa Rayalu, King of Kundani, who lost his kingdom to Chokka Ganda, the Poligar of Masti. The Poligar completed the building and on the capture of Masti by Venkoji, transferred the capital to Ankusagiri. Ankusagiri itself was lost to the Marathas a few years later, but was regained with the help of a force from Megadi. In 1766–67, it was taken by Hyder, but was subsequently restored to the Poligar on the conclusion of peace between Hyder and Peshwa. In 1768 on the arrival of Colonel Smith, the Poligar joined the English and on Colonel's withdrawal, Hyder again attacked and took the capital. It remained under Mysore (except for a short period, till 1799 when the poligar was restored to office and took up his residence at Berikai since then.

Ankusagiri (altitude 3038′) is so called from its resemblance to an elephant goad. It is said to have been protected by seven lines of fortification, of which very little now remains. On the top of the durgam are found the ruins of a palace and a small temple. The peta was protected on the south by the durgam itself and on the north by a lesser hill known as Gaditha-Guta which also contains traces of fortification. But little remains to indicate the once important town and the site is now overgrown with prickly-pear. There is a small temple to Timmaraya, the ancestral deity of the Poligars which is endowed with the village of Chinna Sadanapalli for its maintenance. To the east is the *mahanavami bayil* or the parade ground where on the ninth day of Dasara the Poligar used to review his troops. In February a festival is held on the peta site, at which the poor are fed. In the lowest line of fortification is a gateway leading to what was once the palace and the durbar hall with the zenana beyond it. The "Hall of Audience" is still marked by a few tiers of granite steps. The sites and the use of former buildings are still

remembered. When Ankusagiri was abandoned by the Poligar, the inhabitants migrated to the village of Bastalapalli otherwise known as Ankusagiri Kottur or Puthur.

Aragalur (Attur taluk—Population 3,592) is about 2½ miles south-east of Talaivasal on the right bank of Vasishtanadi. The name of the village in Tamil means " village of six trenches ", and it is associated with a chieftain named Venuva-Rayan who is said to have fled to the Kalrayans on the approach of Tippu and lived there in a cave. But according to the Salem *puranam*, the village was ruled by a prince named Ekambara Mudaliar who is said to have imprisoned the Chera, Chola and Pandya Kings in his palace. It has two imposing temples, one dedicated to Srikameswara and the other to Karivarada Perumal and also a smaller Siva temple of Soleswara. Outside the village on the river bank is the grim looking temple of the goddess, Ambairammal, whose festival is celebrated once in five years with buffalo sacrifices.

The Siva and Vishnu temples in the village contain a large number of inscriptions covering the Chola, Pandya, Hoysala and Vijayanagar periods. They mostly relate to gifts of gold, lands and villages to the temples as well as to Brahmins by royal favour or private munificence. The oldest inscription is that of Kulottunga Chola III, dated 1206 A.D. It records the gift of gold for the worship of the three saints (emberumakk-kal), Appar, Sundarar and Sambandar, whose idols were installed in the Strikamiswara temple. Sundara Pandya granted rent free lands to two Brahmins for reciting Vedas in this temple which was then under the management of Vaniyars. It would appear from an inscription in the Karivarada Perumal temple that in 1519 A.D. the temple sthanikas (servants) went on deputation to Vijayanagar and complained to Krishna Deva Raya of injustice done by the authorities (Rajagaryam) stationed at Deviyakuruchchi, a village belonging to the temple and that the king received them kindly and redressed their grievances. In 1533, a weaver of Kuhaiyur instituted a car festival in this temple and was accorded special privileges by the managers. There is also a reference in the inscriptions to a treaty among the local chieftains by which they bound themselves not to oppose each other, to combine in serving their King Kulottunga Chola III and to defend each other against external enemies. The inscriptions show that the country around Aragalur was called Arrur Kurram, a subdivision of Magada-mandalam in Maladu. This village has now a High School and a Rural Dispensary.

Attayampatti (Salem taluk—Population 7,666) on the border of the Tiruchengode taluk, 7 miles from Ariyanur Railway Station and 14 miles

from Salem, owes its importance to its cloth trade. About 1 mile east of it is the village of Chennagiri which was the headquarters of a taluk under Col. Read. The taluk was abolished in 1803. There is a Weavers' Co-operative Society and a High School. The weekly shandy which meets on Sundays attracts the produce of the surrounding villages.

Attur (Attur taluk—Population 29,018) on the Vasishtanadi, 32 miles east of Salem, is the headquarters of the taluk. The name "Attur" means the "village by the river". It is divided by the river into two parts. The eastern portion south of the river is called Pudupet and the western portion is Attur proper. It was also known as Anantagiri in olden days and the compound name Attur-Anantagiri was in vogue till the end of the Eighteenth Century. The population is for the most part dependent on agriculture, but the Muhammadans who form a fair proportion of the population are energetic traders.

In 1689 it came into the possession of Chikka Deva Raya of Mysore by the treaty concluded by "Lingurajayah with Aurachee". It formed part of Hyder's dominions till 1768 when it surrendered to Col. Wood. Hyder presumably regained it, when he wiped out Wood's conquest the same year. After the restoration of peace in 1792, Attur was garrisoned by the 23rd Madras Battalion under the command of Captain Campbell. Under Lord Clive's scheme of 1799 it was made an ordnance station and was occupied by a detachment till about 1824 when it ceased to be a military station.

North of the Vasishtanadi is the fort which commands the Attur Pass in the Lower Carnatic. It is said to have been constructed by one of the Gatti Mudaliyars with the treasure discovered by him in a bush, while he was hunting. The iron pot in which the treasure was found still preserved. The fort is in the form of a square with batteries and bastions in the angles and sides. The glacis to the east is overgrown by trees. The south side is guarded by the river and the other faces are protected by a ditch. The outer wall of the ditch and the river bank are strongly revetted. The ramparts are of cut stone, well fitted with mortar. Inside is a large vaulted chamber said to have been the Kacheri of Gatti Mudaliyar. Another large building with an inner court is supposed to have been his harem and dwelling place. On the south face of the ramparts is Gatti Mudaliyar's pleasure house, a roof on pillars with obtuse pointed arches. Near this is a water gate, cunningly built and strongly defended, leading to the river, and on the north face is another, leading into the ditch. The fort also contains a Vishnu temple which is apparently a later construction by Gatti Mudaliyar.

There is an ancient Siva temple in the town dedicated to Kayanirmuleswara, which contains six inscriptions. Two of them, dated 1513 and 1523 A. D. relate to the reign of Krishna Deva Raya and records grants of villages to the temple.

Now this town is the headquarters of the Panchayat Union and the Tahsildar. There are two high schools, one for boys and another for girls in this town. There are two separate hostels for boys and girls. There is a Government Hospital, a Veterinary Dispensary and a rest house. The Church of South India is running boarding homes for Koravar boys and girls separately. The Kamaraj Orphanage started in 1957 has 117 inmates consisting of boys and girls of which 63 are orphans.

With the aid of the House Building Co-operative Society, a new colony is being built near the railway station. The fort on the other side of the Vashistanadhi river is preserved, but several streets and houses have sprung up within the enclosure. The shandy, which meets on Sundays, markets coir rope, Bamboo baskets and fruits of the Kalrayans, like jack and pineapple. There are two permanent cinema theatres in the town and protected water-supply is supplied through wells dug in the river. There is also a Milk Supply Co-operative Society in the town.

There are several sago factories and rice mills. Paddy and rice is sent to Coimbatore district. There is a glass factory manufacturing bottles and tumblers. Near this town a bone mill has been started. The Government Assistant Horticulturist supplies free of cost seedlings of jack, citrus and other fruit trees including plantains and English vegetable seeds to the hill tribes in Kolli Hills and Kalrayans. Already Potatoes and Cabbages are popular in the hills.

A Scheme for the reclamation of one thousand acres of Government land in Ramanaickanpalayam at the foot of the Kalrayans near Attur has been inaugurated, for assignment later on to landless people. The State Seed Farm on 100 acres of Government land in Mulluvadi nearby supplies improved seeds to ryots. In this Taluk there are a large number of arecanut topes which rank next to Mettupalayam.

Ayothyapatnam (Salem taluk—Population 5,255), 6 miles east of Salem, in the fork of the Attur and Manjavadi roads, is connected by tradition with the wanderings of Rama. It contains a temple dedicated to Sri Rama, which is neither large nor in good repair. Its sculptures, however, are interesting, being reminiscent of the Madurai style of the period of Tirumala Nayaka. In the *Mahamantapam* there are four figures which represent perhaps some local poligar or chieftain who built the temple.

There are also two other carvings which cannot be identified. Unfortunately much of the stone work is disfigured with modern coloration and the wall on either side of the entrance is covered with the names of the people who have recently made small donations to the temple.

It is served by Masinayakanpatti Railway Station on the Salem-Vridhachalam section. The temple for Sri Rama in the Pattabishekam pose is in charge of the Board of Trustees controlled by the Hindu Religious and Charitable Endowments Board. It is enclosed by a compound wall and the Mahamantapam in front of the inner temple has been exquisitely carved on a miniature Madura style, having been built by one of the vassals of Tirumala Nayak. This place abounds in cocoanut groves. The natural scenery of the region caught the eye of Le Fanu who refers to this area as one of delightful shades and topes.

Bagalur (Hosur taluk—Population 3,213), on the right bank of the Pennaiyar, 7½ miles from Hosur, was the headquarters of the Palaiyam of that name containing 89 villages. It has a fort enclosed by an earth rampart and a moat. Inside the fort there are five temples, one of which is dedicated to Chudanatha, the family god of the Poligars. Towards the western rampart, mounds of earth mark the ruins of the Poligar's palace. West of these mounds is a small maidan said to have been used by the Poligars for tournaments. Near the village is an old bridge which spans the Pennaiyar. Below this bridge are the ruins of an ancient dam which impounds the water in a perennial pool. The river bank south of this pool is lined with bathing ghat and dotted with small mantapam and temples. There is also a matam dedicated to the saint Narna Dasappa.

The Bagalur Poligars are said to have been related to the Nayaks of Tanjore, the Kandiyan monarchs of Ceylon, the Rajas of Vijayanagar, the Jagadeva Rayas of Chennapatna and the Narganti Poligars of Chittoor. The original seat of the family was Hosur which, it is said, was granted by the Raja of Anegundi to Gutala Gurappa Nayanivaru. It was the sixth Poligar, Erri Errappa II who selected the site of Bagalur on the bank of the Pennaiyar and built a fort there to guard his territory from invaders from the north. During the reign of Errappa II, the tenth Poligar, Hosur was captured by the Raja of Mysore and the seat of the Palaiyam was consequently transferred to Bagalur. The next phase in the history of the Palaiyam is the advent of the Marathas who levied a tribute of 2,000 pagodas from Nanjappa III, the 14th Poligar. The tribute was raised to 5,000 Pagodas, when Hyder became the master of the Baramahal, and the upland Palaiyams.

During the First Mysore War, the Poligar, though a vassal of Hyder, wisely desisted from offering any active opposition to the English. In November 1768, Bagalur was the scene of a terrible disaster to the English when Colonel Wood lost all this supplies. After the treaty of 1769, Hyder took his revenge on the Poligar by demanding a war indemnity. Unable to meet Hyder's demands, the Poligar become fugitive until he was restored to his possessions by Lord Cornwallis. He held the palaiyam till 1792 when, on the withdrawal of the English, Tippu expelled him once more. The Palaiyam was finally restored to the Poligar in 1799 by Lord Harris. It remained an unsettled Palaiyam till 1886 when its peshkush was permanently settled.

Balakondarayan Durgam (Hosur taluk) four miles south-south-west of Ankusagiri, is the highest peak of the ridge that marks the limit of the Mysore Plateau. It stands like a sentinel guarding the Sulagiri Ghat. Its ascent lies from the north-west where traces of old peta are still in existence. The durgam was once fortified, but very little of the fort now remains. There is a temple on the top, dedicated to Balakondarayaswami. If any worshipper, who lacks issue, takes a vow that if a son is granted to him, his name shall be Balakonda, his prayer is said to be fulfilled. The village of Balakondarayadurgam contains only a few houses and is a hamlet of Melumalai 2½ miles away.

Bargur (Krishnagiri taluk—Population 4,226) is 10 miles east of Krishnagiri on the National Highways to Tirupathur and was connected till 1941 by a railway line from Tirupathur to Krishnagiri. It is the headquarters of the Panchayat Union and has a High School, a primary health centre and a veterinary dispensary. The weekly shandy meets on Tuesdays when coconuts and mangoes which are grown extensively in the area are sold. There is a silk rearing centre attached to the Hosur Sericultural Farm.

Belukurichi (Namakkal taluk—Population 4,494) is 6 miles south of Rasipuram on the road to Sendamangalam and Namakkal. At the foot of the Kolli hills there is a temple dedicated to Lord Subramanya in the form of a hunter and is visited by a large number of people. There is a High School in this village. The weekly shandy meets on Saturdays.

Belur (Salem taluk—Population 5,562) on the Vasishtanadhi, 4 miles north of Valapadi, is an important centre of trade for the Kalrayan and Tenandamalai hills to the north. It contains a ruined Siva temple, the roofing of the portico of which is a good specimen of the square-within square type. North of the village is the white rock which is said to represent the ashes of a *Yagam* performed by Vasishta.

Berikai (Hosur taluk—Population 3,236) 7 miles east of Bagalur was the headquarters of the Palaiyam of that name, containing 170 villages. It is protected by a mud fort which contains the Poligar's palace. North of the village is a large tank said to have been constructed by Kuppammal, daughter of the fifth Poligar. Below the bund seven sugar boiling pans full of treasure are believed to have been buried. The village was noted for the rearing of silkworms, but the industry has now been given up.

It was an appanage of Masti which is said to have been founded in the 16th century by Chokka Babati, a petty chieftain from the neighbourhood of Kancheepuram, who fled away to save his daughter from disgrace by the ruler of that country. The sixth Poligar, Chokka Gaudu II acquired Sulagiri and Ankusagiri as a reward for assistance rendered to the Poligars of Chennapatna and Denkanikota. In the time of the 7th Poligar, Sadanapalli II Sulagiri was separated from the Palaiyam and given to his younger brother, Hiranya Gaudu. During the reign of the 12th Poligar, Pedda Chokka Gaudu III, Masti was captured by the Marathas and the seat of the Palaiyam was in consequence permanently transferred to Ankusagiri. The 13th Poligar, Sadanappalli Gaudu IV, endeavoured to retrive the fortunes of his houses by an attack on Masti in which he was defeated and lost his life. But Kempe Gaudu, his brother, recaptured Ankusagiri with the help of his father-in-law, the Poligar of Magadi. In the reign of the 15th Poligar, Kariyappa Gaudu III, the Palaiyam was invaded by Nanja Raja of Mysore, but peace was purchased by the cession of the villages of Perumalapalli and Karavanpalli. In 1766–67, the Palaiyam was taken by Hyder, but on the conclusion of peace between Hyder and the Peshwa, it was restored to Chokka Gaudu IV who was then the Poligar. In 1768 on the arrival of Colonel Smith, the Poligar threw in his lot with the English and with their help annexed Krishnagiri, Denkanikota and Ratnagiri to his Palaiyam. But on the conclusion of peace Hyder again attacked and captured the Palaiyam. It remained under Mysore till 1792 when it was restored to the Poligar. It again fell to Tippu on the conclusion of peace and was finally restored to the Poligar on 1799 by General Harris. Since then the Poligar took up his residence at Berikai. The Palaiyam remained an unsettled Palaiyam till 1873 when it was granted a permanent sanad. There is a rural dispensary and a maternity centre in this village. There is a rest house in this village. It is connected by bus service from Hosur and Krishnagiri and large quantities of cabbages and grapes are exported to Bangalore. There is a Higher Elementary school in this village.

Bettamugalalam (Hosur taluk) in the heart of the Melagiri plateau and enclosed between the Sanat Kumaranadi, the Anebiddahalla and the Tirumalavadi valleys, is a small but charming village where Colonel F.G. Shaw attempted to start a coffee plantation. He is said to have resided here for three years with his family. Traces of his commodious bungalow are still in existence. The place was abandoned during the Great Famine. All round the place is a superabundance of ant-hills which rise sometimes to 10 to 12 feet.

Four miles north of the estate of Glenshaw are found the remains of the Melagiri hill fort which is the largest in the district. To the north of this fort the ground slopes sharply to a saddle, beyond which is another fortified hill, an outlyer to the Melagiri plateau. The old peta is said to have been located on the saddle.

Bommidi (Harur taluk—Population 4,007) formerly called Mallapuram, is the chief centre of trade for the forest produce of the Shevaroys. The shandy held here on Thursdays is one of the busiest markets in the district. Near the railway station two hero stones have been discovered bearing Vatteluttu inscriptions dated in the 7th and 27th year of the reign of Sripurusha Muttarasa, the founder of the Western Ganga, dynasty.

Buddireddipatti (Harur taluk—Population 669) formerly a mitta village, contains an old ruined Amman temple bearing a Tamil inscription which commemorates the infant son of the Saluva Narasimha who wrested the throne of Vijayanagar from the decaying dynasty of Bukka and Hara. There is a reference in this inscription to Narasanna Nayaka, the founder of the Tuluva dynasty.

This village is 8 miles south of Morappur with a Railway station and a Higher Elementary School. A large quantity of marigold flowers grown in this place is sent to distant places in the State.

Cholappadi (Dharmapuri taluk) is a small village situated at the confluence of the Cauvery and the Toppur river. Its name is accounted for by the following legend. The Chola King, whose realm was barren for want of irrigation, became jealous of the fertility of the land of his rival the Pandya and offered prayer and sacrifice to Vishnu. The God appeared before him and directed him to lay his grievance before the "Lady Cauvery", a pious woman under the curse of the Rishi Viswamitra who was shortly to proceed from the Coorg mountains in the form of a river. Thereupon the king travelled over hill and dale and found the "Lady Cauvery" at Hogenakal, flowing majestically towards the east

in the direction the country ruled by the rival Chera King. By his prayer, the Chola King prevailed upon her to change her course and flow towards the south to his own country. Cholappadi is said to mark the spot where the " Lady Cauvery " turned her course southward.

The main village is called Kovil Cholappadi where the pilgrims attending the festival of the 18th of Adi congregate for supplementary ablutions after performing their rites at Hogenakal. On the opposite side of the Toppur river lies Kottai Cholappadi which contains an old fort stated to have been built by Gatti Mudaliyar. The fort was of considerable strength, but the site is now overgrown with prickly-pear. Within the rampart is a deep step well which provided an unfailing supply of water to a beleaguered garrisons. The presiding genius of the fort is Muniswami whose precincts are situated in the north-east angle. Outside the fort are the remains of two kilns used in the manufacture of charcoal by the Porto Novo Iron Company to supply their work at Pulampatti with fuel for smelting. Another part of the village is called Sandai Cholappadi which is a convenient trade centre for the surplus produce of the hill tract between the Toppur river and Pennagaram. It is otherwise known as Pachamuttampatti.

Denkanikota (Hosur taluk—Population 11,215) 16 miles from Hosur, is the headquarters of the Deputy Tahsildar. It has the largest depot for forest products, chiefly sandalwood, in the district. It contains a fort commanding the approaches from Tali, Hosur, Kelamangalam and Anchetti. A good deal of the rampart was demolished and levelled at the time of the Great Famine. The site of the fort is now overgrown with prickly pear. Portions of the mud walls of the outer and inner fort and the flag staff mound are still in existence. The new peta which lies on the slope of a hill is well laid out. In the old peta there is the famous Vishnu temple of Betrayaswami, whose car festival held Chitrai (April-May) attracts a large number of pilgrims. There is a tradition that Vishnu took the form of a hunter (Betaraya) and destroyed a she-demon called Dankani from whom the town is said to have derived its name. The town was formerly the seat of an independent poligar who took the title of Bellala Raja. He had, however, no connection with the Hoysala Bellalas. The title is said to have been derived from the village of Belahalli. The Poligar was deprived of his dominions by Jagadeva Raya of Chennapatna, whose successors were in turn expelled by the Mysore Rajas. Denkanikota surrendered to Captain Cosby in July 1768 shortly after the fall of Hosur.

There is also the office of the Sub-Registrar and the Forest Range Officer. The Panchayat has protected water-supply, a hospital and a High School. The Forest Research station besides conducting research on forest trees, conducts research on spike disease on sandalwood. The sandalwood collected from the several forests in this area are cleaned before it is exported. This town is the biggest depot for bamboos. Tamarind, soapnut, avarai and Konrai barks are exported from the forests. Ragi and gingelly are produced in large quantities and exported to places in and around the district. There are four factories manufacturing Mangalore tiles which is used in the several villages in the taluk. The sericultural department collects the 'local race' silk worm cocoons reared by several villagers in the sub-taluk and sends them for reeling to Hosur depot. This centre is the only one of its kind in the State. There is a forest rest house. The weekly shandy meets on Thursdays where the forest produce of the sub-taluk are sold. The green bamboo is made into thin ribs for use in making scented sticks and transported in large quantities to Bangalore and it is developed as a cottage industry.

Dharmapuri (Dharmapuri taluk—Population 28,031) the headquarters of the taluk, owes its importance partly to its central position on the trade routes from north to south and from east to west and partly to the large irrigation tanks which surround it. The town includes the villages of Virupakshipuram, Vellaikavundanpalaiyam, Komarasanahalli, Annasagaram, Maddigonampalaiyam and old Dharmapuri. It has extended in the west and several decent looking houses have sprung up in the large plot of land adjoining the public offices in the east. It was the headquarters of Munro under Col. Read's administartion. In 1808 it was made the headquarters of the district under Mr. Hargrave and continued to be so till 1820 when the district headquarters were transferred to Salem. In 1911 it became the headquarters of a Deputy Collector.

It is a centre of trade in grain, gingelly oil and skins. The chief local industries are weaving and oil- pressing but the Vaniyars have also shown themselves as adepts in grain trade and money-lending. The inhabitants are said to have had an unenviable reputation for factiousness. The Vaniyars have been addicted to litigation among themselves while there has been a standing feud between the Pallis and Kaikolars of Komarasanahalli.

Le Fanu has described the place as " dreary, dry and mean-looking ". But it presents a brighter scene in the cultivation season. In fact Munro found the place charming and planted a fruit garden near his residence where he spent at least an hour every day. He also made

a tank in the garden, about a hundred feet square, lined with stone steps. The spring was so plentiful that besides watering abundantly every tree in the garden, there was always a depth of ten to twelve feet of clean water for bathing. The garden and tank are mentioned in glowing terms in a letter written by Munro to his sister on the occasion of his transfer to Malabar. The tank is now identified with Miran Sahib well near the site of his residence and traces of fruit garden are still visible on its banks. The well is the source of water-supply to this part of the town. The connection of Munro with Dharmapuri is commemorated by a pillar and tablet set up a few yards from this well.

To the west of the town is the favourite camping ground, beside the tank of Narasa Iyer, the Sarishtadar, who carried on the most gigantic system of fraud ever perpetrated under British rule. In his last days he constructed the tank and white-washed his character to his satisfaction. But the tank is now dry and the stone revetment has given way in many places. The fort lies to the north of the town beyond the hamlet of Dykes Peta. Its rampart was levelled during the great famine. Except for a few huts, the site is deserted. It contains a Siva and a Vishnu temple. The former, which is built in the later Pallava style, is sacred to Mallikarjuna. The Amman temple is large. The ground plan is so arranged as to present 48 corners, thereby rendering the contrasts of light and shade effective. The Vishnu temple which stands behind the Siva temple is dedicated to Para Vasudeva. But it is in a ruined condition. The idol in this temple is said to have wept, when a Christian Munsif entered the temple and touched it. Not far from these temples is the shrine of Selliamman with a swing and two Jain-like figures said to be Ramakka and Lakshmakka, at the road side. The hamlet of old Dharmapuri contains the temple of Narasimha built in typical Dravidian style. In the village of Annasagaram is the temple of Subramanya with a gopuram built in the nineteenth century style. Close to the village is a large stone with the figure of tailless Hanuman, a type peculiar to Kanarese Madhvas.

The ancient name of Dharmapuri is Tagadur which is known in Tamil literature as the seat of the Adiyaman Neduman Anji and his son, Pohuttelini, chief patrons of the famous poetess Avvaiyar. During his wanderings on the mountains, Adiyaman is said to have found a rare fruit karunellikani which had the property of giving longivity to those who ate it. Knowing its value he presented it to Avvaiyar who praised him for the gift. He was overthrown by the Chera King Perum Seral Irumporai, who besieged and stormed Tagadur. Elini and his lieutenants performed feats of valour in the battle, but were overpowered

by numbers and fell fighting to the last. The march on Tagadur is known as 'Tagadur Yattirai'. After the Chera epoch, Tagadur was successively ruled by the Nolamba, Chola, Hoysala and Vijayanagar Kings.

The earliest inscriptions of Dharmapuri are dated in the 9th and 10th centuries and refer to the sudden rise to power of the Nolamba Pallavas under Mahendradhiraja. They ruled at Tagadur for four generations till they were defeated by the Ganga Bona Marasimha "Nolamba Kulantaka". The inscription in the mantapam of the Mallikarjuna temple records the buildings of the Jan Basti by two brothers, Nidhiyanna and Chandiyanna and the grant of villages of Mulakkadu and Buduguru by Mahendra Nolamba and his son, Ayyappadeva respectively, for the maintenance of the Basti. But no traces of the Basti are in existence now. The inscription in the Mariamman temple in the fort refers to the grant of a tank called Marudaneri to a certain Saiva teacher and the assignment by the merchants of Tagadur, of tools on certain commodities as dedication to some temple. It is interesting to note that under the Nolambas both the Saiva and Jain faiths flourished in Dharmapuri which is described in another inscription as "a reflected image of the whole earth".

Under the Chola administration Tagadur included Puramalai Nad and formed part of Ganga Nad in the province of Nigarili Cholamandalam. The title of Adigaman was revived in the person of a viceroy who ruled from the Baramahal to Mysore. Evidence of the Chola rule is found in the Tamil inscriptions in the Kamakshi temple in the fort, relating to the 10th and 12th year of the reign of Kulottunga Chola III. One of them refers to the merit of Adigaman who must be either Rajaraja *alias* Vagan or his son Vidukadalagiya Perumal. He claimed to be a descendant of Chera and taking advantage of the weakness of his suzerain, made Dharmapuri his capital and ruled independently as far as Tirumalai and Chengam in the North Arcot district.

The Hoysala regime round Dharmapuri is proved by the inscriptions at Adamankottai. At Modur, six miles north of Dharmapuri, there is a Tamil inscription on a slab called Chamundi Amman Mundu, which refers to an officer "who possessed the strength and powers of Hoysala King Vishnuvardhana" and to the remission of the marriage tax in Tagadur Nad. Another inscription is dated in the third year of the reign of Vira Chola Deva and records the grant of the village to the temple of Singaperumal attached to the Durga shrine on Chamundi Hill at Mysore. The rule of the First Vijayanagar dynasty is attested by the inscriptions of Devaraya II and Mallikarjuna Raya at Kadagattur,

which record the rule of Jagadeva Raya is recorded by an inscription at Kolagattur which mentions a mutual arrangement of the landholders to contribute a fixed share of their produce for strengthening the tank bunds.

Dharmapuri was never a place of military strength. In the middle of the seventeenth century it was seized by Bijapur and from Bijapur it was taken by Kantirava Narasa Raja in 1652. It seems to have been lost again. But in 1688 it was again taken by Chikka Deva Raya and remained under Mysore till 1768 when it was stormed by the British troops under Colonel Wood.

The falls of HOGENAKAL lie about 9 miles west of Pennagaram. The Cauvery above the falls is divided into two by a large island. As the main body of water flows through the right or western bank, the channel suddenly becomes shrunk and the river plunges boldly into a deep chasm. The name Hogenakal, which in Kanarese means "Smoking Rock" is derived from the cloud of spray which eternally overhangs the chasm. The pool into which the river leaps is called the Yagakundam of Brahma. According to a legend a Chola King, while hunting, found the Cauvery swallowed up by a vast clift and laboured for a long time to fill up the yawning gulf. Then a wise Rishi told him that the Chakra of Vishnu had entered the earth at the spot and that, unless some virtuous king would plunge into the abyss, the hole would never close. Thereupon the King willingly gave his life and saved the waters of the Cauvery for the welfare and happiness of man. The left arm of the river splits up into two channels, one of which rushes between two walls of granite rocks so narrow that local people call it Meka-datu or goat's leap. The real goat's leap is, however, 20 miles higher up the river. When the river is low, there are only two falls, the Brahma-kundam, or the big fall and the Gnanatirtham where a railing is provided for the use of the bathers. There is a story that a local chief Irupala Nayak had a swing below an overhanging rock on the right bank and that in one of his moods he allowed a Dombara woman who exhibited her acrobatic feats from the left bank, to climb a tall bamboo and with one long swing to land on his lap. This freakish conduct in the sight of the Brahama-kundam so shocked his master, the Rajah of Mysore when he heard of it, that he immediately ordered the poligar's head to be cut off and thrown into the river.

Bathing in the Cauvery at this spot is done on new moon days of Tai and Adi, during the Tula festival and on the occasion of a solar or lunar eclipse. But the most important bathing festival is on the 18th day of Adi when a large crowd of pilgrims gather to perform ablutions in the

sacred stream. The advent of plague, however, has dealt a severe blow to the popularity of the festival. On the bank of the Cauvery above the bathing ghat is the temple of Desesvaraswami connected with the Sage Agastya. The locality was once a flourishing settlement, but it has long since been depopulated due to the prevalence of malaria.

There are separate Boys' and Girls' schools, a Harijan hostel, a hospital, District Munsif's Court, Deputy Collector's and Tahsildar's offices. The Offices of the District Educational Officer, Salem North, Agricultural Income Tax Officer, Life Insurance Corporation and several Banks are functioning in this town which is not yet a municipality. It is also the headquarters of the Panchayat Union. There is a Coir Rope Makers' Co-operative Society, Women's Cottage Industries Co-operative Society, two Weavers' Co-operative Societies and a Co-operative Weavers' Colony with over 50 houses. There is a Ladies Club and a park. The town has protected water-supply. Tamarind and beedi are exported from this place to different places in the District.

Edangansalai (Tiruchengode taluk).—This Panchayat covers an area of 8 square miles with 28 hamlets, chief of which is Kadayampatti where the Panchayat Office is located. This Panchayat is at a distance of 14 miles from Salem on the road to Jalakantapuram one mile from Elampillai. It has a Weavers' Co-operative Society, a rural bank, library, a cinema theatre and a rural dispensary. Protected water is supplied from a well fitted with an electric motor pump set. The weekly shandy meets on Mondays and the Harijans weave mats with Korai grass and yarn made of the fibre of aloe which grows in abundance in the waste lands.

Edappadi (Sankari taluk—Population 24,366).—9½ miles north of Sankagiri, on the north bank of the Sarabhanganadi, was once the Kasba of a taluk under Col. Read, which was abolished in 1803. The predominant caste is that of the Sembadavars who style themselves as Bhaktars and own several oil presses and looms. About a mile east of the place is the hamlet of Vellandivalasai which is a very old Catholic settlement and appears to have survived Tippu's persecution. It is famous for its Easter festival which lasts for five days and attracts a large number of pilgrims. A special feature of the festival is the nightly procession of ten images in festival cars with pyrotechnic honours. A Passion Play is also performed on the night of Good Friday in the open space in front of the church. Behind the church is a tomb surmounted by a *mantapam*. The earth beneath the floor of the mantapam is eaten as medicine by all castes as an infallible specific against gastric pains and a considerable hole has been excavated by persons so afflicted.

This is one of the biggest panchayats in Sankari Taluk to be raised to the status of a Municipality soon, as it had a population of over 23,000 in 1951. The town has urban characteristic of a high school, police station, dispensary, veterinary centre, market, bus stand, cinema theatre, a milk supply co-operative society, reading room, park and a rest house. A Scheme is under execution to supply drinking water from the Cauvery river barely 6 miles west. The weekly shandy meets on Wednesday. It is also the headquarters of a panchayat union. There are a large number of weavers many of whom are in the co-operative fold. There is a co-operative society for hand-pounding of rice, for production of vegetable oils and castor oil, and for leather tanning. There are three big powerlooms producing art and cotton mixed sarees, towels and kerchiefs. Sugarcane is cultivated in the area from which jaggery is extracted. There are a large number of carpenters and blacksmiths who besides castering to the needs of the weavers make country carts.

About 3 miles from this place, in Kullapatti, the geologists are probing the earth for atomic minerals.

Elachipalaiyam (Tiruchengode taluk).—This is at present the headquarters of the Panchayat Union within whose limits lies the former Zamin of Kumaramangalam, a house famous for its family of distinguished leaders of political parties. The Pudupalayam Gandhi Ashram is located here. The Panchayat has a rural dispensary, a high school and a police station. It lies 8 miles from Tiruchengode on the road to Rasipuram.

The nearest shandy for this place is Vyappamalai which meets on Fridays attracting the cotton and cereals of the surrounding villages. The temple on the top of the hill dedicated to Lord Subramania is an important place of pilgrimage. There is also a High School in Vyappamalai.

Elampillai (Salem taluk—Population 6,193), 14 miles south of Salem, is a place of commercial importance. Cotton cloths and imitation silk-sarees manufactured here are exported to distant places. The origin of the name (which means young) is explained in the *stalapuranam* of the Karapuranathar temple at Uttamasolapuram as follows. A *guru* and his aged disciple were once camping on the Kanjamalai hills. One day when the former was away and the disciple was cooking his food, he made use of a stick for stirring the boiling rice. The medicinal virtue of the twig was such that it turned the old man who partook of

the food, young. This village where the miracle occurred was accordingly renamed Elampillai. It contains a few old temples to Vishnu, Vinayaka and Choudeswari.

Enadi (Omalur taluk) contains a Vishnu temple called Chinna Tirupati with a beautiful tank. The hills near this village supplied stones for the large and well sculptured monolithic pillars of red granite, that lay strewn in front of the Taramangalam temple. There are also a few quarries of good steatite from which pot stone vessels and toys are made and exported to the neighbouring districts. The village is reached from the Omalur-Dharmapuri Road by a pathway which is much neglected. The village is connected by bus service from Salem. The weekly shandy meets on Saturdays where potstone utensils are sold.

Erumaipatti (Namakkal taluk—Population 6,228) is the headquarters of the Panchayat Union comprising the villages south of the Kolli Hills up to the borders of the District. It is eleven miles from Namakkal on the road to Thuraiyur. There is a high school and rural dispensary.

The village of Pavitram, six miles from this place is an important centre for the sale of jack fruits and pine-apples of the Kolli Hills in the shandy which meets on Mondays.

The Varadaraja Temple at a height of 2,785 feet above the sea level on the Thalamalai Hill which is six miles from this place has a flight of 4,000 steps and is an important pilgrim centre. Though it is difficult to climb up, a large number of pilgrims visit the temple on Saturdays in the months of September and October. There are several springs on the hills.

The village Kulipatti in this Union is famous for the Muruga temple on the hill and the manufacture of stone mortars and grinders. The Karaipottan river which starts from the Kolli Hills and passes through this union limits, was once the boundary of the Chera and Chola Kingdoms and hence the name.

Ettapur (Attur taluk—Population 7,305) on the north bank of the Vasishtanadi within one mile of the Salem-Attur road, is a place of commercial importance. The principle items of trades are said to be coconut, areca-nut, jaggery, tobacco and forest produce. Tanning industry is also carried on here by the Muhammadans. Under the Mysore Rajahs, in the eighteenth century, it was included in the District which formed part of the Kunnattur Elu-Karai-Nad. A colony of

Kanarese Brahmins appears to have been established here by Dodda Krishna Udayar with a view to strengthen his empire. The hamlet of Puttira-Kavundanpalaiyam (also called Sri Ramasamudram) included in this village was once famous for the manufacture of indigo.

This Panchayat has a High School, a hospital and a Co-operative milk supply Union. There is a Government Children's Leprosy Sanatorium with an elementary school attached to it. There is a Siva temple built in the early eighteenth century by the Mysore Rulers. The presiding deity is Sambamoorthi and Goddess Manonmani. There is also a Vishnu temple built at the same period. A new bridge across the river has been built. The village with the perennial river and topes of arecanut and coconut palms is charming. The wet lands are irrigated by a river channel. There is a road to this village from Ettapur Railway Station on the Salem-Viruddhachalam section.

Gaganagiri (the "Sky Hill") (Krishnagiri taluk) about 2½ miles north of Velampatti on the Kavipatnam-Kakanagarai road, is a remarkable hill (3,436 feet altitude) more commonly known as Periyamalai. The ascent is made by a flat saddle either from Baleguli on the south-west or from Kottapalli on the east. The hill top is a remarkable specimen of engineering skill. It is protected by a formidable rampart and gateway faces the steepest portion of the approach. Within the rampart traces of substantial buildings are still in existence. The ground is littered with potsherds, tiles and bricks. On the southern extremity is the temple of Venkataramana perched on huge boulder that overhangs a precipice. Below the temple is a small square tank blasted in the side of the hill on the very brow of the precipice. At one time a flight of steps led from market place to the fort gate.

Gangavalli (Attur taluk—Population 6,262) is a large village on the north bank of the Swetanadi ; 8 miles south of Attur. It is an important centre of grain trade. This village as well as the village of Anaiyampatti which adjoins it on the east, owes its prosperity to the fertile lands irrigated by Swetanadi.

This is the headquarters of the Panchayat Union with a High School, a Junior and Senior Basic Training School for Boys, a hospital, and veterinary centre. There is also a flaying centre for training boys in the treatment of the hides of animals killed. The weekly shandy meets on Wednesdays.

The Pachamalai hills to the south of this place has 30 hamlets in two revenue villages of Pachamalai and Veppadi with over 2,000 Malayali

hill tribes who belong to Peria-Malayalis. There are six elementary group schools and four drinking water wells on the hills. The hills are not at a high level nor are they wooded. A large part of the hill is covered by reserve forests where sandal wood and bamboos are found. The jack trees are common on these hills. Unlike Peria Kalrayans the villages are under ryotwari tenure.

Gummalapuram (Hosur taluk—Population 2,079) (The City of the Lotus) 5 miles north of Tali, on the Anekal road, was once the site of a large town stated to have been adorned with 101 temples, caves and tanks. Even now several ruined temples are found over an area of two to three square miles round the village. Among them is the one dedicated to " Chenu Mariamman " which is reported to have been at one time in the heart of the town. Near this temple is a curious slab carved with the representation of a boar-hunt with dogs. Close to this a new temple has been erected to " Plague Mariamman ". Near this are two fine stambhams said to have been the part of a sacred swing. At a short distance to the west are the temples of Narasimha and Devagirisvara. The caves are about a mile away. They were perhaps the abode of Lingayat Rishis of whom no less than 770 are said to have lived here. The place is famous for the Gaurama Jatra held in September, which attracts a large crowd. The temple is a small one without an image. On the festival day, an image is made of mud from the tank and after the expiry of a month, the image is thrown back into the tank.

Gurusamipalayam (Rasipuram taluk).—This Panchayat is four miles from Rasipuram on the road to Tiruchengode. There is a High School and a maternity centre in this panchayat. This is an important centre of weaving for dhoties and towels. The hand-loom products of this place is famous in the District. There is also a weavers' co-operative society. The weekly shandy meets on Sundays. Protected water supply is made available by an over-head tank fitted with an electric motor pumpset.

Hanumatirtam (Krishnagiri taluk) lying 6 miles south of Uttangarai on the north bank of the Pennaiyar, derives its name from a spring on the bed of the river. The origin of the spring is ascribed by one legend to a vessel of Ganges water which Hanuman flung into the bed of the Pennaiyar and, by another to drops of sweat that fell from his body. The spring is enclosed by a structure of brick and chunam about 5 feet high and the water bubbles out over the top of the structure, from which it may be inferred that the spring is derived from an elevated rock strata

and is independent of the river supply. The water, however, is highly coloured and is believed to be very malarial. The village is now uninhabited.

Harur (Harur taluk—Population 9,075), on the Vaniyar, 36 miles from Salem, is the headquarters of the taluk. The name is said to be derived from a certain Rishi named Hari who did penance here. To the north of the town lies the site of an old fort which must have been of considerable strength. The town is subject to periodic visitations of Cholera. It is of growing importance and has been considerably extended in recent years.

Hosur (Hosur taluk—Population 11,683) the headquarters of the taluk and of the Sub-Collector's division, was formerly a place of military importance, commanding, as it does, all lines of communication between the Baramahal and Mysore. The name Hosur in Kanarese means "New Town". It consists of the new peta, old peta and the fort. The new peta is situated on the sloping ground, east of the stream which carries the surplus water of the Rama Nayakkan Tank. It is congested and frequently visited by plague. The old peta lies south-west of the new town at the foot of the Pagoda Hill. It is called Chudavadi from the God Chudanathesvara who presides over the Hill. The village is now deserted. In former days the car street in the town was lined with scores of chatrams and mantapams, but they are now in ruins. Only a few houses cluster round the Teppakulam whereon once a year Siva and Parvathi are honoured with a torch light carnival. The temple on the Pagoda Hill contains a gopuram which forms a conspicuous landmark for the country around. It has a large car with elaborate carvings. The annual festival is held in March–April when a large crowd of people gather and draw the car.

The fort, which lies west of the town and north of the Rama Nayakkan Tank, is large and well-built. Its construction is ascribed to one Captain Hamilton of the Engineers and two other prisoners who were compelled by Tippu to assist in strengthening his forts. They were massacred on the approach of Lord Cornwallis' army in 1791. It is said that when the orders for the assassination of the prisoners were received from Tippu, the people mourned greatly over the news and accompanied the victims to the place of execution outside the town. Here, Hamilton took leave of his native friend who worked under him on the fort and giving him a pair of compasses, told him to hand them down as an heirloom in his family, which he did. The fort has long outer ramparts with a moat deep and wide and a glacis carefully levelled. The elaborate fortifications

which defended the main entrance have been dismantled. The inner side of the main defence is honeycombed with bomb-proof chambers to provide a large force with granites, magazines and barracks. On the southern face immediately over the moat is the historical building of "Kennilworth Castle". It was built by Mr. Brett (1861—1864), when Collector of the District, of which Hosur was then the headquarters. It was once the residence of the Sub-Collector. The building is reported to be in danger of coming down and tumbling into the moat. Opposite the servants' quarters is a temple to Kottai Mariamman who is worshipped on Tuesdays and Fridays by the villagers with the sacrifice of goats and sheep. Within the main rampart is an inner fort which once accommodated the Collector's Office. North of the main fort was an Agraharam and on each side of the gateway the remains of a temple still exist, the Vishnu temple to the west and the Siva temple to the east. The former is no longer used, but Puja is still performed in the Siva temple once a week. The buildings inside the fort were until a few years ago used for the accommodation of certain public offices. They have all been vacated and the fort, the castle and the buildings now present a desolate appearance.

Hosur is said to have been founded by Gutala Gurappa Nayanivaru, the first of the Bagalur poligars, who built a fort, a palace and several temples and planted the hamlets of Muttirayan jibi and Sunnapuralla jibi to guard the fort on the west and north, respectively. The Rama Nayakkan tank which guards the fort on the south was built by Rama, a great grandson of Gurappa and the Chandrambudi Tank by Rama's son, Chandrasekhara. Chandrasekhara's son, Erri-Errappa in turn built an anicut across the Swarnamukhi river to the north of Hosur. In 1654 Hosur was taken from one "Chender Senker" by Kantirava Narasa Raja and it remained under Mysore till war broke out with the English. In July 1768 it fell to Colonel Campbell, but was recaptured by Hyder by the end of the year. It again surrendered the Major Gowdie in 1791 and was handed back to Tippu after the treaty of 1792. There is no reference to Hosur in the campaign of 1799. In the time of Hyder it was a halting place on the road from Arni to Bangalore.

This town is the headquarters of the Sub-Collector. There is a Tahsildar in charge of Hosur Taluk and two rest houses in charge of the P.W.D. and Highways Department. The Sericultural Research Station here is rearing Foreign race and choubi silk moth on an extensive garden of mulberry plants. The cocoons from the several rearers in this taluk are collected and reared. There is also a High school, a training school, a hospital and a Veterinary dispensary. In and around this town mangoes, grapes and English vegetables like cabbage,

beans, knol-khol and chow-chow are grown and exported to Bangalore and Salem. The weekly shandy meets on Wednesdays. The Panchayat Union Office is also located here. A new housing colony on a co-operative basis has been started here.

Hude Durgam (Hosur taluk) (3,185, altitude) 2½ miles south of the Kelamangalam-Rayakotta road, is one of the hill forts which guarded the approach to Kelamangalam from the plains below the ghats. It is easily accessible from the village of Puram. The site of the peta is deserted and its position is indicated by the usual fragments of pottery, bricks and tiles, by three big wells and by the remains of a gateway and wall. The fortifications on the durgam are of inferior quality. Traces of several buildings are still in existence. On the summit of the durgam is a shrine to Hanuman. The highest peak is crowned with a gopuram under which is a thick short lingam in a square yoni.

Hude Durgam was garrisoned by Tippu at the outset of the Third Mysore War and surrendered to a detachment of Lord Cornwallis' advance guard in 1791. It was reoccupied by Tippu after the peace, but again fell to the English troops under Lt. Colonel Oliver in 1799.

Irumattur (Harur taluk—Population 2,551) on the left bank of the Pennaiyar, was before the advent of the railway, an important halting place, and is mentioned as such by Colonel Welsh who camped in 1824 "in a dirty mud hovel which was not cleaned and fitted up with tent walls, etc." It originally belonged to the Kambayanallur mitta. The name is supposed to mean " Second Mattur ", to distinguish it from " Mattur " in Krishnagiri taluk. Some say that the correct form is Era-Mattur or Erra Mattur (i.e., Red Mattur) from its ferruginous soil.

Jadarpalayam (Rasipuram taluk—Population 2,578).—This town is on the Western boundary of the District on the banks of the River Cauvery, ten miles from Paramathi, in Rasipuram taluk. It is a weaving centre for dhoties and sarees. A bed-regulator across the River takes the waters through the Raja Canal, 25 miles long, enriching about 6,000 acres in Pandamangalam and Velur areas which are one of the richest and fertile tracts of the District with plantains, sugarcane, betel vine and paddy. The sugarcane is converted into conical jaggery and sold in large quantities. There is also a Weavers' Co-operative Society for the production of handloom cloth. The Government have taken up intensive work of soil conservation in this area. There is a police station, a rural dispensary and a Public Works Department Rest House.

Jagadevipalaiyam (Krishnagiri taluk—Population 3,184) 6 miles south-east of Krishnagiri, was under Col. Read the headquarters of a taluk which was abolished in 1794-95. The village is usually called Jagadevi. It derives its name from Jagadeva Raya, the hero of Penukonda and it is said to have been the capital of the "Twelve Mahals". Formerly it stretched round the foot of the hill covering a large area south of the Bangalore-Cuddalore Trunk Road. The hill which dominates the village rises in two peaks. The western peak is called Kevalgadi and the eastern peak Jagadevidurgam, the main stronghold. Between the two is a narrow ridge called Nedubola. Both Kevalgadi and the intervening ridge are strongly fortified. The main durgam is reached by a good path which ascends the valley between Kevalgadi and the ridge. The masonry of the main fort is perhaps the finest in the Baramahal. The rampart is crested with a neat brick parapet, sloped so as to command the glacis with musketry fire. Within the main rampart, the hill rises abruptly to an upper fort or citadel. Below the wall of the upper fort is a rock pool once lined with steps, traces of which are still in existence.

No two authorities seem to be in agreement with regard to Jagadeva Raya, the founder of the Baramahal. According to W.F.J. Richards, Jagadeva Raya I migrated from the vicinity of Hyderabad to Penukonda. He performed such feats of valour against the army of Bijapur that Ranga Raya II, the representative of the Vijayanagar dynasty at Chandragiri to whom Jagadeva Raya was related granted him the territory now known as the Baramahal. He then married the daughter of Ranga Raya II and settled at Jagadevagadai with the 64 families who shared his migration, chief among them being the Golconda Viyapari Brahmins who are still found in the Krishnagiri taluk. In 1589, his son, Jagadeva Raya II defended Penukonda against the Golconda army and received the Jaghir of Chennapatna as his reward. On the acquisition of this Jaghir, he transferred his capital from Jagadevi to Chennapatna. Subsequently he married his daughter to Venkata I and on the death of his suzerain headed a palace intrigue to place on the throne a Brahmin boy who falsely claimed to be the son of Venkata by the daughter of Jagadeva Raya II. The conspiracy proved abortive, but it involved the whole kingdom in a civil war in which Jagadeva Raya II and Muttu Virappa of Madurai were pitted against the Nayaks of Tanjore. Perhaps it was in the course of these troubles that Ankusagiri was acquired by the Masti Poligars.

The subsequent history of the dynasty of Jagadeva Raya is wrapped in obscurity. But from the inscriptions at Virupakshipuram and other places, the Chennapatna Baramahal kingdom was preserved in tact by one Kumara Immadi Jagadeva Raya, great grandson of the original founder of the family. But the rapid conquests of Chama Raja of Mysore were fatal to the fortunes of the Jagadeva Rayas and in 1630 Chennapatna, the capital, fell after a long siege. The Baramahal, however, remained undisturbed. There is a tradition that for two generations Rayakota was the capital and that in the third generation the capital was moved to its original location, viz., Jagadevi. The dynasty is said to have come to an end with Rama Jagadeva Raya, fourth in descent from the original founder of the family, at the hands of Mustafa Khan, a general of Bijapur·

Jalakantapuram (Omalur taluk—Population 9,136) 6 miles from Taramangalam is a village of considerable importance. It derives its name from the fact that in Tippu's time it contained about 300 acres of maniyam land granted for the maintenance of a certain Jalakantesvara temple in Bhavani taluk of the Coimbatore district. The inam, however, was subsequently resumed.

The Panchayat runs a High School, a Maternity Centre and a rural dispensary. There are over two thousand looms in this village and four Weavers' Co-operative Societies are functioning.

Kadayampatti (Omalur taluk—Population 3,721)·—This Panchayat which is the headquarters of the Panchayat Union is 12 miles from Omalur on the road to Dharmapuri and 3 miles from the Danishpet Railway Station which was once called Kadayampatti but later converted to the present name when a Dane settled here and established a Christian settlement. A bridle path to Shevaroys leads from this place. The Panchayat Union has two High Schools at Nadupatti and Periapatti, 16 Higher Elementary Schools and 34 Elementary Schools. There is a rural dispensary in this place. The weekly shandy meets on Sundays. The old fort which was of mud was constructed on the banks of Kadayampatti river draining the Shevaroys but it is now used as an agricultural land. There is a forest rest house in Danishpet and a State Seed Farm.

Kalkaveri (Kakkaveri) (Rasipuram taluk) not far from Rasipuram, is one of the oldest Roman Catholic settlements in the District and contains a church dedicated to the Lady of Mount Carmel.

Kambayanallur (Harur taluk—Population 5,249) eight miles northwest of Morappur Railway Station, lies on the southern bank of the river which takes its name. It was made the Kasba of a taluk in 1796

and remained so till 1803. Munro used to visit this place often and spend "the day between walking, swimming and fishing in a basket boat" with Captain Irton. Traces of Captain Irton's bungalow can still be seen on the opposite bank of the river. South of the river lies an old fort with its wall dismantled. It appears to have been once densely populated but the site is now deserted. The only building standing on the site is the temple of Dasinatheswara dating from the 12th century. The temple bears a Tamil inscription of Kulottunga III which contains a reference to the chieftain, Vidugadalagiya Perumal, ruler of Tagadur Nad. There are also inscriptions in the temple relating to the period of the Hoysala King, Viswanathadeva and of the Vijayanagar King, Bukka II. One of them records gift to the temple by Uttamachola Gangadirayan. The village is mentioned in this inscription as Nagaiyanpalli which was also called Kalingarayachaturvedimangalam.

About 2 miles north-east of the village, at the confluence of the Kambayanallur river with the Pennaiyar, are traces of an old abandoned fort called Shevarayan fort. It is said that Shevaraya, the lord of this fort was besieged by his father-in-law, the lord of Adamankottai on account of a quarrel and that, when he was betrayed by his wife, he beheaded her and mounting on a horse, dashed into the river and fled away to the Shevaroy Hills. The marks of his horse's hoofs are still found on a rock in the bed of the Pennaiyar and every year, in Purattasi and Kartigai lamps are lit on this spot in memory of the frantic deed.

Kambayanallur mitta was one of the 12 mittas purchased by Lakshmana Rao, when the permanent settlement was introduced in the Salem District. He entered the Company's service under Colonel Read and became the factotum of Sir Thomas Munro.

There is also a High School, reading room and a maternity centre in this Panchayat. The fort and the Irton's bungalow have been levelled up but the Siva temple is intact. The weekly shandy meets on Fridays.

Kannankurichi (Salem Taluk—Population 7,024).—This village is five miles north of Salem at the foot of the Shevaroys. There are 8 Coffee roasting and grinding factories that supply coffee powder to Salem city. The Modern Theatres have their extensive studios where regular cinematograph shooting of Tamil films are taken. The M. S. P. Nadar Sons are also erecting a coffee curing works in this village for further processing of parchment coffee. There are a large number of jasmine beds in the village owned by enterprising gardeners who supply jasmine flowers to the city market.

About a mile north of this village, the Yercaud Coffee Curing Works Limited, managed by Messrs. A. V. Thomas and Company (India, Limited) processes a major portion of the coffee grown in Shevaroys hills employing over 300 men and women. The company also prepares fertilizer mixtures for use in coffee and tea estates and other plantations. The weekly shandy meets on Saturdays.

Kapilamalai (Namakkal taluk—Population 2,630) fifteen miles south-west of Namakkal, is said to have been so named because of its having been the abode of Sage Kapila. But a more appropriate derivation is from the colour of the hill Kapilamalai (brown hill). On the hill is an old Subramanya temple well sculptured and surrounded by several fine mantapams erected by the Nayaka Kings of Madurai. The architecture of the temple is highly spoken of. The annual car festival held in Thai (January-February) attracts a large crowd of devotees. There is a reference in the Maclean's Manual of Administration and Sewell's List of Antiquities, to the existence of two copper plates in the temple dated 1574 and 1637 A.D. one recording the building of a mantapam by the villagers and the other gift of lands to the temple by the Tirumalai Nayaka of Madurai.

This is now the headquarters of the Panchayat Union with two Weavers' Co-operative Societies engaged in producing white cloth which is sold in Erode for being dyed and printed as cheap sarees.

The deity, in a cave on the hill was worshipped by Sage Kapila according to legend. The hill itself is a mass of disintegrating rocks. There is a perennial pond on the hill, the waters of which are used for the temple purposes. It is said that the rain water does not flow down the hill perhaps due to the earth absorbing waters through the numerous clefts in the rocks.

Karimangalam (Dharmapuri taluk—Population, Panchayat 5,648 ; Village 291) fourteen miles from Dharmapuri, derives its name from Kari, the famous king of Tirukoyilur, who fought against Ori, Chieftain of Kollimalais and restored the hills to the Cheras. It contains a group of hills surmounted by the temple of Aruneswara. The topmost peak is crowned with a temple dedicated to Chendrayaswami. On the plains is the shrine of Kolalamman which is patronised by the ryots of fourteen neighbouring villages. Those who worship at this shrine are said to be immune from scorpion sting. In the heart of the town is the Vishnu temple of Lakshmi Narayana built in the Chalukyan style of architecture. There is also a temple dedicated to Virabhadra which contains an

inscription relating to the reign of Sadasiva Raya of Vijayanagar. It mentions Aliya Ramaraja, Sadasiva's minister as Mahamandaleswara. The village was used as a base by General Harris in the Fourth Mysore War.

Karuppur (Omalur taluk—Population 6,069).—This Panchayat is eight miles from Salem and is connected by a bus service from Salem. There is also a railway station by the same name on the Salem-Madras line. The Belpahar Refractories Limited, started in 1960 is one of the enterprises of Messrs. Tata & Co., and it supplies refractory bricks from the Magnesite quarry closeby.

Kaveripatnam (Krishnagiri taluk—Population 9,416). on the right bank of the Pennaiyar, 7½ miles south of Krishnagiri, played an important part in the Mysore Wars, as it is situated within the easy reach of the passes of Palakkodu, Budikota and Chengam and is abundantly supplied with food and water. In the First Mysore War it was strongly fortified by Hyder, but was abandoned by his garrison in 1768 at the approach of Colonel Smith. In third Mysore war it was again occupied by Colonel Maxwell in 1790.

The present village is outside the site of the old fort, only the Kottai Venkataramanaswami temple lying within it. Traces of the fort wall are still visible, but are thickly overgrown with prickly pear. Old pottery stone vessels and brick work have been unearthed while digging within the limits of the old fort which lies to the east of the Dharmapuri road.

Manufacture of gingelly-oil is an important local industry. The Vaniyars engaged in this trade are Rettai Chekkars and are strict vegetarians, owing allegiance to the Siva Mutt at Mullindram in North Arcot.

Kaveripuram (Omalur taluk—Population 11,838).—This Panchayat consisting of 24 hamlets with five Elementary Schools and a Higher Elementary School is 13 miles from Mettur. The Kaveripuram Ghat is described at pages 406 to 422 of Volume I of Francis Buchanan's Journeys from Madras through Mysore, Canara and Malabar. There is a fort near the Ghat Road which figured very much in Mysore Wars. A portion of the village with the Siva Temple has been submerged in the Mettur Reservoir but the temple has been reconstructed in 1931 in Palavedu, at a distance of 3 miles from the former site. The road from Mettur to Mysore State Borders will be taken over by the National Highways shortly and an anicut constructed across the jungle stream Periyar of Pallam.

Kelamangalam (Hosur taluk—Population 3,841), 12 miles from Hosur, is the most important trade centre of the taluk, and the chief emporium for the exchange of the products ofthe Baramahal andTalaghat. The most important item of trade is cattle which are said to come from villages within 15 or 20 miles of Kelamangalam especially from Anekal and Denkanikota sides. The name of the village appears to be derived from " Kile " or "Kaleh " meaning a fort. It contains a temple to the village goddess of Pattalamma after whom the large tank to the west of the town is named. Puja is offered to the goddess on Tuesdays and Fridays with the sacrifices of goats and sheep. South-east of the village is the Nayakkan Eri built by a member of the Bagalur Poligar's family. There is an old banyan tree near the village, where Major Glover, a gallant veteran of the Burmese War, lived the last few years of his life. But no traces of his bungalow are in existence.

Kelamangalam was valued by Hyder and Tippu as a military position for it offered great facilities for the concentration and victualling of a large force. The latter relieved for its protection of the hill forts of Hude Durgam, Ratnagiri, Anchettidurgam and Nilgiri which he garrisoned in the Third and Fourth Mysore Wars. It assumed strategic importance only on two occasions. The first occasion was that of Makhdum Ali's march to the relief of Hyder in 1760 and the second was the concentration of the English army in 1799 on the eve of Tippu's final overthrow.

About four miles south-west of the village is the Dodda Belur anicut which was constructed by Kumara Raja Dalavoy in 1673 in the reign of Chikka Deva Raya of Mysore.

This village is the headquarters of the Panchayat Union with a high school, a rural dispensary and a veterinary key centre. It is now an important marketing centre for gingelly and ragi and a co-operative marketing society has been established for the purpose.

Kolathur (Omalur taluk—Population 5,608).—This village is now the headquarters of the Union Panchayats and lies seven miles north-west of Mettur on the foreshore of the Mettur Reservoir. It is connected by bus service from Mettur Dam and had a population of 5,529 in 1951. It was originally in Coimbatore district and was included in Salem district nearly thirty years back. There is a high school maintained by Christian Missionaries called Nirmala High School and is housed in a pucca building of granite stones on a high ground. There is also a Government Hospital and protected water-supply. The Industries Department have established carpentry works which supplies the

furniture required by Government offices and schools. The Palamalai Hills with its peak at 4,922 feet has a population of 1,500 in 20 hamlets on the hill top.

Kolli Hills.—The Kolli Malais lie partly in Namakkal, Rasipuram and Attur taluks with 14 nadus or villages. There is a ghat road recently laid from Nadukombai, 4 miles from Kalappa Naickenpatti on the Namakkal-Rasipuram road. The ghat road has been constructed tier upon tier on a single face of the hill, at a cost of Rs. 22 lakhs. The road winds its way up the hill for 13 miles and reaches the top, Solakkad. One Highways department rest house has been built here recently. From the Solakkad rest house, which is at a height of over 4,000 feet, an undulating track leads to Valavandhinadu which is at a distance of four miles. Here a Christian Settlement with a number of solid buildings has been established by Mr. J. W. Brand who lived on the hills between the years 1913 and 1929. His mission was continued by his wife, Mrs. Brand, who is now over 80 years of age. But for over 14 years now, she has settled down in the Kalrayans spreading Christianity among the Hill Tribes in spite of poor response from them. The credit of spreading literacy in these areas goes to these two missionaries who were responsible for the development of 30 elementary schools and three higher elementary schools. Most of the teachers in the schools are converts to Christianity from the Hill Tribes and had received their education in the plains.

The Kolli Hills range from 18 miles north to south and 12 miles east to west. Once on the hills one can travel with ease from one end to the other passing over an undulating plateau. At the bottom of the valleys there are numerous springs with the help of which wet cultivation of wheat and paddy is undertaken. The rest of the dry lands is used for the growing of dry grains like beans, cholam, cumbu, ragi and gingelly. Dry paddy is also sown in some areas. The valleys abound in trees like jack, plantains and coffee, pine-apples and cardamom plants. The jack trees are of two kinds—one used for the seeds alone and the other containing a prolific cluster of delicious fruits. Legend has it that the hills were part of the famous Madhuvanam (honey forest) reserved by Sugriva for supply of fruits for the royal house hold. The maximum rainfall is generally about 35 inches a year. The climate is salubrous in the summer and make the hills an ideal summer resort. The area has also been freed now of the nuisance from mosquitoes by the activities of the Malaria Eradication Programme. The hills are also now served by good roads and regular bus service. Its future as a summer resort is therefore very much assured.

The Malaiyalis of the hills numbering over 20,000 trace their descent from one of the three brothers who migrated from Kancheepuram and married a Devandra Pallan Girl and settled on the hills. The womenfolk of the Malaiyalis clothe themselves in single pieces of white cloth which barely covers the upper half of the body. The men wear a piece of cloth around their waists. The dress of the Malaiyalis of Peria Kalrayans is however more adequate ; the menfolk of the Periakalrayans wear a loin cloth and the womenfolk wear sarees which passing over their shoulders cover the entire body. So too the Malaiyalis of the Chinna Kalrayans who are in frequent contact with the people of the plains, wear upper and lower garments and the women sarees and bodices. The most civilised of the Malaiyalis are those living in the Shevaroys whose dress is almost the same as that of the plains men. All the Malaiyalis speak Tamil with a clear accent.

The Malaiyalis from the hills of Chitteri, Pachamalai, Kollimalai, Kalrayans and the Shevaroys worship a common guru, who lives in the Chitteri range, between the Shevaroys and the Kalrayans. The customs and manners of the Malaiyalis of all regions are almost the same. An *urimai* girl is bound to take her husband though he may be several years younger than her and had hardly attained adolesence. She is free to have intercourse with anyone among the tribes and be get children by them. The real husband is however bound to maintain all the children as if they were his own. It is not considered to be anything wrong if the father-in-law of a girl has intimacy with his boy-son's wife. Polyandry and polygamy are the accepted practices among the tribes of the Kolli Hills. At the time of the marriage the Dorai who is the chief of a group of villages receives the dowry or bride price, the bride herself being entitled only to the traditional saree.

The duties of the barber, dhobi and midwife are done by their own castemen. They bury their dead except when one dies of epidemic or infectious diseases. Because of polyandry and polygamy venereal diseases are common among these tribesmen.

Kari-raman is the presiding deity of the tribes but Siva worship is not tabood. The temple of Sri Arapuliswaran on the Valapur Nad Hill, otherwise called Chathuragiri (square hill) lies at the north-eastern part of the hills. The temple which dates back to the period of *Vallal Ori* has been visited by Appar and Ambalavanar, two ancient saints of the Tamils. The pujas in the temple are performed by a Brahman priest. The fishes in the stream are tame and to this day as soon as the bell of worship is struck in the temple, they assemble to partake the food

given by the priests. It is said that the fishes are so tame and held so holy that they are not caught and nose-screw in gold are said to be placed on the noses of the fishes in fulfilment of vows. The temple car has not been drawn for several decades as it can be done only after human sacrifice has been offered which is prohibited. Further the car now cannot be used as it has gone into pieces due to long period of disuse and neglect. In a steep rise about two miles down the temple is the beautiful cascade, called Akasa Gangai, where the waters fall from a height of over 200 feet. The waters of the stream above is so dispersed that when a breeze passes, the cascade actually moves from one end to the other. This phenomenon has given rise to a popular belief that the waters of the falls evade sinners. The three-day festival which takes place on 18th Adi of every year attracts a large number of pilgrims to the temple both from the plains and the hills.

The tribes of the Shevaroys live in round huts with a corridor alround for keeping their pigs, those of the Kolli Hills live in oblong huts with a separate enclosure for pigs. Those of the Kalrayans live in attached huts of oblong design which are quite dark inside. To this day, the tribes grind their corn in their own stone or wooden grinders. The paddy is pounded on a wooden pounder. They do not use vegetables and live on jack fruits and the meat of the pigs reared by them.

The Malayalis own cattle for ploughing but they do not milk the cows with a view to preserve the stock. There are several *shandies* on almost all the days of the week at the foot of the hills at Nadukombai, Sendamangalam, Thammampatti, Belukurichi, Pavitram (Tiruchirappalli district) to which the tribes carry the jack fruits, pine-apples, beans, grains and wheat along bridle paths and footpaths and exchange them for clothes and essential provisions like oil, jaggery and salt.

The tribes of the Kolli Hills have no other employment except tilling the soil. The hill tribes of the Shevaroys are however prosperous on the whole as they find employment in several coffee estates throughout the year and also own lands of their own. Some members of the tribes even own small coffee estates. The hill tribes of Kolli Hills are also heavily indebted to the money-lenders of the plains owing to frequent drought. As the lands cannot be alienated to the people of the plains their debts are rarely repaid but the produce is sold by them to those money-lenders at a low price for meeting the interest charges.

With the formation of a separate Block Development office and a Panchayat Union on the hills and with the opening up of regular bus

routes to the hills, the lot of the tribes has improved. About fifty converts to Christianity from the tribes have already received their education in the plains and many of them have become teachers and midwives. As the English vegetables like cabbages, beans, *knolkhol*, tomatoes and potatoes thrive well on the hills, the Horticultural Assistant and his staff distributes free of cost, not only the vegetable seeds but also potatoes plantain suckers, pineapple suckers, jack and citrons seedlings to the hill tribes, fertilisers are also supplied. The Government of India have given a grant of 10 lakhs of rupees for the development of the hill tribes. The National Malaria Eradication Programme has brought about a significant reduction in the incidence of malarial fevers. More and more facilities for improved living are also made available to the hill tribes. These facilities have generally improved the outlook of the Malayalis and their estimate of life and activities. It may also be hoped that in the near future Kolli Hills may develop itself into a very healthy summer resorts. With these possibilities for the development of Kolli Hills the future for the Kolli Malayalis is also no doubt bright.

Konganapuram (Sankari taluk—Population 4,840).—The Panchayat is 8 miles north of Sankari and is at the junction of Salem-Bhavani and Sankari-Omalur road and 6 miles north of Mac-Donald's Choultry Railway Station. It is the headquarters of the panchayat union with a high school. There is a Co-operative Credit Society and a Co-operative Marketing Society. The weekly shandy meets on Saturdays when a large turnover in Cambodia cotton, gingelly, groundnut, ragi, and jaggery takes place. A nominal commission is charged by the society. Besides, it is also an important weaving centre.

Kozhikalnatham (Tiruchengode taluk).—This is a hamlet of Rajapalayam village, four miles from Tiruchengode. The 'Kamala Nehru Nilayam' under the presidentship of Mrs. Seethalakshmi Ramaswami has opened a Service Home in 1955 for young widows, divorced and deserted wives and defamed girls. There are over 100 inmates who are given training in tailoring and weaving. They also train them for E.S.L.C. and S.S.L.C. examinations and secure jobs as midwives, Gramasevikas and Teachers. There is also a maternity centre attached to this Home. It is subsidised by the Central Social Welfare Board. The weekly shandy meets on Saturdays.

Krishnagiri (Krishnagiri Taluk—Population Panchayat 23,827; Village 105), is the headquarters of the taluk. It was formerly a place of military importance. The old peta which lies close to the Durgam is much cramped and presents the aspect of an old Indian town. It

contained many residences occupied by the officers of the garrison of the fort, but all vestiges of these buildings have long since disappeared, except for the Travellers' Bungalow near the Chinna Eri. It was formerly the house of Captain Henry Smith, Commandant of the Garrison, who died in the explosion of 1801. It is now called " Gremes House ", having been inhabited by Captain Graham, the First Assistant Collector in 1792. The building in which the District Munsif's Court is now located is also believed to have been the residence of one of the officers of the garrison. Not far from the court is a stone revetted tank which goes by the name of Graham Sahib's tank. The new peta or Daulatabad which lies about a mile south of the old peta was built in 1794 under the auspices of Captain Graham and Lakshman Rao, the founder of the Kambayanallur family. They are said to have spent much of their own money in beautifying the new town. The latter is also credited with having built the Vishnu and Hanuman temples at the east and west of the agraharam where he had his own house. This house is now in ruins and choked with prickly pear. Near the Hanuman temple is the Rayar tank constructed by him, which once supplied water to this part of the town, but it has become neglected now.

The Rock Fortress of Krishnagiri is one of the most picturesque monument in the District and figures conspicuously among the plates and engravings with which books of travel were so lavishly illustrated. Le Fanu describes the hill as " a frowning square mass of gneiss, mostly bare, and fissured in all directions by the alterations of heat and cold, huge boulders of stupendous size and weight hanging or seeming to hand suspended on its sides, and ready at the slightest breath to thunder down upon their shattered brothers, whose debris strews the foot of the hill for a great distance." " The summit from the south " he continues, " appears almost level, the north, south and east scarps being almost wholly composed of sheer precipices, while on the west there is a long sloping shoulder covered with large fragments of gneiss. The fortifications as well as the reservoirs water were dismantled during the panic created by the mutiny and remains of these in fair preservation may be seen principally about half way upon the north, west and north-east. On the summit are a few ruined magazines and the Kacheri of the Killedar. The latter is a curious structure. A huge rocking stone spreads out from a sort of columnal centre like an umbrella or large toad-stool, being supported partly by rocks *insitu* and partly by masonry, thus making a sort of circular room, entered by narrow doors, and having this columnar mass in the centre. The floor has been smoothed and in some places fashioned in steps with chunam ".

On the hill are two tombs which are regarded by the Muhammadans with much veneration. The following legend connected with the tombs is narrated. One Akbar Pasha came from the north and camping west of Krishnagiri besieged the fort which was defended by Krishna Raja. The siege was prolonged for six months during which Akbar suffered heavy loss. He began to despair of success and prayed to Allah who appeared to him in a dream and told him that there were two religious men in his camp who were capable of leading a successful attack on the fort. The two fakirs, Syed Patcha and Syed Akbar, undertook the attack on the fort on a Friday, but lost their heads at an early stage of the fight. The headless trunks, however, continued the fight driving the enemy in confusion before them till they reached the summit where the mother of Krishna Raja, seeing the portend exclaimed " What ! do headless bodies fight ?". At this sound the trunks fell and were buried in the solid rock by a supernatural agency. The heads were buried below the hill, but the grave has never been covered with a proper tomb, as all who attempted to erect monuments were warned to desist in their attempts. Whenever an epidemic breaks out, a collection of sugar is made from all people of all castes and offered over the grave.

The ancient history of Krishnagiri is unknown. It springs suddenly into importance in the Mysore Wars. The durgam was in those days impregnable. Twice the English attempted to storm the place and twice they were repulsed. The first attempt was made by Captain R. V. Fitzgerald on the night of June 3, 1767, when the men who carried the petard for forcing the gate of the upper fort were all killed by showers of detached rocks precipitated from the summit. Krishnagiri, however, surrendered in May 1768 and it was the only stronghold in the Baramahal which Hyder's forces did not recapture. The second attempt to storm Krishnagiri was made by Maxwell on the night of November 7, 1791 when he carried the lower fort by escalade and pursued the fugitive defenders to the very steps of the gateway. But as the stormers could not fix their ladders and mount he had to desist in his efforts. In 1792 Krishnagiri was handed over to English under the terms of the treaty of Seringapatam and was garrisoned by the 15th Battalion under the command of Captain Read. Under Clive's redistribution of troops in 1799 it became the military headquarters of the Baramahal. In 1801 an explosion of the magazines blew away considerable parts of its fortifications, which have never since been repaired. It was probably abandoned as a military station shortly after 1832. The glamour of military service however, still clings to the town. The old peta contains a large proportion of Muhammadan, many of them sepoys and descendants of sepoys.

There are also a number of Maratha families with like traditions both in the old peta and in the hamlet south of the durgam.

" An interesting link with the past is preserved in a medal of Louis XVI" granted to Meer Ghulam Ali, who subsequently became the District Munsif of Krishnagiri. He appears to have been employed in the phantom admiralty established by Tippu and accompanied Muhammed Usman in 1781 on an embassy to the court of Louis XVI. The embassy remained at Paris for a few years being received with due honours, but departed without effecting Tippu's object. As a memento of his visit, Meer Ghulam received from the ill-fated king a handsome medal which on one side contains the king's head and that of Marie Antoinette on the reverse. The medal has been found in the possession of his grandson, Mir. Muhammed Habibulla Sahib, Khan Bhadur, a distinguished gentlemen of Krishnagiri and formerly mittadar of Bevuhalli.

This big town with a population of 23,827 is still a panchayat and is the headquarters of the Panchayat Union, Tahsildar, Deputy Registrar of Co-operative Societies and District Agricultural Officer. There are two boys' high schools, a girls' high school and a training school for women. There are two Harijan hostels, two hospitals and maternity centres run by the Panchayat and private agencies. Drinking water is supplied through street taps supplied with water pumped from wells dug at several places. There is a co-operative society for milk supply. A house building co-operative society is functioning and over 50 houses have so far been constructed. There are two cinema theatres, a library and reading room run by the Panchayat. The ex-servicemen have constructed a soldiers' club and are running a co-operative canteen for the benefit of their members engaged in running lorries and buses. Tamarind and beedi are sent in large quantities from this place through several organised road transport agencies. The climate of this place is moderate without the heat of the plains and the chill of the hills.

Kumarapalalyam (Sankari taluk).—This is a fast growing town with a population of over 24,000 persons. There are over 20 factories for the manufacture of carpets, furnishing fabrics, ribbons, wicks and art silk sarees and dhoties. Besides almost every house has one or two powerlooms engaged in the manufacture of ribbons, wicks and rayon-dhoties. There are also handlooms for the manufacture of dhoties, bed sheets, carpets and sarees. The Sundaram Spinning Mills with 12,320 spindles produces yarn and silk ribbons. Just as Salem consumes the arrow-root of the West Coast, the rayon of Travancore is consumed in Kumarapalayam and other places in Salem district. The Panchayat

has a High School, a Girls' Training school, a hospital, a cinema theatre and a library. There is a Government Training College for B.T. Course and Vidwan Training Course. The income from the Panchayat is nearly one lakh. The town is provided with protected water-supply. The weekly shandy meets on Fridays. The Highways rest house is situated near the bridge on the banks of the river Cauvery, which flows through the town. A large extent of dry lands in this area are now irrigated by the Mettur Right Bank canal enriching the area. On the opposite bank of the river is situated the town of Bhavani, another notable weaving centre of the Coimbatore district.

Kundani (Hosur t aluk) is the name of a group of villages in the southern portion of the Berikai palaiyam in the valley of the Markandanadi. This valley is bounded on the west by a range of hills, the northern half of which is known as Kundani Malai. Close to the foot of the north-east spur is the village of Devar-Kundani, the site of the capital of the "Kundani Kingdom", which is said to have extended as far as Tirtam to the north and Veppanapalli in the east. Two miles west of Tirtam is the village of Hale-Kundani (old Kundani). Half a mile from Veppanapalli is the village of Budi-mutlu which is said to have derived its name from the fact that the ashes of the capital were dumped there. The most interesting relics at Kundani are the six temples situated near the north-east spur of the hill. They are dedicated respectively to Chennigirayaswami, Hanuman, Nandikesvara, Kundaniamma, Viresvara and Kuntisvara. Of these six temples, the last is by far the finest of the group. It is surrounded by a covered colonnade and containing wall, the columns being arranged in two rows. It contains a fine Kalyana mantapam borne on 28 pillars and backed by a stone dais at the western end. The stone work of the whole temple is well and neatly furnished. The walls of the garbhagriham and the porch outside are covered with inscriptions.

The hill, though fortified, could never have been of much military strength. The main ridge which runs from north to south forms a sort of amphitheatre towards the south. Eastward of this amphitheatre is an extensive natural terrace which appears to have formed the residential quarter. It is provided with tanks and partly fortified. The southern portion of the terrace drains into an extensive tank known as Baire Gauni Cheruvu. South of this is the Teppam-Jonai where the jewels of the Kuntisvara temple are said to have been buried. A gentle ascent from the Baire Gaune Tank leads to the first line of fortification running roughly north and south. A few yards higher up, also running roughly north and south, is the second line fortification of much more substantial and careful construction. Just above this second wall is

a large irregular tank called Periya Damara Eri which is now a swamp. To the north of the Baire Gaudu terrace is a second terrace at a higher elevation. This second terrace was evidently of importance in ancien days, for it is strongly fortified and contains terraces of the foundations of many buildings. To the east of this terrace is a Karadu and between this Karadu and the main body of Kundanimalai is a tank called the Chinna Damara Eri which is now used for irrigation. Between this tank and the foot of the main ridge is a maidan which is said to be the site of the ancient palace. It is full of broken pottery and contains the foundations of buildings. The fortifications appear to have extended to the plains and the field are traversed by deep artificial channels which may have served for defensive purposes or for water-supply. At the mouth of the ravine between the north-east of the spur and the second terrace is the Yenigalu Cheruvu where the Raja's elephants were watered. The whole hill is littered with the so called *Pandavagudi* or Pandavas' temples. They look like colossal stone tables, some 8 or 10 feet in a diameter standing on 3 stone legs from 1½ to 3 feet high. There is a tradition that they were erected by the Pandava brothers to perform *tapas* in.

Kundani appears to have been one of the capitals of the Hoysala King Ramanatha whose kingdom extended from Kolar to Srirangam in the south. There are, however, very few epigraphic records of his rule. A Tamil inscription, dated 1268 in the south wall of the Kuntivara temple at Kundani records gift of land below the Devasamudram tank in Masandi Nadu to Kailasanatha temple by a native of Marudur in Malai Nadu. The proceeds of the grant were to be enjoyed by the Brahmins who recited the Vedas and the Maheswaras who worshipped in the temple. Another inscription, dated 1278 in the same temple records the gift of a village called Kalakkimuttal *alias* Kakkunayakkanallur in Puduparru to the temple of Tiruvegambamudaiya Nayanar by Purvadhi Raja *alias* Bhumi Nayakka. It mentions a number of items under which an income from a village was generally calculated. There is a reference to Ramanatha's son, Viswanatha in the fragmentary inscriptions found in the Kundaniamma temple. Another inscription in the Kuntisvara temple, dated 1463 in the reign of the Vijayanagar Raya, Mallikarjuna, refers to an endowment of the temple of Kailasanatha of Kundani by one Chikka Virabhadra Nayaka. These records show that Kundani was in Viravi Nad of Nilgarili Cholamandalam.

Macdonald's Choultry (Sankari taluk).—A hamlet of the village of Eranapuram, is so called from a choultry built by an officer named Macdonald who was in the habit of resorting to the neighbourhood of Eranapuram for Shikar. It is known in Tamil as Magadan Chavadi.

The Choultry which existed formerly at a distance of 2 miles on the road to Salem from Mac Donald's Choultry Railway Station has been completely erased leaving a dilapidated well.

This village which is the headquarters of the Panchayat Union, has a Police Station and a High School. The weekly shandy meets on Thursdays.

Madiyampatti (Rasipuram taluk) is another Roman Catholic centre and contains a church dedicated to St. Mary Magdalene. A festival is celebrated here in July which attracts pilgrims from the surrounding districts.

Maharajagadai (Krishnagiri taluk) 7 miles from Krishnagiri, commands the entrance of the Pass from the Baramahal to Kuppam. It derives its interest from the stately mountain called the " Maharaja's Hill " which rises north-east of the village to a height of 3,383 feet. The hill is said to have been fortified by Sivaji. Its older name, Anganamalai which still survives, is derived from the goddess Angala Nachiamman, the presiding deity of the old peta which lies on a great level platform of rock on the way to the hill. Traces of the peta wall are still in existence and the site is covered with tamarind trees. The hill has a double line of fortification. Within the outer rampart, there are two eminences. The one on the southern side is crowned with a shrine dedicated to Venkataramana. Close by is a mosque of elegant design. The flagstaff mound on the northern eminence commands a super view of the surrounding country. Near this mound, are two compartments covered by a barrel roof, one it is said for the storage of ghee and the other for oil. There is a bas-relief of Hanuman about 8 feet in height below one of the bastions in the inner fort. On the Mahal or Palace Hill are two round towers and four rectangular buildings without any roof. Below the main gate is a flat ledge of rock called Angadiparai or " Bazaar rock " wherein times of peace the villagers appear to have retailed provision to the garrison. The country to the north and east of the village was once well populated, but the anarchy of the eighteenth century converted it into a desert and the Great Famine of 1878 completed the growing desolation. Except for a few scattered plots of cultivated lands, most of the country side is shrouded in scrub jungle.

There is a tradition that the village was founded by Kambi Nayudu, son of a petty chieftain who lived on the banks of the Krishna and that he extended his sway over Budikota, Mallappadi and the Javadi hills. His grandson, Mummudi Chinna Virappa Nayudu, distinguished himself by curbing an unruly elephant in the presence of " Venkatapatti

Raja " who confirmed him in his palaiyam in recognition of his valour. Shortly after this the poligar was at war with Jagadeva Raya who wrested from him Mallappadi, Anganamalai and other places.

Mallappadi (Krishnagiri taluk—Population 2,900) 1½ miles south-east of Bargur, was at the time of its cession the headquarters of a small hobbali of 48 villages given by the Nawab of Arcot as a dowry to the husband of one of his sisters. It was treated as a separate taluk by Col. Read. The peta lies west of the hill and was at one time extensive. The alignment of the peta wall is traceable. There are two temples in the peta, one to Ramaswami and the other to Krishnaswami. The hili is a narrow ridge. On the northern shoulder is a group of loose rocks of enormous size under which there is a series of " caves". The ridge is here fringed with an overhanging rampart of large unhewn blocks of stone. The gateway is flanked on the right by the cliff and on the left by a bastion. The hill top is artificially levelled and traces of building and remains of pottery and a deep well show that it was used as a residence. Now this place is an important centre for mat weaving.

Mallasamudaram (Tiruchengode taluk—Population 14,463), 11 miles north-east of Tiruchengode, was once the Kasba of a taluk attached to Munro's division, but the taluk was abolished in 1796. The village owes its importance to a large irrigation tank from which apparently it derives its name. It contains a temple dedicated to Soleswara.

Two miles from this place is the hamlet of Kalipatti which contains temple to Kandaswami. The annual car festival held in Taipusam (January—February) attracts a large number of pilgrims carrying Kavadi in fulfilment of their vows. The temple which is of recent origin is said to have been founded by one Palani Kavundan who, being afflicted with acute stomach-ache, devoted himself to the worship of Kandaswami and offered prayers to Him night and day in a thatched shed on the site where stands the present shrine. His ache in course of time was cured and by virtue of his devotion, he became gifted with occult powers and was looked up to as an oracle throughout the country He amassed great wealth which was devoted to the construction of the temple.

This town is populated with about 5,000 families of 'Kaikolar' weavers and has two Weavers' Co-operative Societies containing seven hundred members out of 2,000 looms in this town. There is a High School, maternity centre and a police station. The Panchayat has a protected water supply system. There are a large

number of carpenters and blacksmiths who cater to the needs of the weavers. A co-operative society of black-smiths and carpenters has also been opened with an electric drill, saw-mill and lathe. It supplies the furniture required for schools and offices, besides making agricultural implements.

Mallur (Salem taluk) 8 miles south of Salem, is an important halting place on the journey to Namakkal. About two miles north of this place on the western side of the Salem—Namakkal road is a rock known as *Poy Man Karadu* (False Deer Rock). It derives its name from the fact that by a curious optical illusion, the play of sun-light in the mornings and evenings in a cleft of the rock produces a fawn coloured path on a dark background which at a distance bears a most striking resemblance to a deer. The phenomenon has, not unnaturally, led to the localizing of a well known story in the Ramayana. It is said that Rama aimed his arrow at the false deer from Soragai 18 miles from Salem; that the arrow struck the false deer at Banapuram (" arrow town "), 2 miles from Soragai and that the deer fell dead at Manattal, one mile from Banapuram.

Matagondapalli (Hosur taluk) a little over 10 miles from Hosur, is a Centre of the Roman Catholic Mission in the taluk. This mission is the successor of the communities founded in the 17th Century by Robert De Nobili and visited afterwards by Father Beschi from Goa. The present church which is dedicated to the Sacred Heart of Mary was built by Father Montandreau. The Easter Festival celebrated here attracts a large number of pilgrims from the Mysore State.

Mattigiri (Hosur taluk) 4 miles south of Hosur, was until recently the Remount Depot of the Military Department where the colts purchased for the use of the army were sent to graze for six months or until fit for service. The depot was established in 1828 and continued under the Military Department for 95 years till 1924 when it was removed to Ahmednagar. The estate was originally 1635 acres in extent and 25 acres were recently added to it. The site and the buildings of the depot were purchased by the Madras Government in September 1924 and were converted into a cattle-breeding and dairy farming-station. The farm has one of the biggest banyan trees in South India.

Mecheri (Omalur Taluk—Population 11,230) 9 miles north-west of Omalur, is an important centre of trade for the north and west of the taluk. The chief trade is in grain, cloth and sheep. The name Mecheri is said to be a corruption of Mechchal Eri which means grazing tank. There is a tradition that the buffaloes of the Gatti Mudaliyars which

dragged the stones for the Taramangalam temple from the quarries at Enadi were driven for pasture to a tank at Mecheri. Traces of a large tank in the neighbourhood of the village are still visible and much of the existing village site is said to lie on what was formerly its waterspread. The former peta was apparently situated to the west of the present village and in the same direction there are traces of a ruined fort.

The most interesting feature of the village is worship of Bhadra Kali. The temple is surrounded by a large compound wall with an entrance facing north. Within the compound there are shrines to Virappan, Vignesvara and Bhairavar. The main gate is studded with huge nails. On festival days, sheep and goats are sacrificed and at 5 a.m. on the first day of the annual festival two buffaloes are slaughtered. The annual festival is held in Masi (February—March) and lasts for five days. A great cattle-fair is held on the occasion, which attracts a large crowd of people from different parts of the country. There are also temples in the village dedicated to Pasupathisvara, Chendraya Perumal, Kottai Mariamman and Draupadi. Guinea-worm disease is prevalent at this place during the hot season.

The Panchayat has a High School, dispensary and two Co-operative Societies for weavers. There are over thousand looms in this village. The annual cattle fair held in February at the time of the Temple—festival is an important one. The sheep of this place is of a special pedigree and are propagated throughout this taluk by the Wool and Sheep Extension Centre at Taramangalam. The weekly shandy meets on Wednesdays. There are a few families of workers engaged in the making of Soap stone vessels.

Mettur Township (Omalur taluk—Population 27,698) was formerly a small unhealthy hamlet situated on the banks of the Cauvery. But during the construction of the Cauvery—Mettur Project, it was transformed into an up-to-date township with all facilities of civic life. It is one of the tourists' centres in the District. A panoramic of the whole surroundings with hills on all sides, the dam with water on one side and the park and hydro-electric power on the other and the location of industries can be had from the Governor's bungalow at the top of the dam. As a consequence of the availability of power, several industrial concerns have grown up and there is scope, for further industrial progress. There is a railway station and town buses ply between the railway station and the town at the bottom of the dam. The top of the dam forms part

of the main trunk road. There is an idol of Muniappan near the park, below the dam, which is respected as the guardian deity of the place.

Mohanur (Namakkal taluk—Population 6,213) on the banks of the Cauvery, 12 miles from Namakkal, contains an old Siva temple. The name of the village is said to be a corruption of Mohanur (the son's village) and is explained by the legend that Siva, while searching for his son Subramanya, found him here and settled in the village beside him. The God in the temple is placed facing west instead of as elsewhere facing east and is called Achaladipeswara (the God of the unmoving light), because the light placed in front of the god is said never to flicker. A stream of water is supposed to flow underground from a spring inside the temple. The Cauvery near the village is considered to be more than usually holy. The village deity is known as Navaladiyar (he that sits under the foot of the Naval tree) and is frequently worshipped by creditors who cannot get their debts paid. The bonds are hung up in front of him and he is then supposed to plague the debtors with bad dreams until they pay their debts.

This is the headquarters of the Panchayat Union with a Government Hospital, a High School, a Veterinary Centre. The weekly shandy meets on Thursdays. A rest-house on the banks of the river is not only comfortable but also pleasant when the river is in floods. This town will be supplied with Cauvery water when the combined scheme for Namakkal and Rasipuram which is under execution is completed. A Co-operative Sugar Mill which has commenced construction will divert all the sugarcane going to the Pugalur sugar mills. The Siva temple on the River banks is adjacent to the rest-house. Mat-weaving is the principal cottage industry of this area.

Morappur (Harur taluk—Population 2,069) a railway station was Kasba of a taluk under Tippu and continued so under Col. Read till 1796 when it was abolished. Now it is the headquarters of the Panchayat Union with a Higher Elementary school, a dispensary and a Veterinary Centre.

The next railway station, Doddampatti which is 4 miles north of Morappur is gaining in importance as a new steel industry with a capital of one crore of rupees has been located here.

Nagamalai (Krishnagiri taluk) is a hill fort situated half way between Jagadevi and Mallappadi. The ascent lies from the east. The western

cliff is precipitous. The ramparts are strongly built and in good preservation. It is said to have been one of the "twelve places" of the Baramahal.

Nagarasampatti (Krishnagiri taluk) is a village in the Kaveripatnam Union. There is a hillock named Kottaimalai (fort-hill). At the top of the hill besides the Mandapam there is a hole (about 6 inches in diameter) through which if a pebble or a stone is dropped the same can be seen falling at a distance of 100 feet from the top. It is said this was a device to send messages from the top at time of emergency.

Namagiripet (Rasipuram taluk—Population 23,266) 6 miles east of Rasipuram near the entrance to the Ayilpatti ghat, is noted "for the fertility of its soil, its excellent system of agriculture and formerly for its iron works". "The huge mound of ashes and cinders near the village bears testimony to the early activity in starting iron works. The denuded hills indicate the cause of the downfall of this industry, *viz.*, the want of fuel". The furnaces are now extinct.

This is now a Panchayat consisting of Sirapalli and other hamlets covering an area of over 4 square miles and is the headquarters of the Panchayat Union. There is a High School and a Primary Health Centre in this Panchayat. There is a Weavers' Co-operative Society and about 22 sago factories. The weekly shandy meets on Fridays. Arrowroot, groundnut, cholam, ragi and paddy are grown under wells fitted with electric motor pumpsets and anicuts erected in jungle streams.

The Vishnu temple on a high hill two miles from the town and the Mariamman temple in Pudupatti, three miles north attract devotees in large numbers. Soapstone utensils are made in Mangalapuram, a village 10 miles north-east on the road to Attur.

Namakkal (Namakkal taluk—Population 19,935) is the headquarters of the taluk and division. It lies at the foot of a rounded mass of white gneiss on the summit of which is a hill fort. The name of the town is derived from this rock which is compared to a namam, the white streak borne on the forehead by Vaishnavites. The town is divided into the fort (kottai) and the suburb (Pettai), the former lying to the west and the latter to the east of the rock. The Kottai, except for the temple, is to some extent new, having been built on the old ditch. The town is laid out in broad streets which cut one another at right angles, the houses having the appearance of being built in square blocks. The town possess a certain religious interest. The Vishnu temple on the fort at the base of the rock, which is dedicated to Narasimha Swami

and his consort Namagiri Amman is often visited by local worshippers especially when a devil has to be driven out ; and on Fridays and Tuesdays crowds of hysterical women can be seen wending their way to the Amman shrine to be exorcised. The hall in front of the goddess is filled with their shrieks and convulsions, until a sprinkling of sacred water over their heads by the pujaris silences them. Opposite the Narasimha temple and at the end of the street, in front of the gateway, is a colossal statue of Hanuman in an attitude of worship and his eyes are believed to rest on the feet of his master Narasimhaswami. Inside the temple is a Dwaja Sthambam or pillar all covered with plates of gold, which is said to have been erected by a Mittadarini of Namakkal by name Muthiyalamman at a heavy cost. This temple and that to Ranganathaswami at the foot of the hill near the pettai are monolithic cave temples peculiar to the Pallavas. One of the inscriptions in the latter temple is in Pallava grantha characters and the lithic records in both cover the period of the later Chola and Pandya Kings, Rajaraja and Sundara Pandya being mentioned by name in them, besides local chieftains. The Gods in the temples are referred to as Singaperumal and Pallikondaperumal.

The rock is about 200 feet high and about half a mile in circumference. Its sides contain many *jonais* which are considered sacred. They doubtless had their origin in days gone by when the gaunt mass was robed in verdure and a heavier rainfall wore away these cavities where fissures in the rock favoured its entrance. People scale the steep scraps of the hill to bathe and wash their clothes in some of these tirtams. The largest of these tirtams called Kamalalayam is sacred to Lakshmi. The rock is described as a saligramam and the cave temples are supposed to represent the interstices in the real *saligramams*. A serpentine marking in the rock leads from the Kamalalayam tank into the Ranganathaswami temple and is reputed to be the great snake God Karkotaka under whose outstretched hoods Vishnu is supposed to lie. The local tradition is that Hanuman, while carrying the saligramam from the Sanjivi Hills to Lanka to revive Lakshmana who was struck down senseless, found Lakshmi doing penance in the Kamalalayam tank and that when he deposited the saligramam and approached the tank to drink, the stone turned into the present Namakkal which is also designated as *saligramam*. This tank is the only source of supplying drinking water for the town.

The fort is most easily accessible from the south-west, on which side narrow steps have been hewn in the rock. It can also be scaled on the north by a *thirutu vasal* (secret gate) designed, no doubt, for flight or as a sally-port. On the lower slope of the hill to the south and south-

west are remains of a first line of fortifications. The outer walls of the true fort above are said to be in good preservation. They are made of well-cut blocks of the same stone as the rock itself and are secured to the rock with mortar. No mortar has been used for the higher courses, which hold together simply by their own weight and accurate fitting. The whole is surmounted by a parapet of strong brick work, some three feet thick, serrated by machicolations and pierced in every direction for musketry. Round the interior of the ramparts runs a masonry platform to enable marksmen to reach the loop-holes. These are so skilfully made that there is not an inch of ground all round the fort which is not commanded by them. The area enclosed by the ramparts is about an acre and a half. It contains a small temple, a ruined building, said to have been once a treasury, and an old magazine. The inscriptions in the temple relate to Jatavarman Sundara Pandya and Lakshmi Kanta Ursa and to the later Pandya Kings and the Hindu Rajas of Mysore. The only tree which decks the durgam is utilized by the Muhammadans as a flag staff whence floats a flag in the name of Dastagiri.

The construction of the fort is ascribed by some to Ramachandra Nayaka, poligar of Sendamangalam and Namakkal and by some others to Lakshminarasimhayya, a lasker (or aide-de-camp) of the Mysore Raja. Le Fanu doubts whether it could be of an earlier date than 1730 A.D. although the temples on the hill and at the fort must have been built and endowed in the early Chola and later Pandya times. The town with the fort does not seem to have done itself justice as a place of defence. It was taken by Col. Wood in his forward movement in 1768 and lost again to Hyder in the same year. In the time of Hyder and Tippu a Killedar held the fort for Mysore. Subsequently it was garrisoned by the Company's troops, the European Commanding Officer residing in a bungalow in the Kottai near the temple.

There are a Government hospital, a Veterinary hospital, two High Schools for boys and one High School for girls. There are also two hostels for boys and one for girls. There is a Government training school for girls in this town. The weekly shandy meets on Saturdays. This town is connected directly with Tiruchengode, Salem, Rasipuram, Karur, Tiruchirappalli, Musiri and Thuraiyur by regular bus service. The Life Insurance Corporation have opened a Branch here. There is also a District Munsifs' Court and a Forest Range Office. The Kamalalayam still continues to be the main source of drinking water supply to the town. The bare rock north of this tank which covers over 5 acres makes an excellent meeting place and Mahatma Gandhi when he spoke from this rock in 1933 highly appreciated the natural setting. There

are four bas-relief inside the sanctum of the Narasimha temple depicting the Vamana Avatharam, Varaha Avatharam, Narasimha Avatharam and Sri Vishnu and Vaikuntar which are cut in the monolithic cave mandapam of the principle deity. They are perfect art works of the Pallava period not found even in Mahabalipuram.

Nangavalli (Omalur taluk—Population 5,530) 7 miles from Mecheri, at the south-west corner of the taluk, was under Tippu and Col. Read the Kasba of a taluk which was amalgamated with Omalur in 1801. The name is said to be a corruption of Nangai (நங்கை) and Pali (பாழி) which mean woman pond. According to the local legend, a lady of the Tottiya caste was returning to her village from Kolattur shandy in the Coimbatore district, when a stone leapt into her basket. Feeling the weight she set the basket down took the stone out and replaced the basket on her head. No sooner had she done so, than the stone returned to the basket. A second attempt to get rid of the stone met with the same result. She then threw the stone into a pond closeby. That night one of her relations was informed in a dream that the stone was the God Narasimha and that it should be placed on the spot where the temple now stands. The pond into which the sacred stone was thrown is identified with the step-well which supplies the villagers with drinking water.

In former days the village site lay west of this well and was enclosed by a mud fort long since demolished. But owing to a succession of unlucky seasons people left this site and moved eastwards where the present village now stands. The four main streets in the village are regularly laid out in a square and backing on the west main street is the temple of Narasimha. The God is represented by a rough stone of irregular shape, the same that the "Nangai" threw into the well. The annual festival celebrated in Panguni (March—April) attracts a large crowd from adjacent villages. The God is specially revered by cobblers of the neighbouring villages who regard him as a family deity. The God is said to be kind to barren women. Boys born in answer to prayers offered at his shrine are named Narasimhan. The temple is said to have been built by the Tottiya who first saw the vision of Narasimha. His descendants long retained the gift of prophecy and the sick formerly resorted to the temple on Saturdays to receive divine instructions for getting rid of their ailments. The association of a Tottiya with the foundation of this temple is interesting, for the Tottiyas migrated from Vijayanagar under the Madurai Nayakas under whom they served as powerful vassals.

This village has an Elementary school. The weekly shandy meets on Sundays. The Cauvery water from Mettur is pumped into a reservoir and taken from here to Salem by gravity flow. This place is connected to Salem town by a regular bus service.

Nanjai Edaiyar (Namakkal taluk—Population 3,445) 10 miles south-west of Namakkal, is, as its name implies, a village with a large wet cultivation. It contains an old Siva temple with an inscription of the time of the Chola King, Rajendra Chola I, recording a grant of land "to the temple of Srikailasam of Tiruveyilavayil Udaiya Parameswara in Edaiyar in Rajastraya Valanadu."

Nainamalai (Namakkal taluk) 10 miles north-east of Namakkal, contains a Vishnu temple on the top of the hill, which is said to have been built by Poligar Ramachandra Nayaka. The temple is dedicated to Varadaraja and is regarded with special veneration by the people in the District who visit it in large numbers on Saturdays in Purattasi (September—October). The hill is claimed to be the abode of the Sage Kanvar, the foster father of Sakuntala, the heroine of the well-known drama, "Sakuntala or the Lost Ring". But several villages in the ceded districts in the Andhra Pradesh claim the same honour.

Though the village is an unhabited place, the weekly shandy that meets on Wednesdays is one of the biggest in the District fetching an income of Rs. 8,000 a year to the Panchayat Union. It attracts over 2,000 persons for the sale and purchase of large number of sheep and bulls besides the produce of the Kollimalais such as plantains, bamboos, cholam, cotton, cumbu, thinai and coir goods. The shandy is held within the limits of Minnampalli village on the 24th mile from Salem on the National Highways to Namakkal. The hill which is claimed as the abode of Sage Kanvar, the foster father of Sakunthala, the mother of Bharata, has a temple on the top dedicated to Varadaraja which attracts a large number of pilgrims on the four Saturdays of the Tamil month Purattasi (September—October).

Nallampalli (Dharmapuri taluk—Population 3,038).—This Panchayat is 6 miles from Dharmapuri on the road to Salem and is the headquarters of the Panchayat Union. There is a rural dispensary and a shandy which meets on Tuesdays. The oldest Christian settlement and Church at Kovilur a mile south of this place which was destroyed by Tippu Sultan in the later half of the eighteenth century has been rebuilt and the present Church is one of the biggest in the District. Coarse woollen carpets are woven in this area and sent to Bangalore.

Nerinjipet (Omalur taluk) 4 miles below the Mettur Dam, was according to Buchanan a large place in the 18th century with many traders and weavers. During the administration of Lord Cornwallis, the inhabitants left the village owing to their inability to pay the heavy contribution levied by Jamal Khan. There was formerly at this place a stone anicut across the Cauvery. It is now in ruins. From it, channels took off an either side of the river and irrigated large areas. Traces of the channels are still visible.

Nilagiridurgamu (Hosur taluk) is a hill fort about 2 miles east by east of Anchettidurgam. The hill is accessible from the east. The peta, now deserted, lay at the foot of the hill to the south-east. Very little of the fort now remains. When the Third Mysore War broke out, it fell to Major Gowdie in July 1791, and was promptly dismantled. It was regarrisoned by Tippu after the peace and was abandoned again in the Fourth Mysore War, on the approach of Major John Cuppage who occupied it in March 1799.

Omalur (Omalur Taluk—Population 7,151) 10 miles from Salem, is the headquarters of the taluk lying between the two branches of the Sarabhanganadi (known locally as the Omalur East and Omalur West River), just above their confluence. West of the town in the angle formed by two rivers is the fort which was protected by a double line of fortification. Part of the rampart was levelled during the Great Famine. Inside the fort there are temples dedicated to Vijayaraghava, Vasanteswara and Swayambhunatha.

Commanding, as it does, the Toppur pass, Omalur was a place of strategic importance in the war between Madurai and Mysore and was held by Gatti Mudaliyar. It was captured from Gatti Mudaliyar by Dodda Devaraya in 1667. Shortly afterwards it passed from the possession of Mysore and was captured a second time in 1688—89 by Chikka Deva Raya. It surrendered to Colonel Wood in 1768, but was recaptured by Hyder in December of the same year. It was of no importance in the later wars. It was favourite halting place with Munro.

This town is now connected by the railway line from Salem to Mettur and will become a junction after the construction of Salem—Bangalore railway line. The mud fort is practically demolished. There is a High School for boys and a High School for girls. There is a Highways Rest House. The factory for the manufacture of abrasives has started production. The weekly shandy meets on Tuesdays.

Oravandur (Namakkal taluk—Population 2,920) 13 miles south of Namakkal on the Cauvery, was originally called Oru-Pandar, the place of the ball. The local tradition is the Sellandiyamman, the village goddess of Madukkarai on the other side of the river, lost a ball in the Cauvery and on finding it here, transferred her abode to this place. A festival lasting a fortnight is held in Masi (February—March), at which buffalo sacrifices are offered to her. There is a temple to Hanuman who has five jaws (Panchamukha Anjaneya) which is not found any where else.

Palakkodu (Dharmapuri taluk—Population : Panchayat 8,604 ; village 3,206), 14 miles from Dharmapuri, derives its name from its being at the entrance of the important pass leading to the Palaghat. The town is more homogeneous and compact than is usual in the Baramahal. It contains a Sungam Chavadi which is used by the Lingayat Community as a resting place for the idol of Virabhadra brought down from Virabhadra Durgam for the annual festival. It is an important centre of trade in tamarind. The chief industry of the place consists in the manufacture of ropes, shoes and baling buckets. It was through this place that General Harris advanced on Royakota from Karimangalam in March 1799.

No inscriptions have so far been copied at Palakkodu, but at Mallapuram on the Sanatkumaranadi, south of Marandahalli, a Chola inscription has been found on the tank sluice, dated in the 14th year of Rajaraja I which speaks of Tagadur Nad in Ganga Nad, a sub-division of Nigarili Solamandalam.

This village is now the headquarters of the Panchayat Union with a High School, a dispensary, protected water supply, police station and Sub-Registrar's Office. There is the office of the Forest Ranger and a rest house. The weekly shandy meets on Mondays where plantains, jaggery, jackfruits, ragi, gingelly, coconuts and mangoes are sold.

Pallipalayam (Tiruchengode taluk—Population 4,876).—This village is 11 miles east of Tiruchengode on the borders of the District on the banks of Cauvery river with Erode on the opposite banks. It is the headquarters of the Panchayat Union and a mile from the Cauvery Railway Station, next to Erode. A new bridge at a cost of Rs. 2·5 lakhs has been recently built across the river connecting Erode town which was hitherto crossed only by a ferry service. There is a High School in this village and the weekly shandy meets on Wednesdays. This place is noted for the manufacture of *Jamakalams*, furnishing fabrics and Art silk ribbons.

A paper mill has been started in the Private Sector opposite to the Cauvery Railway Station with a capital of 3·50 crores and will produce 18,000 tons of quality paper per year. Bagasse from Sugar mills, and pulp from the forests of Kollegal will be used in the manufacture.

Panamarathupatti (Salem taluk—Population 4,885) is the head-quarters of the Panchayat Union with a High School, a maternity centre and a weekly shandy which meets on Mondays. The woollen Carpet making, mat weaving and handloom are the Chief Cottage Industries of this place. There is also an agricultural bank here. The Panamarathu-patti tank which is owned by the Salem Municipality is supplying drinking water to the Salem city through three filterbeds and the water flowing by gravitation.

Panchapalli (Hosur taluk—Population 3,055) is very beautifully situated at the foot of Melagiris, on the Sanatkumaranadi, a few miles below the spot where it debouches for the uplands through a gap in the hills. The village is not accessible by road and has no carts. It depends for transit on droves of pack-donkeys which carry its surplus produce to Marandahalli market. Rice, dhall and other products are brought up by merchants from Dharmapuri and Karimangalam on pack bullocks. It is famous for the fertility of its soil, especially that under the Amani Talav. This tank was formerly called Krishnarayasamudram ; and it must have been built by one of the Vijayanagar Viceroys. It was once the residence of Major John Campbell Glover, who was known as *Kuntukai Dorai* or "the gentleman without an arm". He is said to have lived here for 10 years and built a bungalow and a well. But the site of the bungalow is now overgrow with prickly pear and the well is in ruins.

Papparappatti (Dharmapuri taluk), 10 miles north-east of Dharmapuri is a mitta village situated at the fort of the Pikkili Hills. It is reported to have been reclaimed from jungle some 500 years ago by Hirannya Iyer, a Kanarese Brahmin, whose descendants still live in the village. It contains an ancient temple dedicated to Subramanya. It is an important centre of cattle trade.

This Panchayat has a High School, protected water supply, reading room and library, a rural dispensary and Police Station. The weekly shandy meets on Thursdays where the produce of the villages in Pikkili hills closely are sold. There are 800 handlooms producing cotton cloths. Many of the weavers are members of the Weavers' Co-operative

Society. Besides the ancient Subramania Temple there is also a new temple for the same deity constructed recently. The cattle trade in this village is important.

Paramathi (Namakkal taluk—Population 6,349) 11 miles south-west of Namakkal, contains an ancient Siva temple with numerous inscriptions.

This town is now the headquarters of the Panchayat Union with a High School, a rural dispensary, a Veterinary Key Centre, a Police Station and a Weekly shandy that meets on Thursdays.

Peddanayakkanpalayam (Attur taluk—Population 10,925) is a large village on the south bank of Vasishtanadi, 23½ miles east of Salem. It is a thriving centre of trade in cocoanut, areca-nut and palm jaggery. Its only industry is weaving. It appears to have been within the political sphere of Mysore in the latter half of the seventeenth century. The name of the village is derived from one Pedda Nayakka, a petty chieftain of the seventeenth century, who is said to have constructed the tanks of Tirumalainamasamudram, Errama—Samudram and Chennama-samudram in the name of his three wives.

This is a big panchayat with a High School, a rural dispensary and a maternity centre. There is a Handloom Weavers' Co-operative Society and a reading room. The weekly shandy meets on Fridays where the produce of the Kalrayans are sold.

Pennagaram (Dharmapuri taluk—Population 7305) 19 miles from Dharmapuri, contains an old fort, a rampart which was destroyed during the famine. The site of the fort is deserted and littered with potsherd. It contains a temple of Virabhadra which bears witness to the former existence of a Kanarese Lingayat Community. Most of them migrated to the Mysore State even before the great famine.

In 1652 the village was wrested by Kantirava Narasa Raja from the Adil Shah of Bijapur. It appears to have continued in the possession of Mysore till the third Mysore War. In 1791 it was occupied by Bakir Sahib who proceeded to drive thither the population and cattle of the Baramahal. But in October of the same year it was assaulted and carried by the British troops under Colonel Maxwell. After the war, it was garrisoned by the 4th Madras Battalion and remained a military station till 1799.

At Hanumantapuram, two miles to the south-west, there are two Vetteluttu inscriptions dated in 17th year of the Ganga-Pallava King,

Vijaya-Iswaravarman. At Helepuram, near the Narasimha temple is an inscribed slab bearing a damaged Kanarese record. A similar slab was found near Kuttapadi near Pennagaram.

Now it is the headquarters of the Panchayat Union with a High School, a hospital, a Police Station and a Veterinary Centre. The weekly shandy meets on Tuesdays. There is also a Deputy Tahsildar's Office in this Place. It is on the way to Hogena-kal and Perumbalai. There are depots for the collection of bamboos from the Anchetti forests in Hosur taluk. There is a Harijan colony with 18 houses.

Perumbalai (Dharmapuri Taluk—Population 4,510) south of Pennagaram in the heart of the broken country, was once a garrison town. It contains an old fort surrounded on the east, north and west by the Pambar. It is said that Gatti Mudaliyar, finding splendid pasture available for milch cattle along the banks of the Pambar, made the valley an outpost of his dominions. He built the fort and garrisoned it with a guard of Servakara Nayakkars. They, however, played him false and surrendered the fort to the enemy. The Mudaliar cursed them for their treachery and since then the Nayakkars have had to earn their living by cultivation. The position of the town on the Pambar has rendered it a convenient centre for the trade of these parts.

The road from Pennagaram to Mecheri has intercepted by the canal from the Mettur Reservoir and there is a proposal to restore the use of the road by constructing a bridge and an embankment across the canal. There is a Higher Elementary School in this place.

Pochampalli (Krishnagiri taluk—Population 2,378),—This is 18 miles from Bargur and 18 miles from Dharmapuri on the road to Tirupattur. There is a Higher Elementary school, a maternity centre and a fruit preservation and production centre for training fruit growers in the canning and preservation of fruits and their juices. The shandy which meets on Sundays is the biggest in the District fetching an annual rent of Rs. 40,000. There is also a regulated market run by the Co-operative Marketing Society for the sale of paddy, groundnut, gingelly and other agricultural produce.

Pothanur (Namakkal taluk—Population 6,707).—This is a Panchayat six miles from Paramathi and two miles from Velur which is benefitted by the Raja canal. This is also a rich agricultural area like Venkarai which is only two miles west of this place. There is a High School and a Maternity Centre.

Puduchatram (Rasipuram taluk),—It is the headquarters of the Panchayat Union 20 miles south of Salem on the road to Namakkal. There

are three High Schools in this union at Chellappampatti ; Karukurichi-pudur and Elur. There is also a rural dispensary at Elur. There is a Police Station and a Sub-Registrar's office in this place. There are also some sago factories in this panchayat.

Pudupalayam (Tiruchengode taluk) seven miles from Tiruchengode, is the headquarters of a khadder station known as "Gandhi Ashram". The ashram is situated in a tope outside the village and is manned by the members of Gandhi Seva Sangh. It was started in 1925 with the object of propagating khadder and carrying on propaganda against drink and untouchability and was for several years under the control of Sri C. Rajagopalachariar, who gave up his practice at the bar for public service.

The present Director of the Gandhi Ashram is Sri M. S. Narayan Rao, one of the founder members of the institution. It was started on a small extent of 4 acres donated by the Mittadar of Nallipalayam, an ardent follower of the Khadi movement. As a result, a vigorous propaganda for prohibition was introduced in this area as early as 1929 though it was abandoned in 1933 at the height of Civil Disobedience Movement. The ashram with 13 inmates, most of whom are founders of the institution, has spread the Khadi movement. There are now 13,700 spinners in 300 villages around and Rs. 18 lakhs worth of Khadi is woven in a year of which 60 per cent is paid as wages to the spinners and weavers in this area noted for scanty rainfall, thus affording relief to the Harijans and poor ryots. 680 Ambar Charkas are also introduced in this area. A free dispensary was also opened as early as 1928.

Pulampatti (Sankari taluk—Population 6,407) 6½ miles north-west of Edappadi, on the left bank of the Cauvery, was formerly a Depot of the Porto Novo Iron Company where the Kanjamalai iron ore was smelted with fuel brought down the Cauvery from Cholappadi. After the winding up of the Porto Novo Company an attempt was made to revive the industry by Stanes and Company of Coimbatore, but the enterprise was not a success. Remains of the furnaces, were once found in a ruinous condition. At present no traces of them are found. As it was a convenient place for bathing in Cauvery, the village is said to be a favourite resort of the Gatti Mudaliyars of Taramangalam. In the Siva temple there is a small figure carved on western base of the *stambam* which, according to tradition, represents one of the Mudaliyars.

Just below the village the Cauvery flows through a narrow rocky gorge where there is a ruined anicut which is also called Nerinjipet anicut. Traces of channels that took off from the anicut towards the east are still visible. One of these channels gives its name to the village of Mudalkalvay.

This Panchayat has a higher elementary school, veterinary first-aid centre and a weekly shandy which meets on Mondays.

Punjai Edaiyar (Namakkal taluk—Population 3,742) 14 miles south-west of Namakkal, is noted for its big market on Sundays which is held at Sultanpet within its limits. It is included in the union of Velur.

Rasipuram (Rasipuram taluk—Population 23,871) 16 miles from Salem, is a Municipality and the headquarters of the taluk. It is important for its grain trade. The name of the town is derived by some from the Vishnu temple dedicated to Svarna Varadarajaswami, the temple being originally called Svarna Varadarajapuram, then Varadarajapuram and then Rajapuram, a spelling adopted on the old postal seals. But Le Fanu maintains that the correct name of the place is Ghazipur and that *Gha*, being unpronounceable by Tamils, became an aspirate. The town lies in the hollow of a cup formed by the Alawai Bodamalai and the Kollimalai and Nainamalai hills. The four main streets of the town are laid out in the form of a rectangle and through them pass the usual car processions at festivals. The Kailasanatha temple is a complete specimen of its type. In front and on either side of the *mahamantapam* is a fine pillared hall. The shrine of the temple faces west contrary to the usual practice. Near the *Yaga-salai* is a shrine to Bhirava where in former days the key of the main shrine used to be laid for safety. The temple also contains a stone caricature of Ori with an arrow in hand signifying the adeptness of the king in his use of the bow and arrow (வல்விலஓரி). There is in the town a Roman Catholic church dedicated to the Lady of Lourdes.

This Municipality is the headquarters of the Tahsildar and the Panchayat Union. The Siva and Vishnu temples were once in the centre of the town. Now they are on the western limits of the town due to the development of the town eastward. The town has oil mills for the extraction of groundnut oil, sago factories and looms for the manufacture of tapes. Brass vessels are made in this place and jaggery is manufactured on a large scale especially in conical form. There are over 2,000 handlooms in this town manufacturing cotton sarees of which nearly 50 per cent are in the co-operative fold under two Weaver's

Societies. There is a Government hospital, veterinary hospital, a high school for girls and another for boys. The Boys' High School was established as early as 1918. The weekly shandy meets on Tuesdays. There are two cinema theatres in this town and a Government Rest House. Rasipuram butter and ghee are famous throughout South India and its milk and curds are sold in large quantities in Salem City.

Ratnagiri (Hosur taluk—Population 995) is a hill fort on the southern side of the Sanatkumaranadi near the village of Bevunattam. The ascent to the hill lies from the north. The gateway of the lower fort is still in existence. Within it the ground is littered with immense blocks of rocks admirably suited for defensive purposes. The path skirts the base of the hill towards the east till it reaches a steep and smooth acclivity which is crested with a fortified gateway giving access to the summit. The top is dotted with remains of magazines, water reservoirs, small temples and other buildings. The site of the peta lies north of the hill and is marked by fragments of pottery and bricks and remains of wells. A Vishnu temple is still standing, but no puja is performed in it. The peta appears to have been partially enclosed by a substantial wall, relics of which are still in existence. Not far from this is a mysterious slab of carefully trimmed stone which is supposed to have covered a hoard of hidden treasure.

Though now choked with jungle and utterly deserted, Ratnagiri was once a town and the seat of an independent Government. It appears to have formed part of the dominions of Jagadeva Raya from whose family it was annexed by a Maratha-free-booter. In 1652, it was wrested by Kantirava Narasa Raja of Mysore from one Itibal Rao who was also the ruler of Denkanikota. After its capture by the Mysore Raja, it seems to have been held mainly by a Poligar who, it is said, was connected with the ruling house of Mysore. The Poligar, however, disappears with the advent of Hyder. In the Third Mysore War it was garrisoned by Tippu. It fell to Major Gowdie in July 1791 and the fort was dismantled. It was reoccupied by Tippu after the peace, but on the out-break of war it again capitulated after a slight resistance to Captain Irton in 1799. At the time of its cession to the Company, it appears to have been the headquarters of a separate administrative unit.

Rayakota (Hosur taluk—Population 4,328) on the edge of the Balaghat Plateau at the junction of the ghat roads leading from Krishnagiri (17 miles) and from Palakkodu (16 miles) to Hosur (21 miles) and Kelamangalam (15 miles), is a place of considerable strategic

importance, apart from the great natural strength of the fortress which dominates the village. Its name is said to have been derived from Jagadeva Raya whose family ruled the country around. Although it is geographically part of the Balaghat, it was included in the Baramahal on account of its command of Palakkodu Pass. Under Col. Read it became the headquarters of a taluk which was abolished in 1796-97.

The new peta is mostly north of the Krishnagiri road. North of the new peta lies the Little Fort and the old peta, between it and the hill. Traces of ramparts and bastions still exist on the south-west and north. There was a second line of ramparts starting from the foot of the durgam. One of its bastions is still called " Salabat Khan's Battery" in honour of one of Tippu's killedars. It was in the Lower Fort that the British garrison was stationed. It now consists of a few houses and some old buildings which are now used for the hospital and police station. To the north-west of the Lower Fort is a large square step-well called the Dubashkinaru, hewn from a solid rock, it is said, by one Nagoji Rao, dubash of Colonel John Doveton who was in command of the place after the fall of Seringapatam. This well supplies water for the Lower Fort. About half a mile from the village on the Hosur road is another deep circular well drilled and blasted, it is said, by Colonel John Doveton with his own hand. This well supplies water to a great part of the village. Close by is plot of ground known as Doveton's Garden. But the garden has fallen on evil times, all the fruit trees having disappeared with the exception of a few coconut trees.

The durgam is most easily ascended by a path which, branching off from the Krishnagiri road, winds with gentle gradients up the eastern face of the rock. This tracts is spanned by an arched gateway not far from the foot. Hard by is a natural cave from which a subterranean passage is said to lead right up into the fort. Beyond the gate, the path is protected by a stone rampart and leads past some buildings. On the summit are found the remains of several other buildings and the usual jonais, each with a legend. The old buildings in the fort are generally well preserved, but cracks have appeared in many of their walls and on their roofs. On the top-most peak, which is difficult to approach, is a stone platform from which a fine view of the country can be had. It was here that Baleswari, the daughter-in-law of Jagadeva Raya is said to have committed suicide. She was seated one day in her apartment in a dishevelled state after her bath, drying her hair, when her father-in-law entered hastily without notice. Her modesty received such a rude shock that she committed suicide by throwing herself from the summit

of the durgam. In honourable commemoration of such chastity, temple with an idol called after her has been built at the spot where she fell.

The durgam is also accessible on the west by a foot-path that leads from the Lower Fort. Half-way up this path is the cave of Durvasa Rishi, which is broad at its mouth, but tapers to a point. A few yards above it there is a circular hole. A lingam is set up at the entrance of this hole and worship is offered to it. On a rock half way down the hill are the marks of the Rishi's feet. He is supposed to have established himself in these hills in Krita Yuga and is believed to be still making *tapas.*

From a Kanarese inscription on a rock in the fort, dated in the 4th year of Mahavali Banarasa, it appears that Rayakota was held by the Banas of Vanapuram, the Guardians of the Ghats who were the feudatory to the Ganga Pallavas. A Tamil inscription in the Lakshmi Narayana temple, dated 1260 A.D. shows that it formed part of the dominions of the Hoysala Vira Ramanatha. Under Vijayanagar rulers it ceased to command a frontier. But in the stormy days that followed, it seemed to link the Baramahal with the Chennapatna Jagir of Jagadeva Raya and remained the capital of his dynasty for three generations. It was taken from his descendants by a Maratha, apparently Itibal Rao of Ratnagiri and from him again by the Mysore Rajas. It remained under Mysore till it was finally captured by Major Gowdie in 1791. The fort was not dismantled on its capture, but was garrisoned. The garrison continued till it was relieved by the Police in 1861. A sketch of Rayakota finds a place in Welsh's Military Reminiscences.

Salem (Salem taluk—Popultion 249,145), on the Tirumanimuttar, at the trijunction of the Bangalore, Tiruchirapalli and Cuddalore roads is the headquarters of the District. In the beginning of the nineteenth century it was the headquarters of Col. Macleod under Col. Read. It maintained its importance as an administrative centre, but did not become the official capital of the District till 1860. It is the chief wholesale emporium in the District. The name Salem appears to have been derived from Sela or Shalya, by which term the country around is referred to in the inscriptions. According to the Malaiyali tradition, the Sela Nad is a corruption of Sera or Chera Nad and was so named because the Chera King halted at Salem, and also on the Shevaroy Hills. Local tradition, claims Salem as the birth place of the famous Tamil poetess Avvaiyar though countless other places claim the same honour. It had at one time an evil reputation for malaria and cholera.

The town is surrounded by an amphitheatre of hills the Shevaroys and the Nagaramalai on the north, the Jerugumalai on the south, the Kanjamalai on the west and the Godumalai on the east. It is divided by the Tirumanimuttar into two main divisions, Salem proper being on the left bank to the east and Shevapet on the right bank to the west. Between the two on the right bank of the river is the fort at the north-east corner of which the river is spanned by a bridge. The fort is the oldest quarter of the town. Of its original defences, only the eastern rampart remains, which can be traced from the hospital compound up to the breached dam known as the Mulai Anicut. At this corner was formerly a *teppakulam* which was filled with water ponded back by the anicut and which in turn supplied the fort ditch. The fort contains a mosque and a temple dedicated to Soundararaja Perumal. There is also a dilapidated building called "Mahal", which is said to have been the Kacheri of Ismail Khan, Killedar of the fort and a Revenue Officer under Tippu. His actual residence was on a plot of high ground to the west. Close by is a grove of cocoanuts which was once a *Nandavanam* attached to the Vishnu temple.

North of the fort lie the chief public building of the town. In the triangle between the Collector's Office and the Town Hall, there once stood the old Billiard Room used by the European residents of the station. It is now occupied by Christ Church consecrated in 1875. Opposite the old Collector's bungalow is a Jain figure seated in an attitude of meditation. It is now known as *Talaivetti* Muniappan or Muni with a broken crown and is propitiated with the blood of fowls and goats. No far from this Jain statue is the shrine of Tipanja Amman, containing a round topped stone slab carved in relief with two human figures. According to a local legend the slab was erected in memory of two ladies of the Oppanakkara community, who on learning the death of their husbands in battle, immolated themselves on the spot. Similar stones exist in other parts of the town. West of the fort is the spacious compound of the Church of London Mission which was built in 1856.

Shevapet lies west of the London Mission compound. The name Shevapet is derived from Sevvai, the plannet Mars on whose day i.,e., Tuesday, the Shevapet shandy is held. Near the bridge is the Roman Catholic Church. North of Shevapet is the suburb of Arisipalaiyam with the Longley Tank which saved half the town from water famine on many occasions. South of Shevapet lies Gugai with the outlaying hamlets of Dadagapatti and Annadanapatti. It takes its name from a cave, the entrance to which is marked by the Muniappa temple. The cave is said

to have been the abode of a Hindu hermit who for some inscrutable reason was petrified into the idol of Muniappan. The idol is seated cross-legged in the attitude of meditation and at its feet is the figure of a bearded devotee in a similar posture. In Dadagapatti, south of Gugai, are the Reserve Police Lines which were constructed after the riots of 1882. It was in this place that the garrison was formerly quartered and remains of the officers' bungalows can still be traced. Near Annadanapatti is a tope known as Arab Lines Tope where in olden days Arab horse-dealers used to stable their ponies.

Salem proper includes Ponnammapet and Ammapet on the east which are inhabited by Sale and Kaikolar weavers. West of the Victoria Market is a group of buildings which at one time formed the private residence of James Fischer and were subsequently utilized as a jail. Near these buildings is a bungalow which is said to have been the residence of E. R. Hargrave after his retirement from the Companys' service as a consequence of the frauds of Narasa Ayyar, his clerk. Between the Main Bazaar street and the river lie the agraharams. On the right bank of the river near the Salem Town Railway Station is the hamlet called the Mettur Street. South of the Main Bazaar street are Kallanguttu and Jalalpura, the chief labbai quarters and south again of this lies the suburb of Kichipalayam. North of the town, on the left bank of the river, lies the Fischer's compound, so called from George Frederick Fischer, Zamindar of Salem, who came here in 1822 in the service of Joshiah Marshall Heath and subsequently acquired the latter's property in Salem and Coimbatore. He also purchased the Salem Zamindari from Nainammal, the widow of the first Zamindar, Kandappa Chetty, in 1836. The compound originally contained two bungalows, one belonging to Charles Carpenter and the other belonging to J. M. Heath. Of these, the bungalow of Charles Carpenter has long since vanished, but Heath's bungalow still stands unimpaired. On the river bank behind the bungalow are the remains of an indigo factory and there are also traces of a coffee curing barbecue. Part of the compound was used as a bleaching ground in the days of the Company's "Investment". In the compound is a large cannon and also a sun dial bearing an inscription.

To the south-east of the town on a spur of the Jerugumalai is the conspicuous *Namam* painted with chunam and ochore, each prong of the Namam being 40′ long and 6′ wide. The sign is visible from all the country around. At the foot of the Namam ridge is an enormous boulder known as the Sanyasi Gundu. Below this boulder is a cave said to have been the abode of a Muhammedan hermit. There is a Hindu tradition

which connects this cave with the cave in Gugai by an underground passage, but the Muhammadans disown this connection. The cave contains an ordinary Muhammadan grave. On the boulder itself are the imprints of the foot and the two hands of the saint with which, it is said, he stopped the course of the boulder, when it came rolling down the mountain.

The Kumaragiri hill lies near the Namam hill and rises to be a height of about 250 feet to the south of Ammapet at a distance of five furlongs. The temple of Palani Andavar adorns the top and this was established in 1919 by one Karuppanasami Mudaliar. It is frequented by the weavers throughout the year and is climbed by a flight of about 600 broad steps erected by donations and is lit by electric lights, which burns throughout the night as a beacon light. A bird's eye view of the city can be had from the top of the hill.

The Yercaud Road leads from Christ Church past the hamlet of Kumaraswamipatti to Hastampatti where it quits the municipal limits. Most of the European residences are grouped round Hastampatti which is connected directly by one of the finest avenues in the District crossing the Salem-Omalur road at a spot popularly known as Char in Cross. North of the municipal limits the road leads past the District Court and the District Jail. In the open country beyond the jail are the bungalows of the District Officers and the London Mission. A race course once ran in the open country round the bungalows of the District Judge and the London Mission. In the triangle formed by the Salem-Yercaud, Salem–Omalur and the cross cut road from the former to Suramangalam is the new extension called Sivaswamipuram.

About one mile north of the jail between the jungle stream that flows behind the jail and the ridge known as Nagaramalai is a tope called Periya Raja Tottam which contains a bathing tank of well finished masonry. The quality of the workmenship is suggestive of the best Taramangalam period. The garden attached to the jail is known as Chinna Raja Tottam which also contains a tank of smaller size. There is a story that these two tanks were constructed by two brothers, Peria Raja and Chinna Raja, Hindu Raja of Salem. It is not likely that the two tanks were constructed at one and the same time, but it is by no means improbable that they at one time belonged to the palaces of local chiefs.

There are two important temples in the town. One is the Siva temple in Mettur Street dedicated to Sukavaneswara, which means, "Lord of the Parrot Forest". But in one of the inscriptions, the god is referred

to as Kilivarnam Udaiyar, meaning the Parrot-coloured Lord. The temple is one of the most complete in the District. The main entrance to the temple is adorned with a fine pillared portico. North of this portico is the *Kalyanamantapam* presented by, and named after, W.D. Davis, Collector of the District. The space between the main entrance and the mahamantapam is covered by a hall of over 80 pillars. North of this hall is a deep circular well called Amanduga Tirtam or the " Frogless Spring ", said to be frequented by Adisesha, who frightened all the frogs away. Even now if a frog is dropped into the well, it turns back and dies. The other temple is the one situated in the fort, which is dedicated to Soundararaja Perumal, who is also called Alagiriswami. It is enclosed by a large massive well and contains a *mahamantapam* supported by 66 pillars. Opposite the entrance is a colossal figure of Hanuman facing the central shrine. In the south-east corner is a well with an underground passage leading to it and in the north-east corner a mantapam built by W. D. Davis. There is another temple in the Main Bazaar Street of Salem dedicated to Varadaraja. It was originally used for the worship of Virabhadra, but in the last half of the nineteenth century it was purchased by the Saurashtra community and converted into a Vishnu temple. The Sukavaneswara and the Soundararaja Perumal temple contain some 17 inscriptions mostly of Chola and Pandya Kings. The former probably belong to the latter part of the nineth century, while the latter all bear the name of Soundara Pandya Deva. In one of these inscriptions, Salem is referred to as Rajaraya Chaturvedimangalam.

The oldest mosque is said to be that of the fort which is sometimes called the Chinna Mosque and also the Nawab's Masjid. On the left bank of the Tirumanimuttar lies the Jama Masjid built by Tippu who is also said to have offered prayer in it. The Shevapet Mosque, the erection of which precipitated the riots of 1882, lies on the river bank near a raised causeway connecting Shevapet with Gugai. The other important mosques in the town are the Muhammadpura Mosque, constructed by a wealthy merchant called Jamal Mohideen Ravuttur and the Jalalpura Mosque built by the Labbai community.

On the downfall of the Vijayanagar empire, Salem appears to have become the capital of a poligar, subordinate to Madurai. In 1624 when Robert de Nobili visited Salem, it was ruled by " Salapatti Nayakar" who was one of the 72 poligars who guarded the bastions of Madurai and continued to be so at any rate till the death of Tirumala Nayaka in 1659. Among the other persons connected with the Salem chieftaincy may be mentioned Chennama Naick who founded Tenkaraikottai and Chila

Nayaka, a shadowy personality or series of personalities, whose traditions hover about Tirtamalai from the close of the seventeenth century till the days of Col. Read.

Salem was taken from Hyder by Colonel Wood in the beginning of 1768, but was recaptured by Hyder towards the end of that year. In 1792 it was garrisoned by a detachment of the Company's troops. Under Lord Clives in 1799, it was again occupied by a detachment of the regiment stationed at Sankaridurg and remained a military station till 1861 when the troops were altogether withdrawn.

Now the Salem Municipality covers an area of 7·89 square miles with its present population at 2,49,145 and includes 16 Revenue Villages. The new colonies of Swarnapuri and Fairlands located outside the city limits are coming up swiftly. Within the city there is a Government College, 10 High Schools for Boys and 5 for Girls, One Senior and One Junior Basic Training School for Girls and an Institute of Textile Technology. There are 48 Elementary Schools and one Middle School and a School for Blind Boys and Girls. Besides the Headquarters Hospital, the Municipality runs a Hospital, 6 dispensaries and 12 maternity centres, besides Nursing Homes and Clinics run by Private Medical Practitioners and Christian Missioneries. The Ramakrishna Mutt runs a free dispensary and an eye-clinic. There are 75 Private Medical Practitioners in the city with experts for Ear, Nose, Throat and Eye diseases.

The Government School for the Blind have over 60 inmates who are not only given elementary education but also are trained in Mat Weaving, Cloth Weaving and Wool Knitting. There is a District Library run by the Local Library Authority, 21 reading rooms besides the Vijayaraghava-chariar Memorial Library, Literary Society Library and Tiruvalluvar Nool Nilayam. There are over a dozen private Institutes of Commerce, Tailoring Schools and an Industrial School of St. Theresa training boys in weaving and carpentry. There are five markets in the city.

The weekly shandy meets on Tuesdays at Shevapet, where over 5,000 people attend to purchase their requirements. There are two match factories, over 60 sago factories, the two textile mills namely Jawahar Mills and Salem Rajendra Mills. There are six tanning industries of which the Narayana Chettiar Industries is the biggest. Its products are exported to the continent. There are nearly 30 factories producing hosiery, five powerloom factories making rayon dhoties and sarees and about six firms for the manufacture of furnishing fabrics which are exported to Countries in Asia. There are nearly 30,000 looms

manufacturing cotton dhoties and sarees and a few making white silk dhoties. Cotton and art silk carpets are manufactured in large quantities and exported throughout the country. There are nearly twelve co-operative societies in the city for the production of handloom cloth of which the Ammapet Society is the biggest. It runs a free dispensary, a reading room and a library. A weavers' colony with over 200 houses in Ammapet and 94 in Gugai have been built on a co-operative basis with one-fifth of its cost as subsidy from the cess levied on the mill cloth. There are branches of all important banks in the State besides the Salem Co-operative Bank and its branches. Besides L.I.C. there are insurance companies doing fire and motor vehicles insurances.

The 'Malai Murasu' is the only daily newspaper printed in the District. There are 125 printing presses in Salem town of which one is a co-operative printing press. There are twelve cinema theatres in the town and the tax collected from them contributes a good percentage of the earnings of the municipality.

The Municipality owns a choultry and a rest house at Shevapet and six parks. The town is provided with telephone facilities. There is a district chamber of commerce affiliated to the South India Chamber of Commerce and Associations for yarn, druggets, hotels, powerlooms, tanners, press owners, bankers, hosiery manufacturers, grain merchants, rice mill owners, lorry owners, bus owners and in fact for every business. It is to the credit of the Railway Passengers' Association that a foot bridge has been constructed across the Salem Town Railway Station.

The recreation is found by the elite of the Town in the Rotary Club, Theosophical Society, Sri Ramakrishna Mutt, the Sankara Mutt, the Literary Society, the District Club, the Salem Club, Y.M.C.A. and the Young Men's Club. These clubs not only provide indoor games but also serve as centres of religious and cultural activities. Besides they run eye camps, distribute clothes and food for the poor on important festival days. The Women's Association has opened a working women's hostel, a reading room, a library and classes for music, dancing, tailoring, etc. The Sarada Vidyalaya and Bharati Vidyalaya run elementary schools and high schools. The Women's Welfare Department has opened centres in the slum areas of the city for training women in the making of coarse carpets, tailoring, embroidery and other cottage industries.

The middle class population tired of their day-to-day routine work visit places of interest and religious importance. There are nine tourist services in the Salem Town who in one year have made 130 trips carrying 6,000 persons to places like Mysore, Bangalore, Madurai,

Rameswaram, Cape Comorin, Courtallam, Tiruchirappalli, Chidambaram, Hogenakal, Palni, Kancheepuram and Mahabalipuram.

The town abounds in temples and places of worship patronized by different religious sects. The Sugavaneswar temple, the Soundararaja temple, Varadaraja Perumal temple, and the Krishnan temple, Kottai Mariamman temple, Muniappan temple, the Kannika Parameswari temple, the Chowdeswari temple, the Palapatrai Mariamman temple and the hill temples of Namamalai, Kumaragiri and Kariaperumal temples are the principle Hindu temples in the town. The Christ Church, London Mission Church are the oldest churches in the city. The Nawab's Masjid or Chinna Mosque in the Fort, the Jamia Masjid near the bridge the Jalal Pura Mosque, the Shevapet Mosque are very old and the first two mosques are associated with Tipu and his commanders.

The cemetery next to the Collector's office is a historical one, containing some of the most tragic inscriptions, of men who ruled the District. The Foulke's compound at the eastern end of the town originally belonged to one Heath, a Commercial Resident in the service of East India Company. His assistant, Fischer purchased the compound from him in 1833, and in 1836 he purchased the Salem Zamindari from the widow of the first Zamindar Kandappa Chettiar. At the time of J. M. Heath one Charles Carpenter lived in another bungalow within that compound who died in 1818 and whose sister was married to the famous novelist Sir Walter Scott in 1707. When Fischer died in 1867, the property came to his only daughter Mrs. Foulkes, wife of the well known Oriental scholar Rev. Thomas Foulke's. After his death in 1900 the property was in the hands of one of his servants till it was acquired by the Government for the Handloom Parts Factory. The Foulkes bungalow is still in good use.

The town is surrounded by hills on all sides that the drainage from them fill up the taluks around the town. A large extent of about 100 acres are still used for agricultural purposes and though the tanks never serve any useful purpose, the agriculture is carried on by the rains and sewage water running in the Thirumanimuthar. As the cattle in the town have no pasture large areas within the town are cultivated with Cholam as a fodder crop.

Samballi (Omalur taluk) two miles north of Mettur on the right bank of the Cauvery, contains an old ruined fort. Within the fort there are two temples, one dedicated to Vishnu and the other to Siva. The village is a Roman Catholic Mission station with a large Christian population.

Sankaridurg (Sankari taluk—Population: Panchayat 6,430; village 2,091) seven miles from Tiruchengode, derives its name from the massive hill which overshadows it on the west. The correct spelling of the name should be Sankagiri Durgam and the hill is so called because of its resemblance to the sacred conch-shell. In Col. Read's time it was called Sankledroog which was supposed to be derived from *Sangili*, a chain. It was the headquarters of a Tahsildar under Tippu and Col. Read and continued as a Taluk Kasba till the revision of 1860. It was also the headquarters of a Division from 1910 to 1950. It contains a temple dedicated to Someswara at the foot of the hill. There is a shrine to Fatima Bi near the old Jama Masjid where fathia is offered by every Muhammadan mother on the 40th day after the birth of her child who, it is said, will then be immune from the ailments of childhood. The town is regarded as one of the health spots of the District and enjoys a high reputation for the quality of its well water. The milky water of the Pal Bavi or Milk well, not far from the Travellers' Bungalow is supposed to have medicinal properties. The Travellers' Bungalow is romantically situated just under the Durgam on a high ground affording a good view of the country. It was originally the house of James Oram, Commandant of the Garrison who died in 1799. Near the bungalow is a remarkable boulder called "Mudaliyar Gundu" or Mudaliyar rock. It is said to have been a place of punishment for lazy workmen in the days when the Gatti Mudaliyars were building the Taramangalam temple. The defaulter was made to ascend the rock with the help of a ladder. The ladder was then removed and the culprit had to choose whether to leap down and break his neck or remain "steeped in the sunshine burning hot" and die of thirst or sunstroke. The last of the Gatti Mudaliyars is said to have been exposed for 21 days on this rock and starved to death by Tippu Sultan for failure to pay tribute during a year of famine.

The hill of Sankagiri is a whitish mass of granite and gneiss, rising to a height of 2,345, above sea level and nearly 1,500 above the Plain. The prospect from the plateau on the top of the hill is most pleasing. To the north a vast plain with tiny hillocks peeping through the glowing haze, stretches towards Toppur, in the north-east, the Kanjamalai intercepts the line of the Shevaroys ; further east is the Alawaimalai, and then in a long slope towards the south-east are the Kollimalais crowned with verdure. On the south again the plain is broken by a few hillocks ; but on the west the Nilgiris fringe the horizon with, in the near background the Bargur Hills and the Palamalis in Coimbatore; while nearer still a silver thread marks the valley of the Cauvery, the garden of the District. The upper part of the eastern face of the hill is crescent shaped

in contour, the horns pointing eastward. It is on this side that the summit is most easily reached and it is on this side that the hill is defended by not less than ten lines of fortification.

The first line of fortification extends right round the foot of the hill and is entered through a gateway (*Ulimigam Vasal*) said to have been constructed by "Kunni Vettuva Raja". Immediately behind the fortification is the second gateway (called *Diddi Vasal Kalkombai Kottai or Kalla Vasal*). Beyond the third gateway (Gadiyara Vasal or Clock Gate) is a large temple dedicated to Varadaraja Perumal. A steep flight of steps leads to the fourth gateway (*Ranamandala Vasal*) or Gate of Bloodshed) strongly built of stone and topped with brick. The fifth gateway (Pudukottai or New Fort) is defended by two bastions, one square and the other semicircular. The rampart on which this gate is placed is one of the largest on the hill and is said to have been constructed by Tippu Sultan. On the left it runs to a cave in the southern spur of the hill. This cave is sacred to a Muhammadan Saint, Shah-ha-Mardan Ghazi, who once upon a time entered the cave and never came out of it. Another flight of steps leads to the sixth gateway (*Rokka Diddi Vasal*). The seventh gateway (*Paval Diddi Vasal*) is close behind the sixth and is about half way up the hill. Between this and the site of the next gateway is a strongly built magazine of brick with a semicircular bomb proof roof. The eighth gateway (*Ide Vilunthan Gundu Vasal*) was demolished in 1880, as it became unsafe. It derived its name from a massive rock, cleft in two from top to bottom, apparently by lightning. The sixth, seventh and eighth gateways are said to have been built by one Lakshmi Kanta Raja, scion of the royal house of Mysore. The nineth gateway is known as the "White-Man's Gate" or "the Company's Gate" constructed in 1799. It is situated about three-fourths of the way up the hill and commands the point where the path reaches the brow of the Durgam skirting as it does so the edge of a precipice. After passing this gate a sharp turn in the path leads to a flight of steps cut in the rock. Though only 30 steps are visible, the topmost step of the flight is called Aruvathampadi (sixtieth step) and is popularly used, like the Aruvathampadi at Tiruchengode, for oath-taking. The steps are commanded by the last or Mysore Gate built by one of the Mysore Rajas.

The summit crowned by a small temple dedicated to Chenna Kesava Perumal. For many yards around the granite is bare of vegetation and its surface is inscribed in Telugu and Devanagiri characters. There are several rock pools, the most remarkable being the Man-Jonai or Deer-Pool. It is also overshadowed by a projecting rock that the rays of the sun never reach it. Its water is said to possess healing virtues ;

and officers camping at this place used to be supplied daily with drinking water from this spring. Not far away, on the verge of a precipice is a small mosque known as Dastagir Durga. On the highest peak is the usual flag staff platform. North of this is a tomb like structure reported to have been a place of execution in the days of Hyder and Tippu. There are granaries for paddy and grain and a store house with three compartments for storing gingelly oil, ghee and honey. Towards the south-west there is a small gate called the *Mor Diddi* Vasal or Buttermilk Gate in the rampart of the Mysore fort. It is said that a Vellalar woman, who used to carry butter milk for the garrison from the village below, showed the English a secret path which runs up the Durg from the western side.

The fortress must have been almost impregnable in the eighteenth century. But it did not play any part either in the struggle between Mysore and Madurai or in the Mysore Wars. It is now in charge of the Public Works Department, having been included in the list of ancient monuments selected for conservation. In the course of repairs in 1905, several iron shots were discovered in one of the magazines. Coins have also been picked up from time to time, but their date and description are not on record.

In the Tiruchengode inscriptions, Sankaridurg is referred to as, " Kunnatturdurgam in Kongu *ailas* Vira Cholamandalam ". In later Vijayanagar inscriptions, it is spoken of as the headquarters of a royal Governor who is named Kummalannagal in 1538 Ramappa Nayakkan in 1540 and Dandu Bavappaiyan in 1544. It is connected by tradition with the " Vettuva Rajas " and the Gatti Mudaliyars, but there is very little support for this tradition in the local lithic records. It was added to the Mysore empire by the conquest of Chikka Deva Raja in 1688–89. In 1717 his successor, Dodda Krishna Raja, established a colony of Kanarese Brahmins at this place, nominally in honour of his marriage with his eight wives, but in reality for political reasons. The agraharam was named Aparatima Krishnarajapuram and was endowed with the villages of Taleyur and Monguttepatti. There is a copper plate *Sasanam* of great interest bearing on the endowment of this political agraharam.

In 1792 Sankaridurg was made the headquarters of the 22nd Madras Battalion and the chief arsenal and depot in Talaghat. It was selected by Col. Read as a suitable place for the establishment of a mint, but it is not known whether coins were ever minted there. Under Lord Clive's scheme of 1799 it became the military headqurаters of the Talaghat and remained so till 1823 when Salem took precedence as the Chief military station. Sankaridurg, however, remained a cantonment till

about 1832 when it was abandoned. Colonel Welsh who visited the place in 1824 gives an account of it and its former commandant in his *Military Reminiscences.*

This town is now the headquarters of the Panchayat Union and the Tahsildar. It has a Government hospital, a library, a high school and protected water supply-scheme. The weekly shandy meets on Sundays and there is a regulated market for sale of jaggery. The Mettur Chemicals obtain their supplies of lime stone from the quarries here and country limekilns are found everywhere in this area. A cement factory at Padavedu four miles on the road to Kumarapalayam is to be started soon affording labour to the villagers who depend on the precarious dry crops. The railway station is situated about 1½ miles south on the road to Tiruchengode. The hill fortress is maintained in perfect order and an ascent of 1,600 steps will reveal all the details mentioned in the Richard's Manual.

Sendamangalam (Namakkal taluk—Population 15,320), seven miles north-east of Namakkal, is the chief mart for the hill products from the Kollimalais. It contains a Vishnu temple dedicated to Lakshminarasimhaswami and a Siva temple dedicated to Someswara. Both the temples are said to have been built by Poligar Ramachandra Nayaka, who was a Lieutenant of Tirumala Nayaka of Madurai. Iron ore has been found in the neighbourhood and labourers were until a few years ago engaged in furnaces for smelting iron.

This town being at the foot of the Kolli Hills is a collection centre for the produce of the hills which are marketed on the weekly shandy held on Sundays. There is a high school, a Harijan hostel and an orphan home. The Co-operative milk supply society which functions well in this town has improved the condition of milkmen. The Government have also opened a model tannery. It is also the headquarters of the Panchayat Union. There is a permanent cinema theatre and a number of workers making brass vessels and bullock shoes.

In the temple of Sri Lakshminarayana there is a granite polished bench of a single stone measuring 10 feet long 6 feet broad and 8 inches in thickness mounted on four short granite pillars artistically decorated. There is also an image of a gipsy woman in a curious pose in one of the pillars of the Mahamantapam. It is said that while constructing the temple, they went short of funds to complete the temple and that God appeared in the form of a gipsy woman and collected funds by her dancing.

About six furlongs West of this town, one Hindu Saint erected about thirty years ago a temple for Sri Dattareya on a hill 100 feet high. The idol of black granite though hardly 3 feet in height is one of perfect workmanship.

Sendarapatti (Attur taluk—Population 9,110) two miles east of Tammampatti is an important agricultural centre, and exports tobacco, chilli and grain. It was once famous for its iron smelting industry. The industry has now become extinct and the remains of furnaces and slag mounds are still to be seen. In the eighteenth century a flourishing Roman Catholic settlement existed in this place.

There is a maternity centre, Veterinary centre and a co-operative credit society in the village. The fertile lands are irrigated by the Swedha Nadhi with paddy and tobacco.

Shulagiri (Hosur taluk—Population 2,906) at the head of the ghat, 14 miles from Hosur, was the headquarters of the palaiyam of that name containing 139 villages. The name of the village is said to be derived from the hill (2,895 feet altitude) situated immediately east of the village the three peaks of which are supposed to suggest the Trident of Siva. It contains a fort with an earthen rampart and a ditch. One-third of the way up the hill is a very solid wall of stone, the third line of defence, and on the summit is a magazine. Within the lower fort is the palace built by the 11th Poligar, Chokka Gaudu, VI. In front of it there is the "Navubath Khana" where in former days the Poligar's musicians performed their morning and evening salutation. Innumerable bits of broken pottery found in the ground within the fort show the place was once densely populated. The village is famous for its Patnulkara Muhammadans who weave red silk waist cords and bright coloured belts of both silk and cotton.

As already stated in the account of the Berikai Palaiyam, the Shulagiri Samasthanam was an off-shoot of the ancient Masti-Ankusagiri chieftaincy and was established by Hiranya Gaudu, a younger brother of the seventh Poligar, Sadanapalli Gaudu, and son of Chokka Gaudu II, who allied himself with "Ballala Rayalu" and made himself master of Ankusagiri and Shulagiri. There is a tradition that one Kempa Gaudu received the palayam from the Raja of Vijayanagar as a reward for the services rendered by him against one Kande Mudaliyar, a chieftain of the south, who tried to throw off his allegiance to the Raya. During the Mysore Wars, the Shulagiri Poligar did not take any active part, although Shulagiri was garrisoned by Tippu. When it fell to Colonel Read in 1799,

the English recognised the title of the Poligar to his palayam. It remained an unsettled palayam till 1873 when it was granted a permanent sanad.

Shulagiri is the headquarters of the Panchayat Union with a rural dispensary, maternity centre and veterinary centre. The District Board High School is located in the former Rest House. The weekly shandy meets on Fridays. About two miles west of this village there are two factories in Kamandoddi village for the manufacture of Mangalore tiles which is used in all the villages around.

Singalandapuram (Rasipuram taluk—Population 5,166).—This Panchayat is 2 miles from Rasipuram. There is a high school, a rural bank and a reading room in this place. There are sago factories in this village to convert the arrowroot cultivated on a large scale in this village. The produce of Kolli Hills like pineapples and jack fruits find a market in this place.

Singarapet (Krishnagiri taluk—Population 2,322) five miles east of Uttangarai, was originally called Singiripatti after one Singiri Nayakkan a local celebrity. The present form Singarapet is a modification of later years. It was once fortified. Traces of the fort are still visible, but the fort site is covered with prickly-pear. Under Col. Read it was the Kasba of a taluk and it was abolished in 1796–97.

Commanding, as it does, the Chengam Pass, Singarapet was of great strategic importance in the Mysore Wars. It was near the Chengam Pass that Hyder suffered a severe reverse in his attempt to intercept Captain R. V. Fitzgerald's convoy in December 1767. It was through this Pass that he dashed through at the opening of the Second Mysore War and it was by the same route that Tippu in February 1791 marched back from Pondicherry, when he heard of Cornwallis' advance on Bangalore. Singarapet is mentioned as a halting place for the English prisoners who in December 1780, were marched from Arni to Bangalore. It is a convenient mart for the products of the adjoining Javadi Hills, such as timber, honey, wax, etc.

Suramangalam (Salem taluk—Population 15,805) lies on either side of Salem Junction and is outside the Salem Municipal limits. A colony of 200 houses has sprung up recently as the Sarada Women's College, Thiagaraja Polytechnic, Nachiappa Co-operative Institute and Magnesite Quarries are nearby.

The coir is imported from Malabar by rail in large quantities and twisted into rope at the coir factory here. This Panchayat has

protected water-supply from the Cauvery waters carried from Mettur Dam to Salem Town.

Talaivasal (Attur taluk—Population 2,428) is a small village north of Vasistanadhi 41 miles from Salem. According to tradition, it owes its name to its position as entrance to the Mysore territory from the dominions of the Nawab of Arcot. It contains a commodious and well built chatram erected and endowed by Kristnama Nayaka of Mullivadi in about 1865. It is said that the village was founded on the advice of the poetess Avvaiyar, by the Chera, Chola and Pandya Kings who met here to decide the boundaries of their respective kingdoms. South of Talaivasal is the village of Mummudi and the names of Mummudi and Talaivasal, " Gateway of three crowns " are linked together by tradition in memory of that event. The name of Avvaiyar is preserved in Avvaiyar-malai, the peak of the Kalrayans, which overhangs Attur.

This Panchayat is the headquarters of the Panchayat Union and is ten miles from Attur on the road to Kallakurichi. There is an Agricultural Office and a rest house . A Health Co-operative Society is working in this place which employs a doctor for giving treatment to the residents. This is the only society started in this District.

Tali (Hosur taluk—Population 3,504) sixteen miles from Hosur, on the verge of a large tank through which runs the Sanatkumaranadi, contains an old fort abutting on the tank, the earthen ramparts of which have been partially levelled for cultivation. Within the fort are the ruins of many Brahmin houses which were abandoned only recently. The village formerly belonged to the Poligar of Denkanikotta and was once a place of importance, but its prosperity was ruined by the wars of Hyder and Tippu. There is a Kanarese inscription on the tank bund, recording its construction in 1530 A.D. during the reign of Achuta Raya of Vijayanagar by one Honnaliga (or Honnalingam) Chettiyar who also granted certain land irrigated by it for the maintenance of temples.

This village is the Headquarters of the Panchayat Union with a High School, dispensary and a veterinary centre and a protected water-supply. It is connected by bus service from Denkanikotta to Bangalore. The weekly shandy meets on Saturdays, where the forest produce are sold. English vegetables like peas, beans, cabbage and green plantains are cultivated in an extensive area and exported to Bangalore. The Forest Rest House in Thevarabatta is four miles from this place and is located on the borders of a thick forest and one Littlewood a former District Officer was captivated by the green valleys and pleasant climate that

he called it " Little England ". The tank from which the Sanatkumaranadi starts is a perennial sources of supply. The population consists of a fair percentage of Muslims. This place figured very much in the campaign of Hyder and Tippu. There are also special schools where Urdu and Kanarese are taught.

Tammampatti (Attur taluk—Population 10,632) on the Swetanadi, 26 miles from Attur, is an important village affording a convenient mart for the disposal of the produce of the Kolli-malais. Castor-seeds, dhall, tamarind, mustard, jack-fruits, wheat, etc., brought by the Malaiyalis are exchanged here for other articles or sold to shandy goers or other merchants. The place was till recently noted for its iron-smelting industry which is now extinct. The villages was once fortified, and traces of it still remain. On a terraced mound in the south-east corner of the fort is the idol of Kottai Muni Appan. Out side the village is the temple of Narasimha, which is said to have been constructed by the " Poligar of Madura Nayaka ". Koneripatti which is included in this village is perhaps the most important Roman Catholic Mission Centre in the District and contains a handsome church dedicated to Notre Dame de la Lalette.

This delightful and prosperous little town on the banks of the river is surrounded by hills. The springs from the river supply drinking water to the town and the lands are irrigated by wells and jungle streams.

There is a High School, a forest rest house, a dispensary and a veterinary centre. There are a number of Sago factories. The Panchayat Union have opened a soap-making unit which supplies the requirements of the hospitals, jails and other government institutions in the District. A co-operative society for hand-pounding paddy has been opened. The weekly shandy meets on Sundays.

Taramangalam (Omalur taluk—Population. Panchayat 9,243 ; Non-Panchayat 3,440) 6 miles from Omalur became the headquarters of the Omalur taluk in 1848 and continued as such till the taluk was amalgamated with the Salem taluk in 1860. The town was once fortified, but traces of the fort no longer exist. The field to the north and south are full of potsherds and indicate the former site of an extensive peta. The town is famous for the temple of Kailasanatha, the most beautiful temple in the District. Although part of it is existed as early as 1260 A.D. it appears to have been a product of the first half of the 17th Century. The following usual story is told as to the origin of the temple. Gatti Mudaliyar whose cattle used to graze over the spot where the temple now stands noticed that his cows did not give milk. He beat the herdsmen and was then warned in a dream that there was a lingam hidden beneath the earth

where the *garbhagraham* now stands and that a hoard of treasure lay to the north of it. Gatti Mudaliyar dug up the treasure and utilized it in building the temple. But the local tradition states that the construction of the temple was begun by Mummudi Gatti Mudaliyar and that the work was continued by his successor, Siyali Gatti Mudaliyar and was completed by Vanangamudi Gatti Mudaliyar. The origin of the temple, however, was long antecedant to any of the Gatti Mudaliyars, as it contains an inscription of Ramanatha, dated 1268 A.D.

The temple is enclosed by a lofty wall of stone sculptured with figures of tortoises, crocodiles and other denizens of lake and river. The God faces west and the main entrance is on the the western side, a reversal of the usual practice. The entrance is in the ordinary Dravidan style and is surmounted with a *gopuram* of five storeys. The west face of the *gopuram* is decorated with representations of Siva and Parvathi, the South and with Dakshinamurthi and the north with Subramanya. The lofty doors of Vengai are superb specimens of their kind and are decorated with carved panels depicting mostly the avatars of Vishnu and the adventures of Krishna. The ceiling of the entrance is carved in excellent taste. A flight of steps descends from the main entrance into the Outer Court. The sides of the flight of steps are carved to represent a chariot drawn by horses. In front of the horses are elephants which form the balustrade. The Outer Court is surrounded by a colonnade on the north, west and south. The pillars and ceiling of the *mantapam* which forms a canopy over the *Nandi* contain carvings representing Arjuna's contest with Siva and certain adventures of Krishna. Abutting on the southern wall of the central block of buildings is an octagonal well which is connected by an underground passage with the Inner Court.

The Inner Court is entered through a sumptuously carved portico supported by six pillars, two of them represent *Yalis* and the other horses. The riders of the horses are carved in duplicate so ingeniously that an observer cannot detect from any point of view the fact that the figures are doubles. The mouth of one of the *Yalis* contains a ball of stone 4 inches in diameter, which can be moved freely but cannot be extracted. The cornice of the portico is cleverly marked with monkeys in most natural attitudes. The horse-portico opens on to the *maha-mantapam*, the finest piece of workmanship in the temple precincts. It is supported by an avenue of pillars on which are covered the figures of a few of the Gatti Mudaliyars who assisted in building the temple, and of their wives. On two of the pillars at the entrance are carved the figures of Rama with a bow and an arrow and of Vali and Sugreeva fighting. The peculiarity of these two sets of sculpture is that from the former one can

see the latter, but not vice versa, an arrangement which supports the story in the great epic that Rama aimed his arrow at Vali from a place of concealment. There is a statue on the wall close by, which is said to represent the sister of one of the Gatti Mudaliyars, who was a great devotees of the temple. Beyond the *magha-mantapam* is a space roofed over by a block of stone carved in the shape of an inverted open lotus. Beyond this is the *ardhamantapam* guarded by the huge demon Duvara-palakars, Vijayan and Jayan. Elegant brackets spring from each pair of pillars, to support the roof, from which hang wonderful chains carved out of solid stone. The doors of the *maha-mantapam* are adorned with 24 panels of excellant wood-carving representing Surasamharam. At the back of the Inner Court and on either side is a colonnade which surrounds the *garbhagraham* on three sides.

The last of the Gatti Mudaliyars contemplated the creation of a thousand-pillared *mantapam* in front of the western entrance. Gigantic monoliths of pinkish granite were brought to the spot from Pambarapatti, a hamlet of Enadi and were carved and polished ; but before the hall could be built, some political convulsion had swept the Gatti Mudaliyars into oblivion. Probably it was the capture of Omalur by Dodda Deva Raya of Mysore in about 1667 A.D. that brought the work to a stand still. The fine sculptured pillars intended for the mantapam are strewn about the village and in front of the Kailasanatha temple and also lie buried under the old taluk cutchery now used as a school. The temple was originally endowed with the villages of (1) Dasavilakku (for daily puja), (2) Pappambadi, (3) Chinna Gurukkal Pathi (or priest's villages); (3) Kadampatti (for Brahmins uttering mantrams), (5) Elavampatti (for the celebration of the Tiruvadirai utsavam), (6) Kongapadi (for the floating festival), (7) Chinna Soragai and (8) Periya Soragai (for other temple servants).

Behind the temple compound is the *teppakulam*, one of the best specimens of its kind in South India. It measures about 180' square and is surrounded with a parapet wall of reddish granite, the line of which is broken with a bathing ghat on each of the four sides. The top of the parapet is decorated at intervals with small Nandi of black stone, 36 in all. In the centre of the tank is a mantapam supported by 16 pillars. North of this large tank is a smaller tank, constructed in a similar style, the parapet wall being adorned with 20 Nandis of red granite. The smaller tank is intended for drinking purposes and the large tank for bathing. To the north-west of the town is a very beautiful octagonal well enclosed by a circular parapet wall adorned with lions carved in black stones, which at one time had movable stone balls in their mouths,

Near this well is a temple dedicated to Bhadra Kali, in front of which buffaloes are occasionally sacrificed. Not far from the Bhadra Kali temple is the now disused temple of Ilamisvara, a gem of refined workmanship. Unlike the Kailasanatha temple, it is built of a dark greenish-grey basaltic rock, carved with a delicacy that suggests exquisite finish of the Hoysala-Chalukyan style. The inverted lotus capitals of the plasters on the exterior of the *garbhagraham* and the frieze, cornice and mouldings of the interior deserve notice. Its construction is ascribed to the first generation of the Gatti Mudaliyars. The site is said to have been selected by the king who ordered seven arrows to be shot from his capital at Amarakundi. The seventh arrow fell where the temple now stands. The temple appears to have been built by one of the " Mudalis of Taramangalam " and to have been named after him. There is also a Vishnu temple in the town, dedicated to Varadaraja.

The Kailasanatha and Ilamisvara temples bear inscriptions relating to the Hoysala, Pandya and Vijayanagar periods. The inscriptions contain references to the Gatti Mudaliyars who had Taramangalam as one of their capitals. One of the inscriptions recorded a gift of land by the " Six Vellalas of Taramangalam " to the father of one Srikanta Deva, who bore the titles of Gauda Chudamani and Vidyasamudra. Another inscription dated 1290 A.D. in the reign of Sundara Pandya II, records gift of a tank to certain Brahmins, which was signed by one of the Mudalis of each of the following villages : Amarakundi, Taramangalam, Semmanikudal, Ganapatinallur, Settimankurishi, Muppavvi-Samudram, Muppasamudram and Tiruvellaraipalli. A third inscription, dated 1544 A.D. in the reign of Sadasiva of Vijayanagar refers to the gift of a village called Vanangamudi-Samudram to Brahmins by Vanangamudi Gatti Mudaliyar who completed the Kailasanatha temple. He is described in this inscriptions as " Immadi Gatti Mudaliyar, the axe in the heards of rulers, the crest jewel of crowned (kings), who had the coloured mat the never drying garland and the tiger banner, the Mudaliyar who never bowed his head (to any body), one of the Vellalars of Taramangalam ". He is also mentioned in the two grants of Achyuta Raya dated 1538 and 1540 A.D. one of which records the grant of tolls in Elukarai Nad for the maintenance of a Saiva Mutt at Chidambaram called the Vanangamudi Matam. A later member of the family is mentioned in the grant of 1568 A.D. as " Vanna Mudaliyar Immadi Illamanayina Mudaliyar " who endowed the two temples with a village which he named Ilamasamudram.

It appears that the Gatti Mudaliyars whose capital was at Amarakundi were Tondaimandalam Vellalars by caste ; that during the 25 years

preceding Talikota, they were building up a feudal chieftaincy, following the example of Viswanatha Nayaka of Madurai ; that in the troubles that followed the fall of Vijayanagar, they threw in their lot with the Madurai Nayakas and held in fief under them the march-land of Mysore ; that they continued as vassals of Madurai throughout the reign of Tirumala Nayaka and ultimately succumbed to the aggressions of Dodda Deva Raja of Mysore. In 1641 Kantirava Narasa Raja defeated Vanangamudi Gatti Mudaliyar and took from him Sampalli and Satyamangalam. In 1667 Dodda Deva Raja wrested Omalur from him, and when Chikka Raja reconquered the Kongu country in 1688–89, the Gatti Mudaliyars had ceased to exist. It is said that the last of the line was camping at Cholappadi on the banks of the Cauvery when he was surprised and killed in a skirmish by some troopers of Mysore.

This town is now the headquarters of the Panchayat Union with a High School, dispensary and a police station. The town is supplied by Cauvery water from the pipe line carrying it to Salem.

Tenkaraikottai (Harur taluk—Population 2,479) 10 miles south-east of Morappur on the bank of a stream called the Jalakanteswara river, is a melancholy example of departed glories. It is connected by tradition with Gatti Mudaliyars, with Chennappa Nayaka, Poligar of Salem and with the 18th century, free-booter, Chila Nayaka. It contains a temple dedicated to Draupadi whose annual fire walking ceremony attracts a large crowd. The fort is in a ruined condition. It contains a temple to Siva and another to Vishnu. The latter was built in the best Dravidian style. The fort also contains the remains of a grain magazine and a "Queen's Bath". Its construction is ascribed by tradition to Chennappa Nayaka, the Poligar of Salem. It is said that, when he came to this place for hunting, he had a vision of Rama who told him to dig in a particular spot and build a fort and a temple in his honour with the wealth which he should find. The poligar accordingly unearthed a considerable treasure and left his brother to carry out Rama's instructions. The brother fulfilled the task entrusted to him, but was subsequently ordered to be stabbed on false charge of misappropriating the divine bequest. The tank and anicut across the Jalakanteswara river are attributed to the ill-fated brother.

In 1652, the village was taken from Bijapur by Kantirava Narasa Rao. In February 1768, it fell to Colonel Wood, but was re-taken by Hyder in December of the same year. It continued to be an important town in the days of Tippu and Munro. Under Read, it was the headquarters of the taluk and remained so till the introduction of the permanent settlement. The abolition of the taluk dealt a fatal blow

to the prosperity of the place. In 1821 when the Tenkaraikottai taluk was reconstituted, the Kasba was fixed at Kambayanallur, but was subsequently transferred to Harur.

Thattakkaldurgam (Krishnagiri taluk) 2 miles south-east by east of Velampatti, is an interesting hill-fort which is ascended on the north-east side from Guttahalli, a hamlet of Kattagaram. At the foot close to the road is the site of the old peta partially choked with prickly-pear. The fort is in a better state of preservation than any other in the Baramahal. The first gate is on the brow of a steep slope and is flanked by semi-circular bastions. It is said that the foundations of one of these bastions showed signs of giving way and that to secure it a maiden was sacrificed. A brick structure at the toe of the western bastion is still pointed out as her grave where puja is offered. The second gate is arched. The summit is protected on almost all sides by precipices and is encircled by ramparts. The fort is supplied with water by numerous wells and contains many substantial buildings. There is another gate on the southern side below which is a gigantic bas-relief of Hanuman. This gate commands the approach from the village of Tittakkal, a Vedar settlement, lying 2 miles south-west of the Durgam.

The Kalrayan Hills (Attur taluk) are geographically one with the Kalrayans of Kallakurichi Taluk in the South-Arcot district. They are divided into five 'Jaghirs' of which Chinna Kalrayan Nad and Periya Kalrayan Nad lie in the Salem district.

Periakalrayans lies to the south of the Tumbal river and is itself divided into the Melnad, the north-west portion and Kilnad, the south east portion. The Melnad averages 2,700 feet with its chief village at Kovil Pudur with the Manu Ridge rising to 3,475 feet while the Kilnad has the highest ridge at Kovilmalai 4,256 feet and Nagalur 4,229 feet. The Chinnakalrayans is an almost uniform plateau about 2,700 feet in height. A portion of this range is accessible by lorries and jeeps by a forest road. The entire slopes are covered by Reserve Forests belonging to Government and are over 60 square miles.

Each of these Nads is governed by a Dorai, the hereditary chieftain of the Malaiyalis within his Nad. The Chinna-Kalrayan forms the northern portion of the Attur Kalrayans, while the Periya-Kalrayan Nad lies to the south. The origin of the Kalrayan Malaiyali settlement is wrapped in obscurity. According to a tradition, the hills were originally tenanted by Vedars who were subsequently conquered by Chila Nayakkan. During his rule the deity Kari Raman generated himself in the hills in the shape of a lingam; and this

apparition was regarded with such terror by Chila Nayakkan that he fled away immediately. In the meantime Kari Raman appeared to the five sons of Peria Malaiyali of Kanchimandalam and blessing them with these hills, directed them to come and take up their residence there. The five brothers, having accordingly settled in the hills, intermarried with the females of original Vedars and lived under a sort of theocracy, of which the patron God was Kari Raman. They were the ancestors of the present Dorais of the five Nads of the Kalrayan Hills. As proof of their origin, the Malaiyalis point to an inscription engraved on a stone near the Kari Raman temple at Kovil Pudur. This inscription shows that these hills were assigned by Venuva Rayan, who owned a lakh of horses of each different colour, as a gift for the celebration of the car and other festivals in propitiation of Kari Raman and other deities in the Chinna Kalrayan and Peria Kalrayan Nads. There are two other inscriptions found on a stone in Peria Kalrayan Nad, which record that " the Kalraya Kavundar gave Nanjai and Punjai with the four limits and all to God Kariya Perumal ". But these inscriptions seem to throw very little light on the history of the Jaghirs except to prove the antiquity of the Malaiyali settlements, which are also recognized in the four copper sasanams, dated, two of them in the reign of Krishna Deva Raya (1519 A.D.) and the other two in the reign of Achuta Raya (1532 A.D.).

According to their traditions, the Kalrayan Malaiyalis " never paid anything to the Sirkar and held the hills under the God ". In fact they remained unassessed for many years after the rest of the country came under the British rule. The existence of the Jaghirs was brought to official notice only in 1832–33 by a suit instituted by the Poligar of Periya Kalrayans to establish his title to the Jaghir against a rival claimant. At the time of the inam settlement, the question of enfranchising the Periya Kalrayan and Chinna Kalrayan Jaghirs came up for consideration, but it was deferred in the hope of obtaining the Jaghirs in perpetual lease in order to protect the Government forests from the smuggling and illicit raids on the part of contractors of the Jaghir forests. Accordingly the lease of the Periya Kalrayan Jaghir was secured by the Government in 1869. The Jaghir continued under their management till 1881 when it was restored to the Pattakar in consequence of a suit filed by him for its restoration. Since then it has been held as an unenfranchised tax-free inam village, subject, by specific agreement, to the payment of land cess and village cess. The Chinna Kalrayan Jaghir was leased to the Government in 1874 for Rs. 2,000 per annum, the Pattakar being allowed three acres of land in three villages free of tax. In 1876 however, he filed suits for the cancellation of the lease, whereupon the suits were

compromised and the Jaghir restored in 1881. It was, however, en-franchised by the Inam Commissioner on a quit rent of Rs. 200 representing one-eighth of its estimated value. The revenues of the Jaghirs are derived from taxes on ploughs and hoes, poll-tax, tree tax and jungle rent. A sum of rupees five is levied on each plough and rupees 2 each hoe, a plough counting as 5 acres and a hoe as 2 acres. Poll tax is levied at the rate of Rs. 3 on each married couple and Rs. 1—8—0 each widower; unmarried girls, little boys and widows being unassessed. Subject to the payment of this tax, each ryot is entitled to cultivate as much land as he can.

The Periakalrayans in this District has 39 hamlets with 1,376 houses and a population of 5,370 while the Chinnakalrayans has 47 hamlets with 1,613 houses and a population of 6,587. There are only 5 or 6 Government drinking water wells in the hills for the two ranges and 7 elementary schools. The residents have to resort to streams and springs which are often infected with guinea worm. The illiteracy is so acute that even for the simple transactions the residents use stones for distribution of fines levied by them. An offender who stole a sheep was fined Rs. 15 and for the distribution of the same they keep 15 small stones and divide them among the panchayatdars. The cattle-yard is never cleaned for months till the manure is required for their lands. Chemical manures and the compost pits are unknown. They use only one piece of cloth till it is worn out and a bath is a luxury. Venereal diseases and leprosy are common. In some villages when rains do not fall at the expected periods, they attribute it to a buried corpse which has been laid recently and not eaten up by the earth. Such bloated corpses are dug out and thrown out to the mercies of the vultures to ward off the evil spirits inside those bloated bodies which prevent the rains.

There are no roads to the Periakalrayans though the Chinnakalrayans which is almost level, can be reached by jeep. The living standards of the residents of the Chinnakalrayans can be said to be better on account of their frequent contact with the people from the plains. But as there are no roads to the Periakalrayans and as one has to ascend steep hills, even officials hesitate to go up the hills. Thanks to the appeal by the Christian Missionary Mrs. Brand, who was not able to convert more than a dozen families for the last 14 years, the Government have sanctioned a scheme for the supply of English vegetables and potato seeds and fruit trees and saplings free of cost to the hill tribes of Periakalrayans and Kolli Hills.

The Jahir portion of the hills barring the reserved forests have been denuded and converted into charcoal and sold. The only trees found

spared are the stray Jack tree, tamarind and Myrobalan trees which are fruit bearing. The Lantana plants thrive on the most barren and rocky soil and furnish a verdure to the hills which would otherwise appear bleak and dreary. The agriculture consists of wet paddy and plantains on patches of lands fed by the springs in the ravines. The rest of the area is grown with dry paddy, ragi, cholam, arrow root which are precarious as the average rainfall is only between 30 and 35 inches a year as against 50 to 60 inches in the Shevaroys.

The residents of the hills, who are timid and law abiding in nature, are given loans by the moneylenders of the plains at 25 to 30 per cent interest and if they fell into arrears, the moneylenders go to the hills with *goondas* and collect their dues with interest and cost of collection by removing their pigs, sheep, cattle or grains available with them. Sometimes they take one or two boys to the plains as hostages till the debt is cleared, the rest of the villagers remaining silent spectators.

The Government supply the tribes with seeds and plants free of cost in order to improve the method of cultivation.

Tidavur (Attur taluk) north of Swetanadi, 9 miles from Attur contains the Siva temple of Ekambaranatha with inscriptions belonging to the reign of Kulottunga Chola III. They all record gifts of land to the temple, and one of them shows that the temple was built partly from the gold presented by the King and by the youngest of his queens. The chief means of livelihood of the people is agriculture and grain trade. Large quantities of paddy, gingelly and ragi being exported to Perambalur and also into Kallakurichi taluk.

A Maternity centre has recently been opened here. There is also a multi-purpose co-operative society.

Tirtam (Hosur taluk) on the western branch of the Markandanadi, about two miles from the Mysore boundary, derives its name from a well which is said to be fed by an underground conduit from the rocky hill on the west. The well which is behind the Tiratgirisvara temple used to overflow through the mouth of a small stone bull into a little bathing tank where pilgrims washed away their sins. The well is now dry and the bathing ghat ruined and choked with prickly pear. The Siva temple lies on the bank of the Markandanadi. It bears the inscriptions of the Vijayanagar Kings of Bukka II and Vira Devaraya I. North of the Siva temple is a Vishnu temple which is now abandoned. Close by the village is a spot where sage Markanda is said to have performed *tapas*. A deposit of semi-formed Kankar is pointed to as the sacred ashes (vibhuti) left by him. This Kankar is still used by the pious for smearing their

foreheads. The shandy held here on Mondays is an important centre for interchange between Krishnagiri, Kaveripatnam, Kuppam and Berikai.

. This place is now connected by a bus service from Krishnagiri and is 20 miles. The weekly shandy meets on Mondays.

Tirtamalai (Harur taluk—Population 2,422) is situated 9½ miles north-east of Harur. The hill of Tirtamalai is one of the most conspicuous land-marks in the Baramahal and is perhaps the most sacred spot in the whole of the District. It is so named form the sacred springs or *tirtams* which it contains. At the foot of the hill, there is a small village containing a Siva temple. There is another Siva temple on the hill, dedicated to Tirtagiriswara, which is reached by a flight of slippery steps. Above this temple a narrow path leads to Chila Nayaka's hill fort. On the submit of the hill is the spot where he is said to have stored his treasure. Most of the *tirtams* are mere driblets from the side of the rock which are arrested above the ground and are allowed to pass through spouts which sprinkle the water over the pilgrims who bathe under them. Each tirtam is marked by a miniature temple and each has its own name and legend. The annual festival is held in Masi (February) and lasts for ten days.

Several inscriptions are found in the temple of Tirtagiriswara on the hill. They relate to the Chola and Vijayanagar periods and record gifts of gold, land and villages to the temple. One of them is in Vatteluttu. Another inscription refers to a King named Mallideva Maharaja who is supposed to be a western Ganga. There is also a Telugu inscription in the Chila Nayaka mantapam which refers to the building of the central shrine and the setting up of the image of Kasi Viswanatha in it.

Tiruchengode (Tiruchengode taluk—Population 21,386) 8 miles from Sankaridurg is the headquarters of the taluk. Tiruchengode is one of the seven "Sivasthalams" in Kongunadu. It is referred to as Tirukkodimadasenkunrur (திருக்கொடி மாட செங்குன்றூர்) in Thevaram. When Sambandar visited this place in the 7th Century, several of his devotees were attacked by a bad fever. But it subsided as soon as he composed a pathikam. The place was also visited by Arunagirinathar in the 15th Century. It is said to have been once fortified, but it could never have possessed any military strength; in fact it did not figure in the Mysore Wars. The principal streets are laid out in the form of a square enclosing the Kailasanatha temple, an arrangement which shows the antiquity of the town and its religious origin. It derives its name from the lofty hill 1,901 ft. in altitude which dominates it on the south-east. The hill is precipitous and almost devoid of vegetation.

The bright red and yellow colouring of the natural rocks, and of the innumerable shrines with which it is covered, makes a gorgeous picture in the sunset.

The origin of the hill is explained by the local legend as follows: Once there arose a dispute between Vayu, the God of winds, and Adisesha, the Serpent King, as to which of the two was stronger. The test applied was that Adisesha should coil himself round the Himalayas and that Vayu should try to drag him off. Vayu blew so strongly that Gods and Saints implored Adisesha to yield. Thereupon the Serpent King raised his hood slightly when Vayu redoubling his force, dislodged one of the Himalayan peaks and tore the serpent's hood. The mountain peak stained with the serpent's blood flew through the air and alighted at Tiruchengode. The hill is therefore sometimes called Nagagiri or Serpent Hill. Subsequently Kamadhenu, the Celestial Cow, obtained from Siva five peaks and set up one of them at this place. Thus the hill is composed of male and female elements, the peak stained with Adisesha's blood and the peak set up by Kamadhenu, a union typical of the mystical union of Siva and Parvathi in the form of Ardhanariswara whose temple crowns it summit.

Access to the Ardhanariswara temple is gained by a winding flight of over 1,200 steps. Several *mantapams* have been erected along the route and each *mantapam* has its own history. West of the *Taili Mantapam* is a *Nandi* (Bull) which is smeared with butter by devotees. The *Nandi* faces the hill which itself is regarded as *Sivalingam*. On a rock nearby is carved in bas-belief a gigantic five hooded serpent to which pongal and sometimes blood sacrifices are offered by the hillmen of the Kongu Country to protect them against snake bite. The *Singa Mantapam* is well carved with the figures of lions and horses and contains some human figures which are said to represent the original builders. Between this and the next mantapam is a flight of 60 steps known as the *Sattiyapadi* (oath step) of *Aruvathampadi* (sixtieth step). This flight of steps is one of the most famous places for oaths in South India. Monetary disputes are often settled here by one party challenging the other to swear on each step, extinguishing a light in the usual manner. Seven steps from the top of this flight is *Aruvathampadi Mantapam* which lies at the base of a rock called the *Pandava Gundu.* It is said that this rock was once fortified and that the northern gate of the fort was on the verge of the Bhairava Tirtam closeby. The space is still called Kottaivasal or Fort Gate. The Gopuravasal Mantapam is said to have been begun by Siyali Gatti Mudaliar in 1654 and completed by the " Vijaya Kulattar" of Rasipuram.

Beyond this is the main entrance to the big temple of Ardhanariswara. The work was began, it is said one Tiriyambaka Udaiyar in 1512 and was reconstructed towards the end of the nineteenth century with the aid of the public subscriptions. The floor of the temple is 20 feet below the threshold of the entrance. The mahamantapam is said to have been rebuilt by one Samboji, a Governor of Sankaridurg and to have been finished by Siyali Gatti Mudaliar of Taramangalam. The shrine faces west, contrary to the usual practice. The *Nandi* facing the shrine, it is said, came to life and ate gram in the days of Virupaksha Raya of Vellore, on hearing a song sung by a Sanyasi of Tiruvaduthurai. The *Nrittamantapam* was built by Attappa *Nallatambi Kangaiyan* of Morur in 1599. The stone work is in the Taramangalam style and carving, notably that of the stone chains, is of a high order. One of the pillars north of the *Nandi* is carved with the figures of Attappa Nallatambi Kangaiyan and his three wives. It is said that sufferers from fever get rid of their malady by walking thrice round this pillar and breaking coconuts.

North of the main shrine is the temple of Subramanya, which has a fine *mahamantapam* built by Immudi Nallatambi Kangaiyan in 1619. The construction of *Vimanam* is ascribed to Siyali Gatti Mudaliyar of Taramangalam, while the *Nrittamantapam* in front is attributed to one Elaya Kavundan of Illuppili. The Tandava Pattirai Vilasam and the *Vigneswara Mantapam* south of the main shrine are said to have been built by Kumaraswami Kangaiyan in 1627. Early in the nineteenth century this mantapam showed signs of collapse and was repaired in 1823 by W.D. Davis, who then acted as Collector. In commemoration of his act, his bas-relief with hat and walking-stick is carved on the base of a supporting pillar. East of "Davis Pillar" is another pillar carved with the figures of Kumaraswami Kangaiyan and his four wives. This pillar also is said to confer the same relief as the pillar of Attappa Nallatambi Kangaiyan in the *Nrittamantapam* of the Ardhanariswara temple. The Nageswara temple is said to have been built by Arai Immudi Allala Elayan and its Vimanam by Vettuva Sengodan of Sirumolasi in 1685.

On the summit of the hill is the Pandiswara temple, the name of which preserves the memory of the Pandya invaders in the thirteenth century. Close by this temple is the celebrated *Maladikal* or "Barren Women's Rock". This remarkable boulder is poised on the edge of a sheer precipice with a clear drop of 800 feet and the slightest breath would appear to topple it on to the town below. The approach to the rock is very difficult and in some parts risky. A Collector of Salem attempted this perilous ascent and got some steps cut in various places in the way up. It

is said that, if a woman who is not blessed with children crawls round this rock thrice, she will become a happy mother. Any woman who has the nerve to creep thrice between the rock and the giddy precipice deserves to become a mother. The attempt to do so led to many accidents that a strong semi-circular ring wall was built during the Collectorate of C. T. Longley, to prevent the self-immolation of the pious. Just below the summit of the hill is a sleeping place of five Pandavas, a cleft between rocks, the floor of which is roughly fashioned into three beds.

The Kailasanatha temple in the heart of the town already referred to is second only in importance to that of the Ardhanariswara temple. The basement of the entrance *gopuram* is said to have been built by one Kondappaiyan in 1664 A.D. In front of the entrance is a stately portico, and a *dipastambam* of stone, 48 feet in height, with 31 sides. The Amman shrine is attributed to Immudi Nallatambi Kangaiyan already mentioned as the builder of Subrahmanya *mantapam* in the Ardhanariswara temple.

In the temple precincts there is a well, access to which is obtained by a passage beneath a large *Nandi* an arrangement similar to that which once existed in the Chinna RajaTottam in Salem. Close to the town on the Paramatti road is a temple called Malaikavalar Kovil, the temple of the guardian of the hill with a bristling forest of spears, in front of which blood sacrifices are offered. The temple is frequented by those troubled by witchcraft or demoniacal possession. To them the *pujari* gives a *cadjan* order requiring in the name of Ardhanariswara that the devils should quit their victims house. This document is laid in a corner of the roof of the haunted house and sacred ashes are placed on two other corners, the fourth corner being left unprotected, to allow the devils to escape.

Tiruchengode is also prolific in inscriptions which are found not only in the Kailasanatha and Ardhanariswara temples, but also on several rocks in the hill. The earliest inscriptions relate to the reign of Parantaka I and Gangaikonda Rajendra Chola. Under the Cholas, it was the fashion to grant gifts of gold to feed Brahmins or provide lamps for the temple use. Under the Pandyas the temples were endowed with lands. In 1522 A.D. in the reign of Krishna Deva Raya of Vijayanagar, market tolls were made over to the temple authorities for celebrating certain festivals. Under the Nayakas of Madurai, the temples again received grants of land. In 1659 A.D. the Ardhanariswara temple was endowed with the village of Kolangandai in Parittippalli Nadu for the merit of Kumarawattu Tirumala Nayaka. Four years

later the western *gopuram* of the Kailasanatha temple was built under the auspices of Chokkalinga Nayaka. Krishna Raja of Mysore did not forget his obligation and he too favoured the hill temple with a grant of land. The inscriptions commemorating the building and repair of shrines and mantapams are mostly in the names of private individuals, and not of kings. One of the inscriptions reveal that Tiruchengode was in Kilkarai Pundurai Nadu, a district of Kongu *alias* Virasola-mandalam.

This Town has a District Board High School for boys, an aided Girls High School. It is the headquarters of the Tahsildar and the Panchayat Union. There is a Police Station, a Sub-Registrar's Office, a Government Hospital, a Veterinary Hospital, and two Cinema Theatres. There are a large number of weavers. The Pullicar Spinning Mills was established in 1938 with 466 workers and 15,636 spindles. A Co-operative Colony for weavers with 125 houses has been built. This town which is shortly to become a Municipality will be supplied with Cauvery water.

Toppur (Dharmapuri taluk—Population 3,715) 16 miles from Dharmapuri, is said to derive its name from one Toppu Mudaliyar, the first manager of the chatram established here in 1698–99 by the Mysore Government for the accommodation of the travellers going to Rameswaram on pilgrimage. It is dominated on the east by the Manukondamalai which has a fort on its top, commanding the Toppur Pass. It was by this pass that Colonel Wood marched early in 1761 on his career of conquest and through it Hyder dashed at the end of the year to recover all he had lost. The pass was also the scene of strange manoeuvres of Tippu in November 1791 when he marched against Colonel Maxwell towards Kaveripatnam ; and a year later, by the same road, Bakir Sahib entered the Baramahal on his adventurous raid. About 2½ miles from the village is a tank named after Thomas Munro, which is now used for the Forest Department Nursery. There is a high school and a rural dispensary at this place. The weekly shandy meets on every Monday.

Toppur has a High School, a rural dispensary and a weekly shandy which meets on Mondays.

Uddanapalli (Hosur taluk—Population 2,725) is a halting place on the trunk road between Rayakota and Hosur. About one mile to the south-west of the village is the hill fort of Tiyaranadurgam (2,930 feet altitude), the ramparts and magazines of which are still found. Near one of the magazines is a jonai sacred to Hanuman whose figure is carved

on a rock overhanging it. Puja is performed once a week. There is a legend that Hanuman once refreshed himself with honey secreted in some hollows on the rock closeby.

This village has a rural dispensary. The weekly shandy meets on Saturdays. This village lies at the junction of the roads leading to Hosur, Shulagiri, Kelamangalam and Rayakotta.

Valappur Nadu (Namakkal taluk—Population 2,320) a village on the Kollimalais, contains the famous Siva temple called Arappaliswaran Kovil at the head of a great ravine. The temple is regarded with great reverence not only by the hillmen of this range, but also by the Malaiyalis of Pachaimalais and of the Kalrayan Hills to the north of them as well as by the Hindus of the plains. A festival lasting for three days from the fifteenth to the eighteenth day of Adi (July–August) is held here every year. The priests in the temple are Brahmins, but water for puja is brought to the temple by the Malaiyalis with great reverence. The temple car is a fine one, but it stands uncared for outside the temple and is said to have been used only once. The Malaiyalis declare that it ought not to be used without first offering a human sacrifice, and so in the present state of law, they have to do without it. The stream near the temple contains thousands of fish which are considered holy and under the protection of the god. They are fed by pilgrims visiting the shrine. A common vow made by devotees is an undertaking to provide gold nose-ring for one of them if their prayers are answered. The fish are extremely tame and will come and take food from one's hand and every noon they are summoned to dinner by the sound of a bell., The Malaiyalis assert that near this temple lizards do not chirp, nor *talai* plants flower. A reference was made to this place by Appar in his *Thevaram* and Ambalavana Kavirayar composed a praiseworthy *Sathakam* about this temple. The hill on which the temple stands is the Kollimalai proper, its name being supposed to be derived from the fact that any one who commits a sin here will be killed. The place is also called the *madhu vanam* (honey forest) of the monkey king Sugreeva, mentioned in the great Hindu epic, the Ramayana. In Sangam age it was under the rule of King 'Ori'. It is said that the hill was the abode of a forest deity called "Kollipavai".

The temple can be reached now by a road from Nadukombai, a village 4 miles from Kolappa Naickenpatti, and 12 miles from Rasipuram on the road to Namakkal. From Nadukombai a motorable ghat road has been opened at a cost of 25 lakhs upto Solakad which is 13 miles long and there is a Highways Rest House newly erected there. From Solakad a forest road leads to Valavandhinad, 4 miles distant and from thence a foot path

covering over 6 miles. The pilgrims however reach the temple from Sendamangalam village also by a bridle path. Two sanyasis, Sri Nadanda, Sri Ramachandra Saraswathi settled here and carried on their religious activities till their death in 1924 and 1937 respectively. The temple is fairly big with an enclosure of 60 feet broad and 100 feet long with separate cells for the different deities. There are several Nagari, Pali and Tamil inscriptions, on the temple walls. The lingam bears a scar on its skull which is supposed to have been caused by a plough which hit it when it was buried in the earth.

Two miles below the temple is a fine waterfall called the Akasa Gangai (" the sky Ganges ") in which every pilgrim takes a bath. The Malaiyalis believe that if a sinner bathes, the water turns aside and refuses to fall upon him.

Valavandinad (Namakkal taluk—Population 1,993) is a village on the Kolli Hills and is the headquarters of the Panchayat Union of the villages of the Kolli Hills range. It is reached from Kalapanaickenpatti by a road 4 miles long upto Nadukombai and by a ghat road 13 miles long and 4 miles thereafter by a panchayat earthern road. A Christian missionary Jesse Mann Brand who settled here in 1913 had established a settlement of 15 families of Malaiyalis and died in 1929 in his 44th year with his dream of converting the hills into a Christian Settlement unfulfilled. Mrs. Brand continued her husband's work for some time and now she has shifted her place of missionary activities to the more difficult Kalrayan hills. There are 28 elementary schools and two higher elementary schools on the hills. The National Malaria Eradication unit located here has wiped out Malaria from the hills. The climate is comparable to Yercaud as the place is about 4,800 feet above the sea level. There are numerous jack trees with abundant fruits, pineapples and oranges. The villagers cultivate the lands with ragi, paddy,cholam, wheat and plantains. There are also patches of coffee plants which though unpruned and neglected are as prolific as those manured plants in Yercaud. This proves that this place is very well suited for its cultivation. There are a few pepper and cardamom plants on the hills. The villagers who are heavily indebted to the usurious money-lenders on the plains below, market their produce almost every day at the several shandies at the foot of the hills but still they continue to remain as poor as before. Improvement of communication in course of time will improve this region.

Vanavasi (Omalur taluk—Population 9,962) derives its name from the tradition that it was the abode of the Pandavas during their exile.

Another derivation of the name is that it is the birth-place of Vanavasi, immortalized in the classical Tamil poem of Sivaprakasa Swamigal, called *Prabulinga Leelai.*

Vassalur (Namakkal taluk) lies 12½ miles east by north of Namakkal. A large number of elaborately formed dolmens and sepulchral circles have been found near this place.

Veerapandi (Salem taluk—Population 2,977) is the headquarters of the Union Panchayat and lies 11 miles south-west of Salem and one mile from Veerapandi Road Railway Station on the main line. There is a higher elementary school.

One mile from this village is the village of Uthamasholapuram near the Railway Station. The temple of Karpuranathasami is said to have been worshipped by sage Naradar and visited by Avvaiyar, the Tamil poetess. The Lingam is slightly bent. According to tradition a boy priest prayed God and when he found himself too short to lay the garland on the Lingam, the latter bent towards the boy to enable him to place the garland and is therefore called as Mudisaindamannar. It is on the banks of the Tirumanimuthar river which rises in Kanjamalai hills nearby. The weekly shandy meets on Saturdays where the mats produced around this place are sold.

Vellar (Omalur taluk—Population 5,303) on the banks of the Toppur river, 7 miles from Toppur, was apparently an important town in ancient times. It contains a temple dedicated to Mallikarjunaswami. On the top of the hill is a Tamil inscription relating to the reign of Vira Pandya, which mentions Magada Nad otherwise called Vellarai Nad and the temple of Tirukkunriswaramudaiyar. The inscription is interesting for its reference to a Pandyan King bearing a Chola title. At the foot of the hill is a damaged inscription of Rajaraja Deva and another in Grantha and Tamil containing a few Hoyasala *birudas.*

Velur (Namakkal taluk—Population 7,628).—This Panchayat is a last point in the district on the road from Salem to Karur, with a bridge across the Cauvery leading to the Pugalur Sugar Mills. The fertile wet lands are irrigated by the Raja Canal and Kumarapalayam canal passing through this place. A College has been newly started in 1962 from the Trust funds of the Sri Kandasamy Kandar. There is a high school for girls and another for boys and a Government Hospital. The town has also a Co-operative bank and a rest house. An ancient Siva Temple exists on the banks of the river.

Venkarai (Namakkal taluk—Population 10,196) is a big panchayat seven miles south of Paramathi on the south-western corner of the District on the banks of the River Cauvery. This is the richest part of the District with the cultivation of large areas of korai-grass, paddy, betel vine, plantains and sugarcane. It is from this place that betel leaves are sent to northern parts of India, to Bombay, Calcutta, Nagpur etc. There is a High School, a rural dispensary and a weekly shandy which meets on Tuesdays. The Panchayat covers an area of 12 square miles with a population of 11,125 and includes Pandamangalam and six other villages. The sugarcane is taken to Pugalur Sugar mills which is on the other side of the Cauvery which is bridged at Velur. The korai grass is used for making mats. The Siva temple and the Venkarai Amman temple are ancient ones. There is an old Vishnu temple of the Chola period and a Siva temple constructed in 1916 at a cost of Rs. one lakh by a devotee Sri Veerappa Pillai.

Vennandur (Rasipuram taluk—Population 7,624) now a Panchayat lies 12 miles south west of Salem on a road branching off west at the 7th mile from Salem on the road to Rasipuram. It is the headquarters of the Panchayat Union and has a High School, a rural dispensary and 3 Weavers Co-operative Societies. There are over 3,000 looms making dhoties and sarees and a few powerlooms making rayon dhoties.

The Bodamalai range of hills containing over 700 Malaiyali hill tribes lies in this Union limits and contain 3 villages. The tribes cultivate their lands with ragi, cholam and other cereals.

Veppanapalli (Hosur taluk) lies in the Berikaipalaiyam below the ghats and at the head or a tributary of the Markandanadi. It contains a ruined fort, a mere mud wall without the usual revetted earth basement. The place has an evil reputation for unhealthiness and bad sanitation. Its situation has rendered it a convenient mart for exchanging the products of Krishnagiri and Kaveripatnam with those of Kolar and Kangundi in Andhra Pradesh.

This place is 14 miles from Krishnagiri and is connected by a bus service. It is the headquarters of the Panchayat Union. It has a High School, Local Fund Dispensary and Maternity centre. The weekly shandy meets on Wednesdays when the products of the surrounding villages such as vegetables and woollen carpets are brought for sale.

A few furlongs from this place is the village of Boodhimatlu where a temple for Rama with a big well 100 feet square with over 100 steps has been constructed by one Tirumala Gowda, a vassal under the Ankusagiri Zamin, about 200 years ago.

At Nedunarthi, 8 miles from this place a co-operative society of 56 members has been formed to revive the ancient glass bangle industry where modern bangles are made instead of the ancient black ones.

At Kakkanpuram hamlet of Hennagollu, 8 miles from this place, the Harijans have formed a co-operative society for the manufacture of hand-made paper.

At Naduvanapalle, 3 miles from Veppanapalli, a festival is conducted in July when coconuts are broken on the skulls of devotees without any injury to the persons.

The Siva temple at Avalnatham, 8 miles south of Veppanapalli is a famous pilgrim centre attracting people from Mysore and Andhra State villages.

Coir rope making and pottery are the cottage industries in Madepalle and Silapalli villages of this panchayat union.

There are several anicuts constructed across the Ponnaiyar and Markandanadhi rivers at Marasamudram, Balenapallee, Veppanapalli, Nadusolai, Beemandopalle and Hennugollu.

Virabhadradurgam (also called Ittikaldurgam) (Krishnagiri taluk) lies towards the south of the cluster of hills which just out from the Mysore plateau into the Baramahal between the Palakkodu Pass and the pennaiyar. The hill (3,088 feet altitude) is ascended from Bikkampalli a village close to Palakkodu—Rayakota road. Passing between two hills north of the village, the path ascends to a level maidan still called the Sandaipettai situated north-east of the Durgam. A little further is the old village site with the temple of Chendrayaswami. From the temple the path leads through seven lines of fortification to the main stronghold. The summit of the hill contains traces of fortification running all round it following the irregularities of the ground. The citadel which crowns the western-most peak is protected by two more ramparts and a steep smooth glacis of rock and contains a bungalow and a powder magazine. Close by is the Rama Lakshmi *Jonai* a narrow cleft of unusual length and depth. There is a legend that Jagadeva Raya who was a tributary of Tippu threw himself and his jewels into the *jonai* on the defeat of the latter by the English.

Virabhadradurgam was the headquarters of a taluk in the days of Tippu and was retained as such under Captain Read, forming part of Graham's Division. It was garrisoned by detachments of the 4th Battalion. The taluk was abolished in 1802.

Viraganur (Attur taluk—Population 668) on the north bank of the Swetanadi 11½ miles from Attur, was once the Kasba of a taluk under Col. Read, forming part of Mac Leod's Division and continued as such till 1803 when the Mitta Settlement was completed. Cloths, cumblies and brass vessels are manufactured here to a limited extent. It is also a commercial place, the principal items of trade being paddy and coriander.

There is an ancient temple dedicated to Goja Varadaraja Perumal on the north of the river which is said to have been established by one Veeravasantharayar. But the Tamil inscriptions and the carving of Tirumalanayak and his wife show that it was improved by Tirumalanayak.

Yercaud (Yercaud taluk—Population 23,594) is the headquarters of the taluk and a tourist centre in the district. It is situated on the southern part of the plateau at an elevation of 4,500 feet above sea-level. It probably owes its existence to its proximity to Salem. The first house was built by the Rev. J. M. Lechler who visited the hills in company with H.A. Brett, then Sub-Collector. The latter who had a taste for selecting charming sites, built in 1845 what is now called Fair Lawns Hotel. Shortly afterwards the Grange was built which was selected at the time of the Indian Mutiny of 1857, as a possible refuge for the European settlers on the hills, in the event of a rising in Salem. North of Yercaud is a grassy maidan situated on the shores of a picturesque pool called "The Lake" (4,448 feet) from which the town is said to derive its name. North of the Lake is a sacred grove containing two picturesque Malaiyali temples. The Lake is fed by a stream which has cut out a well-wooded ravine running from the head of the Old Ghat. The western side of this ravine is bounded by the ridge on which are situated Prospect Point and Lady's Seat, commanding a good view of the plains.

Though Yercaud cannot be called picturesque, a stroll of a mile or two will reveal some of the grandest scenery in Southern India. The finest view can be obtained from Pagoda Point, so called from a group of Malayali temples on its summit. This point commands the view of the mighty ridges of the Tenandemalai and Kalrayans to the east and the whole of the Salem—Attur valley, backed by the massive bulk of the Kollimalai-Pachaimalai ranges and relieved by the nearer ridges of Bodamalai and Jerugumalai. In the foreground is a splendid cliff, one of the southern

buttresses of Shevaroy hill mass, and many hundred feet below is the picturesque "bee hive" village of Kakambadi. Lady's Seat (4,548 feet), Prospect Point (4,759 feet) and Beans hill (4,828 feet) command the great plain of Tiruchengode and Omalur taluks backed by the mountains of Coimbatore and Mysore plateau. Further away are Duff's hill with a fine westward prospect and the Shevarayan with its moss-clad temples nestling in an exquisite glen besides a sacred well of limpid water. The best view to the north is obtained from Cauvery Peak. A lovely view of the Vaniyar valley and its sister ravines can be had at the bend of the Vellalakadai road, when it doubles back from Manjakuttai. The road from Yercaud to Nagalur affords many charming glimpses of the westward hills. Yercaud being a sanatorium is a favourite resort of missionaries, among them, Catholics, Anglicans, the London Mission, the Leipzig Lutheran Mission and the Danish Mission, all of whom have their chapels and bungalows in the neighbourhood. It contained a Bauxite Factory, which is said to be the only one of its kind in the South. The Montford Mission School established here is one of the most popular public schools in the region where students from all over South Asia are found.

At present the building formerly occupied by the Fair Lawns Hotel is owned by Shevaroy Bauxite Company Limited. The Grange is also in the possession of a planter by name Oomar Sait. It is on a Coffee Estate of 292 acres. This building appears to have been purchased from Government by the famous Arbuthnot and Company who had sold it in auction in 1883 to one Miss Gompetrz from whom the present owner has purchased.

The M.S.P. Nadar and Sons, who own over 2,000 acres of Coffee Plantations, have grown on the non-plantation lands owned by them Cocoa, nut-meg, clove, oranges, peaches, plums, sappottas, pomegranates, pears, lechie, guava, figs, grapes and plantains on a small extent to experiment on their aptitude to this soil. They have also started the cultivation of about 500 acres of hybrid Eucalyptus trees on marginal lands for fuel purposes. An extent of ten acres with a spacious bungalow erected by one called Hights has been donated for use as a Children's park and holiday home. A small area with sambhar musk deer, stags and other animals of the Shevaroys has been enclosed.

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GLOSSARY.

Brahmadeya	Grants of lands made to brahmins.
Choulam	Tonsure ceremony.
Cowle	An agreement or contract; a document granted by the Collector to the subordinate payer of revenue or the actual cultivator, stating the terms of the agreement and the amount to be paid. It frequently implies also that the contract or lease is granted on favourable conditions as in the case of cultivation of waste lands, for which a remission of rent is granted for a given period by a Cowle.
Devadana	Grant of lands or allowances, in kind or money for the support of a temple.
Fasli	Revenue or harvest era, beginning from 591 A.D. The fasli year is from July to June.
Gotra	A tribe or group tracing its origin from a primitive spiritual head.
Gramasevak	Village Level Worker; an official under the Community Development Programme.
Hundi	A bill of exchange.
Inam	Estate or grant recognised by Government and exempted completely or partially from payment of land revenue.
Jamayat	Committees among Muslims for social and religious matters.
Jodi	An inam subject to a quit-rent.
Kalavadi	A season for the cultivation of paddy.
Karnam	Village accountant.
Kattubadi	An inam subject to a quit-rent.
Kavalgars	Village watchmen.
Kazi	Muslim law officer.
Kotwal	The chief police officer of a town during the Muslim or the early British rule.
Kudimaramath	Repairs to irrigation channels on the borders of fields by cultivators themselves.
Maduvu	Pond, pool, deep place in a river or channel.
Maniyakarar	Village munsif, a revenue officer of a village; or the Superintendent of a temple, etc.
Melvaram	The proportion of the crop claimed by the Government.
Mukhyasevika	An official under the Community Development Programme.
Nischayathartham	Betrothal.
Padiyal	A hired servant in a farm usually receiving wages in grain.
Palayam	A tract of country ruled by a petty chieftain.
Pandaram	Generally, a religious mendicant; a Saiva monk.
Panigrahanam	Wedding ceremony where the bridegroom holds the hand of the bride.

Pannaiyal	A ploughman; an agricultural labourer permanently attached in the farm.
Patta	Title deed; document given by a sovereign power recognizing the title of a ryot to his holding.
Peshkush	Land Revenue remitted by Zamindars or Poligars to the Government as a kind of quit-rent.
Poligar	Holder of Palayam or feudal estate.
Poramboke	Land exempt from assessment, either because it is set aside for communal purposes or because it is uncultivable.
Pujari	Priest.
Sapthapathi	Taking of the seven steps by the married couple as a part of marriage ceremony.
Sarvamanya	Land granted in free tenure, or exempt entirely from payment of revenue or rent.
Sheristadar	An officer under a District Collector; also a ministerial officer of a court.
Sraddha	Obsequial ceremony; memorial rites.
Stalipaka	A marriage ceremony in which cooked rice is offered by the bridegroom as an oblation to the sacred fire.
Takkavi	Advances of money made by the Government to the cultivators at the time of sowing or on other specified occasions.
Talaiyari	Village watchman.
Tali	Tiny gold ornament tied round the neck of the bride by the bridegroom at the time of marriage.
Taram	Classification of soil groups for purposes of revenue settlement.
Tribhoga	Inams consisting of one-third share of the Government revenue.
Vattam	Commission (in commerce).

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ADDENDA

A NOTE ON THE BIFURCATION OF THE SALEM DISTRICT.

The scheme for bifurcating the Salem district emanated from the recommendations of the *Administrative Improvement Committee* appointed by the Government in November 1961. As Salem district was particularly large both from the point of view of population and size, the Committee recommended its early bifurcation. In June 1962, the Government appointed a Special Officer to draw up a detailed scheme for the bifurcation of the District. The report of the Special Officer was submitted in October 1962. With the imposition of a period of emergency consequent on the Chinese attack, the scheme was not given effect to immediately. However, in 1965, the Government announced its decision to bifurcate the District.[1] The names of the proposed bifurcated Districts were the Dharmapuri district and the Salem district. The taluks of Dharmapuri, Krishnagiri, Harur and Hosur were to constitute the proposed Dharmapuri district and the taluks of Salem, Attur, Rasipuram, Namakkal, Sankari, Tiruchengode and Omalur were to constitute the proposed Salem district.[2] The two districts, Dharmapuri district and the reconstituted Salem district, came into existence on 2nd October 1965.

The Revenue Divisions and the taluks constituting the two districts are given below :—

Name of the District.	*The Revenue Divisions.*	*The Taluks and Sub-taluks.*
(1)	(2)	(3)
1 Salem	1 Salem	1 Salem taluk (*including the* Salem Town). 2 Yercaud (*Sub-taluk*). 3 Attur taluk.
	2 Sankari	1 Tiruchengode taluk. 2 Sankari taluk.
	3 Namakkal ..	1 Namakkal taluk. 2 Rasipuram taluk.
	4 Mettur	1 Omalur taluk. 2 Mettur taluk.

1 G.O. Ms. No. 1611, Revenue, dated 24th May 1965.

2 *Ibid.*

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Name of the District.	*The Revenue Divisions.*	*The Taluks and Sub-taluks.*
(1)	(2)	(3)
2 Dharmapuri ..	1 Dharmapuri ..	1 Dharmapuri taluk.
		2 Pennagaram (Sub-taluk).
		3 Harur taluk.
	2 Hosur	1 Hosur taluk.
		2 Krishnagiri taluk.
		3 Uthangarai (sub-taluk).
		4 Denkanikotta (sub-taluk).

Area and population.

The area and population of the two districts are as follows:—[1]

	Area (in sq. kms.).	*Population (Census of 1961).*
	(1)	(2)
Salem	8,634·0 (3,333·6 sq. miles).	2,471,857
Dharmapuri	9,628·6 (3,717·6 sq. miles).	1,332,251

Development District.

The Special Officer (Bifurcation), Salem, proposed that consequent on the bifurcation of Salem District into Dharmapuri and Salem districts, the Dharmapuri Revenue District may be treated as one *Development District* and the Salem Revenue District be treated as two *Development Districts* as it was obtaining then. Accepting these recommendations, the Government have since notified the establishment of a separate Development Council for Dharmapuri District under the Madras District Development Councils Act, 1958. The taluks that constitute the respective Development Districts in the two districts are given in the following statement:—

Name of the District.	*Name of the Development District.*	*Name of the Revenue Division.*	*Name of the Taluk and the Sub-taluk.*
(1)	(2)	(3)	(4)
1 Dharmapuri ..	1 Dharmapuri ..	1 Hosur ..	1 Hosur.
			2 Krishnagiri.
			3 Uthangarai (sub-taluk).
			4 Denkanikotta (sub-taluk).

[1] *Compiled on the basis of data relating to the various taluks in the Census publications of* 1961.

Name of the District.	*Name of the Development District.*	*Name of the Revenue Division.*	*Name of the Taluk and the Sub-taluk.*
(1)	(2)	(3)	(4)
1 Dharmapuri--*cont.*		2 Dharmapuri ..	1 Dharmapuri.
			2 Pennagaram (sub-taluk).
			3 Harur.
2 Salem ..	.. 1 North Salem ..	1 Mettur ..	1 Omalur.
			2 Mettur.
		2 Salem ..	1 Salem.
			2 Yercaud (sub-taluk).
			3 Attur.
	2 South Salem ..	1 Sankari ..	1 Tiruchengode.
			2 Sankari.
		2 Namakkal. ..	1 Namakkal.
			2 Rasipuram

Panchayat Unions (*Development Blocks*).

There are now 16 Panchayat Unions (*Development Blocks*) and 590 panchayats in the Dharmapuri district,[1] and 35 Panchayat Unions (*Development Blocks*) and 762 Panchayats in the Salem district. The names of the Panchayat Unions (*Development Blocks*) in the two bifurcated Districts are given below:—

Names of the Panchayat Unions in the Dharmapuri District.

1 Dharmapuri.
2 Nallampalli.
3 Palacode.
4 Pennagaram.
5 Morappur.
6 Harur.
7 Pappireddipatti.
8 Krishnagiri.
9 Kaveripattinam.
10 Bargur.
11 Uthangarai.
12 Veppanapalli.
13 Hosur.
14 Kelamangalam.
15 Thalli.
16 Shoolagiri.

1 *Madras Information*, November 1965, page 17.

Names of the Panchayat Unions in the Salem District.

South Development District.

1 Rasipuram.
2 Vennandur.
3 Namagiripet.
4 Namakkal.
5 Puduchatram.
6 Sendamangalam.
7 Kolli Hills.
8 Erumaipatti.
9 Mohanur.
10 Paramathi.
11 Kabilamalai.
12 Pallipalayam.
13 Tiruchengode.
14 Elachipalayam.
15 Mallasamudram.
16 Sankari.
17 Idappadi.
18 Konganapuram.
19 Macdonald Choultry

North Development District.

1 Kolathur.
2 Nangavalli.
3 Taramangalam.
4 Mecheri.
5 Omalur.
6 Kadayampatti.
7 Salem.
8 Panamarathupatti.
9 Karipatti.
10 Valapadi.
11 Gangavalli.
12 Peddanaickanpalayam.
13 Attur.
14 Yercaud.
15 Thalaivasal.
16 Veerapandi.

TABLE I.

LITERATES AND EDUCATED PERSONS IN THE DISTRICT. *

(Census of 1961.)

Taluks.	*Persons.*	*Males.*	*Females.*
(1)	(2)	(3)	(4)
1 Hosur	45,148	35,288	9,860
2 Krishnagiri	69,513	52,725	16,78[illegible]
3 Harur	32,045	25,389	6,656
4 Dharmapuri	62,469	46,872	15,597
5 Omalur	32,416	25,422	6,994
6 Mettur	44,781	33,006	11,775
7 Yercaud	4,500	3,365	1,135
8 Salem	177,552	123,896	53,656
9 Sankari	34,804	27,770	7,034
10 Tiruchengode	45,081	34,825	10,256
11 Rasipuram	47,058	35,197	11,861
12 Attur	63,555	49,521	14,034
13 Namakkal	97,597	75,337	22,260
District total ..	756,519	568,613	1[illegible]7,906

* For the figures relating to the towns and the villages in each taluk, *see* the *Salem District Census Hand Book* (Census of 1961), Volume II.

TABLE II.

LITERACY AND EDUCATIONAL STANDARD IN THE SALEM DISTRICT.

(Census of 1961.)

	Total Population (all areas).		*Urban Population (Urban areas).*		*Rural Population (Rural areas).*	
	Males.	*Females.*	*Males.*	*Females.*	*Males.*	*Females.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Total Population of the District	1,923,885	1,880,223	314,649	302,699	1,609,236	1,577.524
Illiterates	1,355,272	1,692,317	145,256	217,247	1,210,016	1,475,070
Educational Levels.						
I. Literate (without educational level).	396,644	126,002	95,530	50,805	301,114	78,197
II. Primary or Junior Basic ..	136,298	53,427	52,580	30,598	83,718	22,829
III. Matriculation or Higher Secondary.	35,671*	5,477*	18,525	3,806	14,388*	1,428*
IV. Technical Diploma not equal to Degree.	(N.A.S.)	(N.A.S.)	265	11	(N.A.S.)	(N.A.S.)
V. Non-Technical Diploma not equal to Degree.	(N.A.S.)	(N.A.S.)	90	3	(N.A.S.)	(N.A.S.)
VI. University Degree or Post-Graduate Degree other than Technical Degree.	(N.A.S.)	(N.A.S.)	1,795	156	(N.A.S.)	(N.A.S.)

TABLE II—*cont.*

LITERACY AND EDUCATIONAL STANDARD IN THE SALEM DISTRICT.

(Census of 1961.)

	Total Population (all areas).		*Urban Population (Urban areas).*		*Rural Population (Rural areas).*	
	Males.	*Females.*	*Males.*	*Females.*	*Males.*	*Females.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
VII. Technical Degree or Diploma equal to Degree or Post-Graduate Degree—						
1. Engineering	(N.A.S.)	(N.A.S.)	135	..	(N.A.S.)	(N.A.S.)
2. Medicine	,,	,,	85	16	,,	,,
3. Agriculture	,,	,,	26	..	,,	,,
4. Veterinary and Dairying ..	,,	,,	16	..	,,	,,
5. Technology	,,	,,	4	..	,,	,,
6. Teaching	,,	,,	341	57	,,	,,
7. Others	,,	,,	1	..	,,	,,

(N.A.S.).—Figures are *not available Separately.* Item No. III itself includes the figures relating to these heads in respect of *Total Population* and *Rural Population.*

* These figures relating to the *Total Population* and *Rural Population,* indicate the educational level *Matriculation and above.* In respect of *Total Population* and *Rural Population* figures of detailed classification pertaining to items IV to VII in the table are not available separately. They are all included in item III itself.

(*Source* : Compiled from the data available in the *Salem District Census Hand-book,* 1966.)

TABLE III.

CLASSIFICATION OF THE POPULATION OF THE DISTRICT INTO WORKERS AND NON-WORKERS AND WORKERS INTO NINE INDUSTRIAL CATEGORIES.

(Census of 1961.)

Persons *

Taluk.	*Total Workers.*	I *Cultivators.*	II *Agricultural Labourer.*	III *In Mining. Quarrying, Livestock, Forestry, Fishing, Hunting and Plantations, Orchards and Allied Activities.*	IV *At Household Industry.*	V *In Manufacturing other than Household Industry.*
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Hosur	161,911	129,511	9,000	1,399	3,001	1,544
2 Krishnagiri	222,261	157,582	26,826	1,913	5,521	2,465
3 Harur	114,751	80,485	16,927	623	3,160	738
4 Dharmapuri	198.181	132,557	28,656	2,771	7,536	2,136
5 Omalur	104,295	53,349	13,733	5,569	12,226	1,628
6 Me'tur	104,510	48,446	9,869	1,235	12,609	6,009
7 Yercaud	13,584	5,893	704	4,850	49	203
8 Salem	277,259	73,489	25,975	3,816	65,891	29,046
9 Sankari	130,182	73,691	14,718	909	17,751	1,579
10 Tiruchengode	128,279	62,853	15,310	1,160	28,743	6,204
11 Rasipuram	110,222	42,071	12,723	624	25.209	4,615
12 Attur	154,438	88,408	30,146	2,509	5,228	3,497
13 Namakkal	225,173	119,433	45,853	1,274	17,941	3,009
District total ..	1,952,046	1,067,768	250,440	28,661	204,661	62,673

TABLE III—*cont.*

CLASSIFICATION OF THE POPULATION OF THE DISTRICT INTO WORKERS AND NON-WORKERS AND WORKERS INTO NINE INDUSTRIAL CATEGORIES—*cont.*

(Census of 1961.)

Taluk.	VI *In Construction.*	VII *In Trade and Commerce.*	VIII *In Transport, Storage and Communications.*	IX *In other Services.*	*Non-workers.*
(1)—*cont.*	(8)	(9)	(10)	(11)	(12)
1 Hosur	[illegible]20	3,406	461	13,069	163,443
2 Krishnagiri	1,129	6,521	1,188	19,116	194,452
3 Harur	1,117	2,324	480	8,897	100,852
4 Dharmapuri	1,261	5,603	1,419	16,242	176,400
5 Omalur	1,469	2,448	421	14,398	116,059
6 Mettur	1,947	2,517	519	17,373	103,221
7 Yercaud	347	237	37	1,264	10,169
8 Salem	4,914	21,637	6,717	45,774	339,354
9 Sankari	1,416	2,526	637	16,955	112,129
10 Tiruchengode	1,590	4,343	1,066	17,001	108,388
11 Rasipuram	1,747	3,251	717	19,265	90,467
12 Attur	2,251	4,470	984	16,945	142,073
13 Namakkal	3,086	5,947	1,402	27,228	195,055
District total ..	22,794	65,270	16,048	233,527	1,852,062

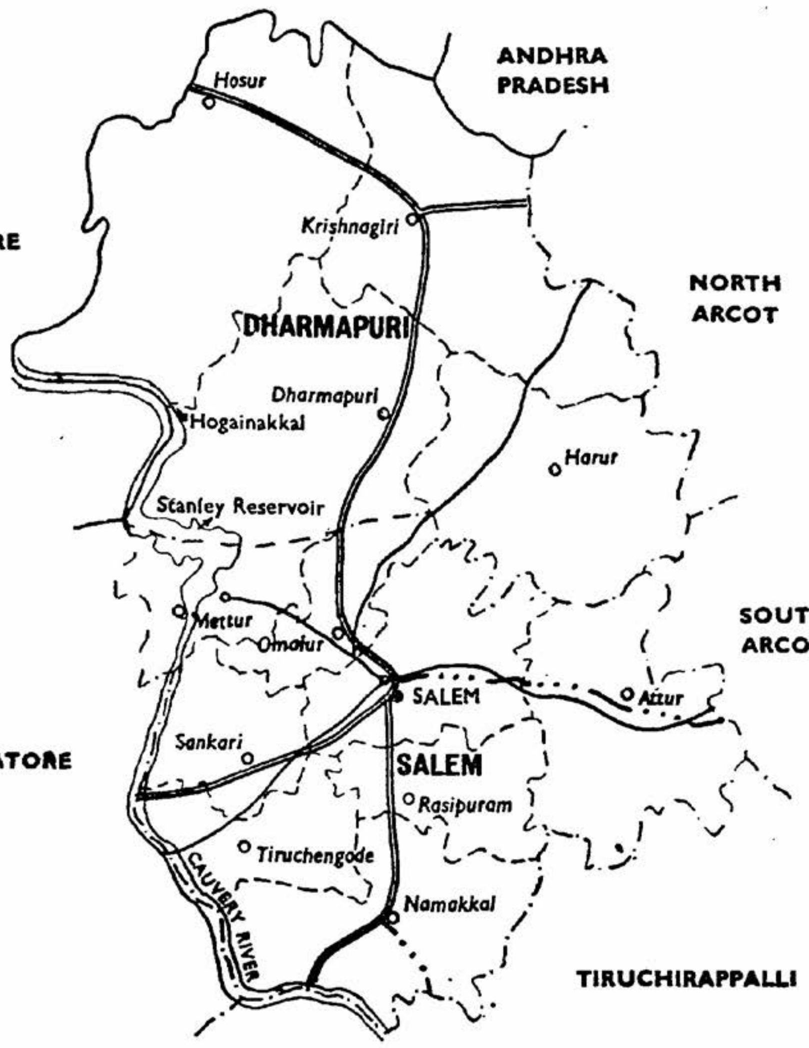
* The figures represent the total number of persons. For details like *males and females* or *urban* and *rural*, see *Census of* 1961—*Salem District Census Hand-book* or, *Census of* 1961—*Volume IX—Madras—Part II-A.*

SALEM DISTRICT

(AS BIFURCATED)

SCALE 1" = 24 MILES

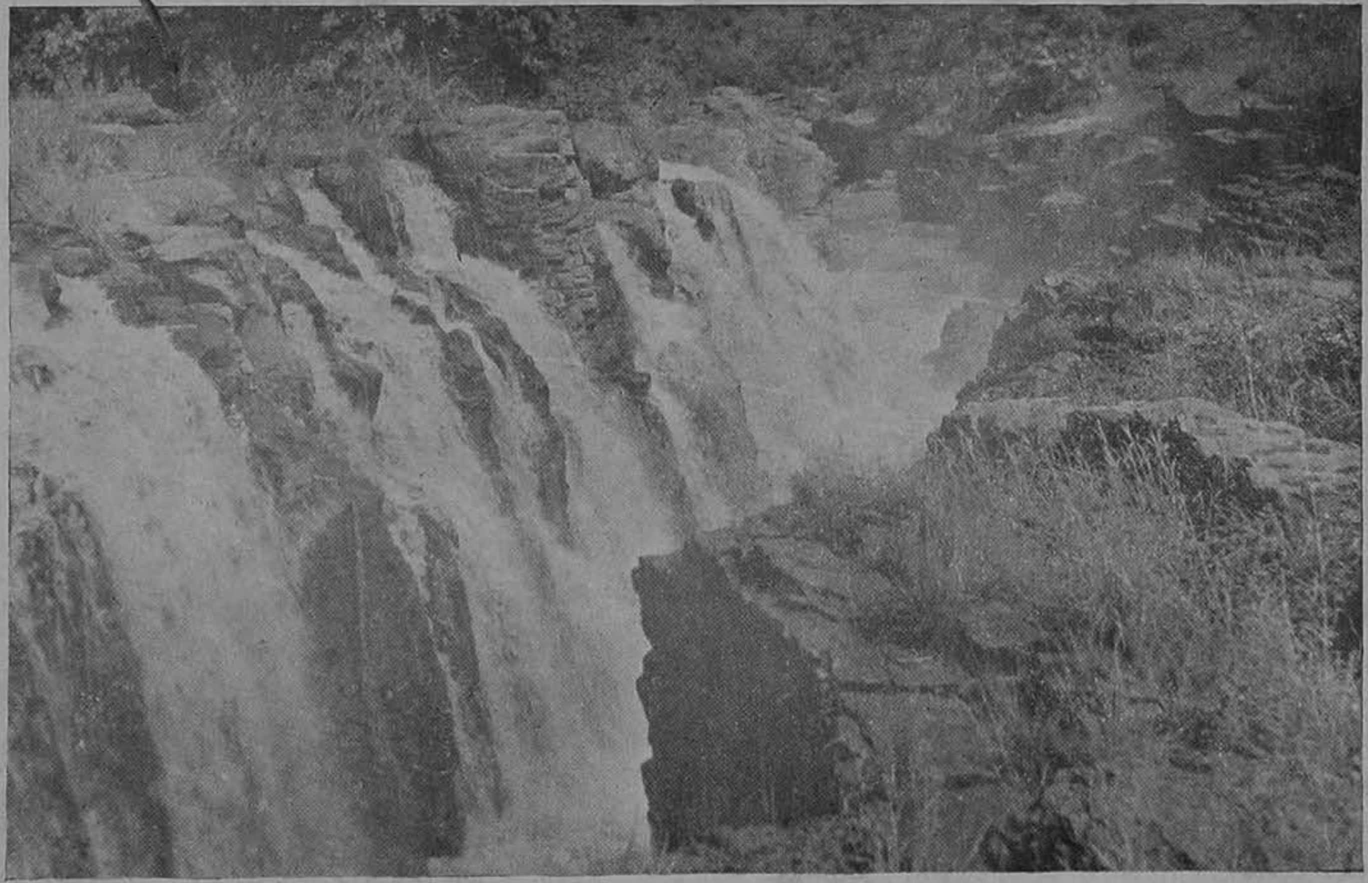
(1 : 15,20,640)



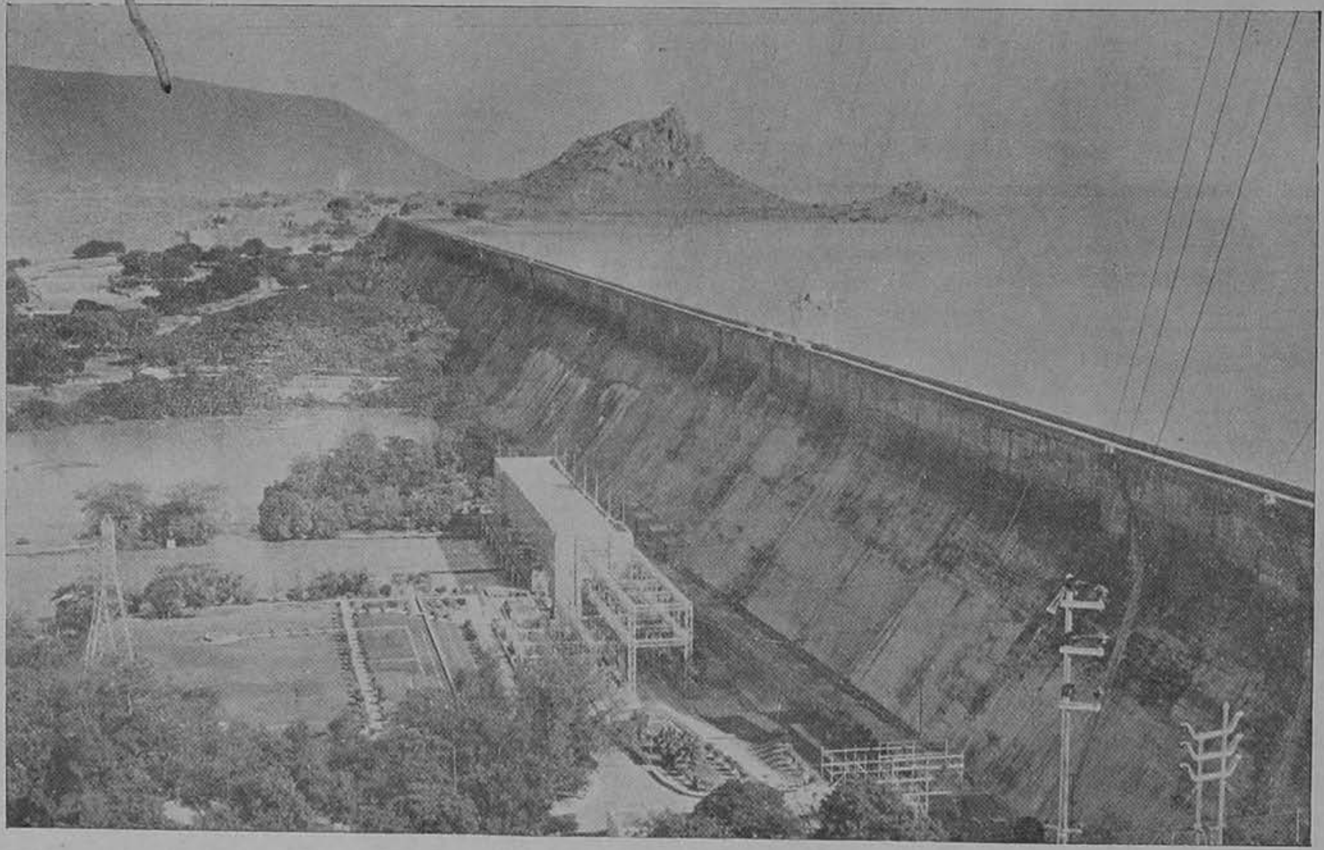
REFERENCE

State boundary	[solid line]	Railway line	[line with circle]
District boundary	[dash-dot line]	River	[double wavy line]
Taluk boundary	[dashed line]	District Name	SALEM
National Highways	[double line]	Districts Head quarters	● SALEM
State Highways	[dots and thick line]	Taluk Head quarters	o Harur

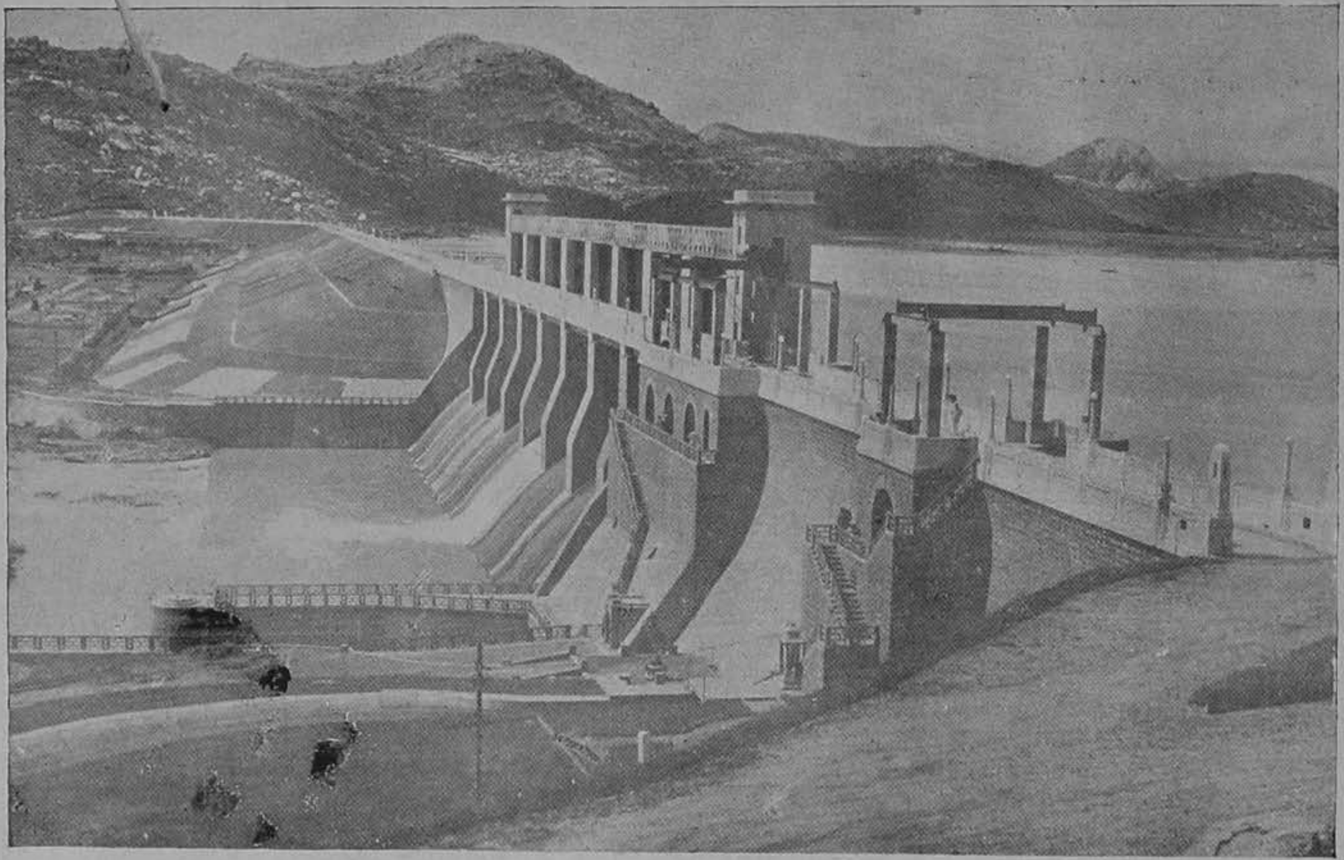
1. ARDHANARISWARA TEMPLE AT TIRUCHENGODE.



2. HOGENA-KAL FALLS.



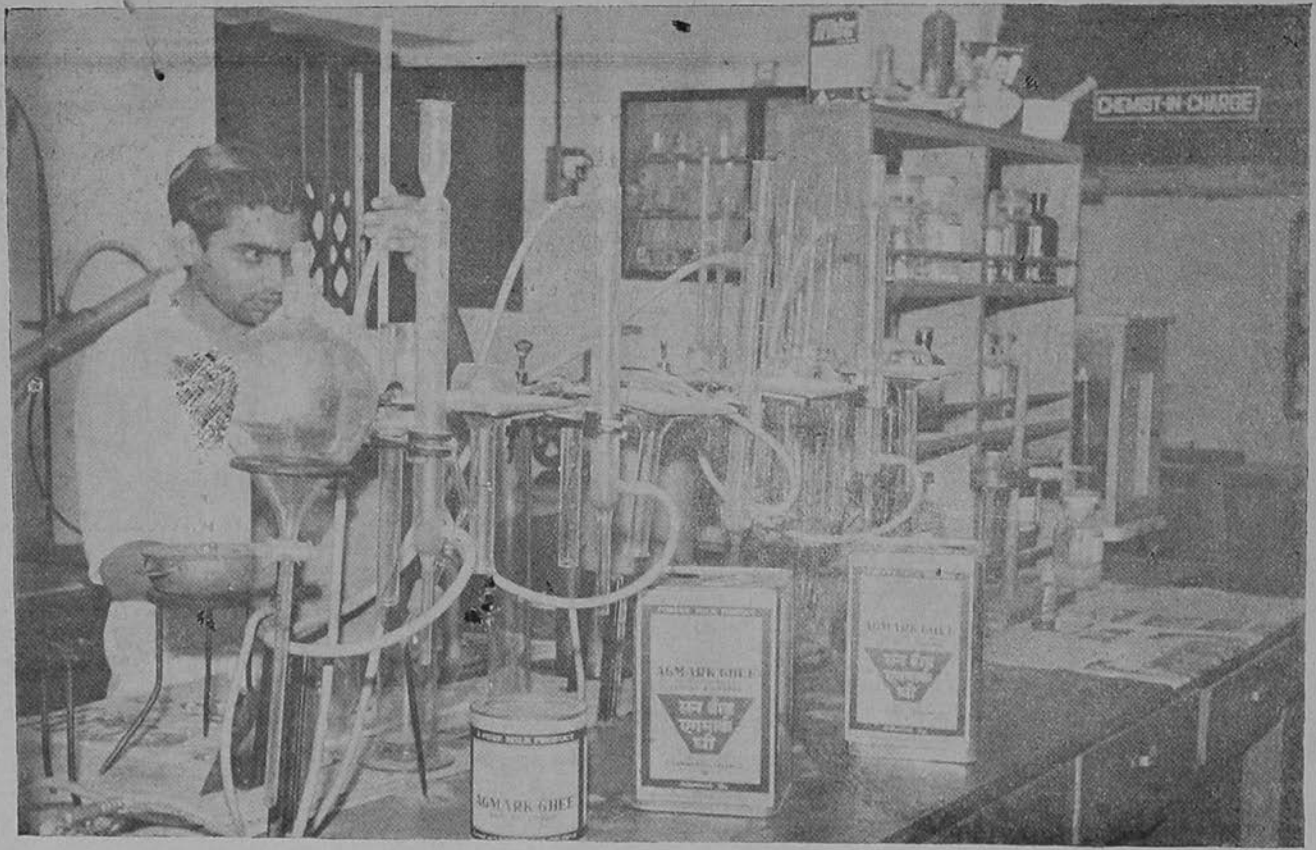
3. METTUR DAM.



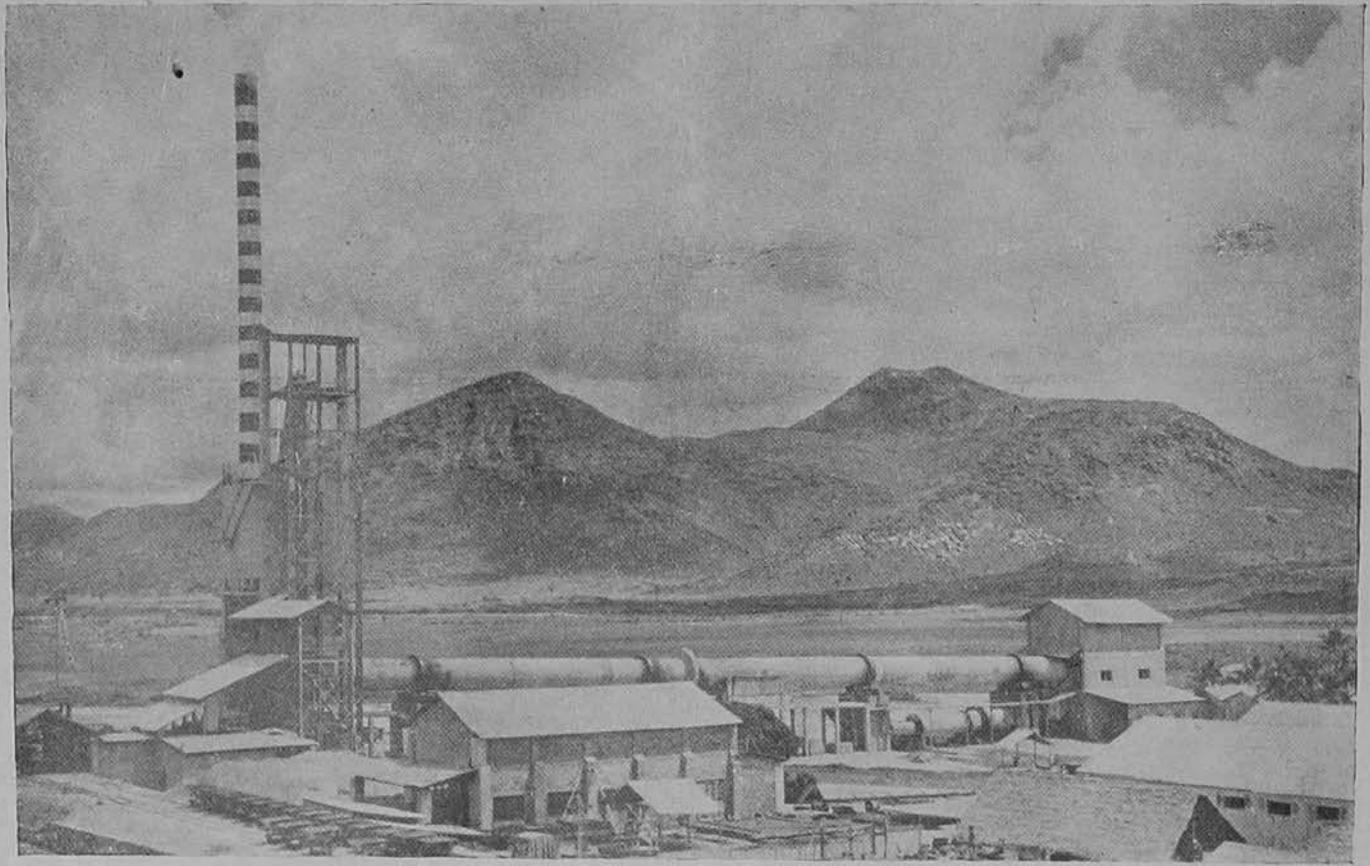
4. KRISHNAGIRI DAM.

5. HANDLOOM WEAVERS' COLONY, AMMAPET, SALEM.

B



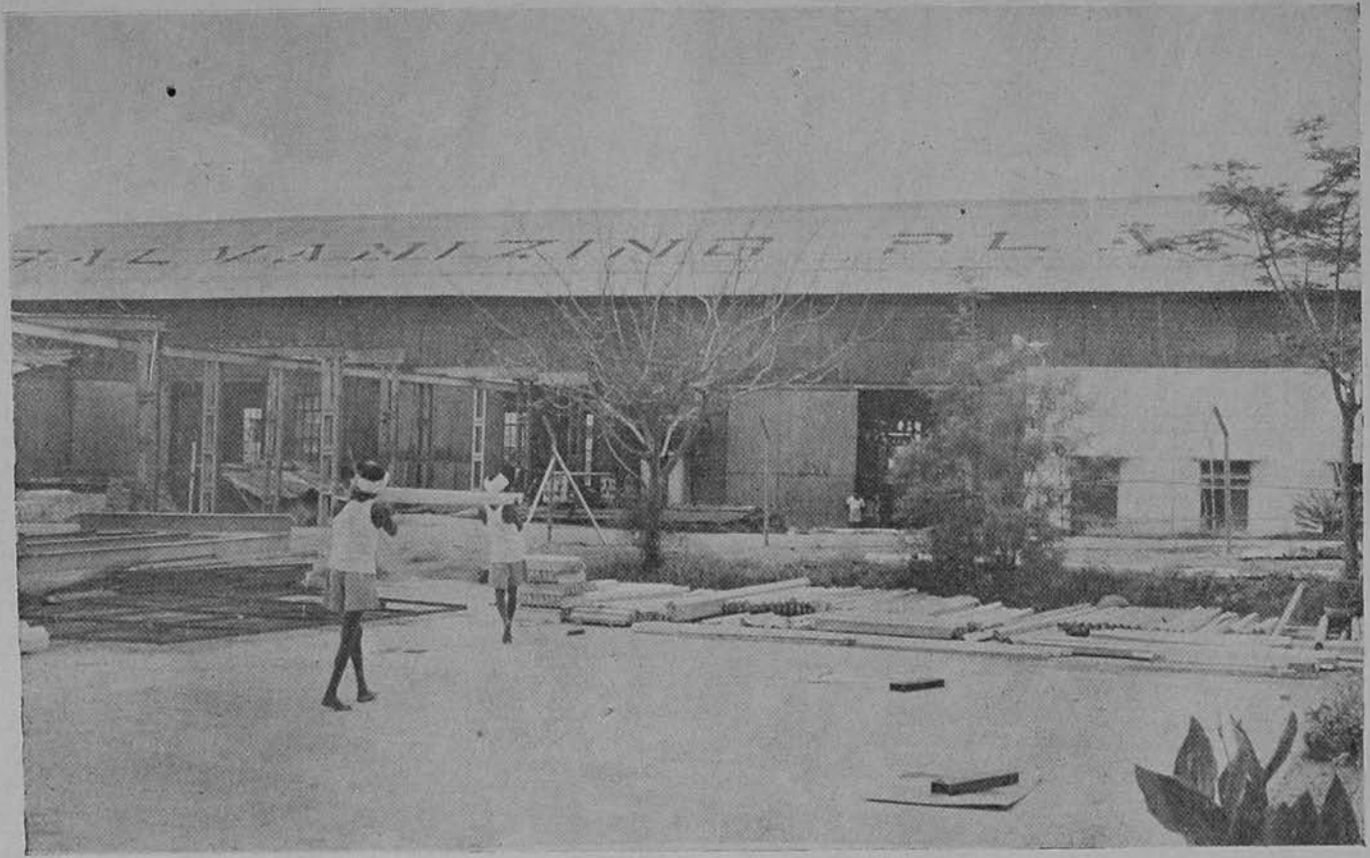
6. GHEE GRADING LABORATORY OF GANDHI & COMPANY, SALEM.



7. THE MAGNESITE FACTORY (DALMIA MAGNESITE CORPORATION), SALEM.

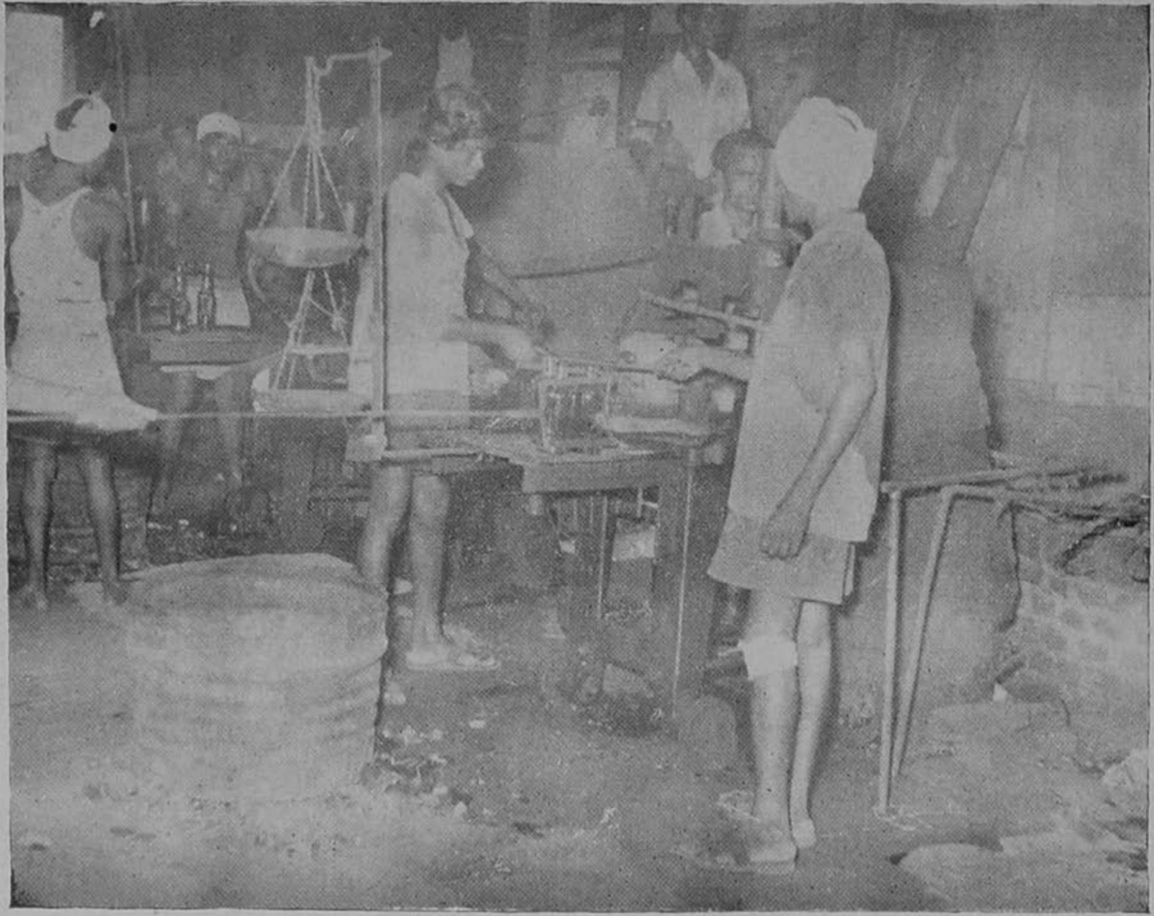
8. THE GOVERNMENT QUARTZ CRUSHING PLANT, SALEM.

9. THE GOVERNMENT HANDLOOM-PARTS FACTORY, SALEM.

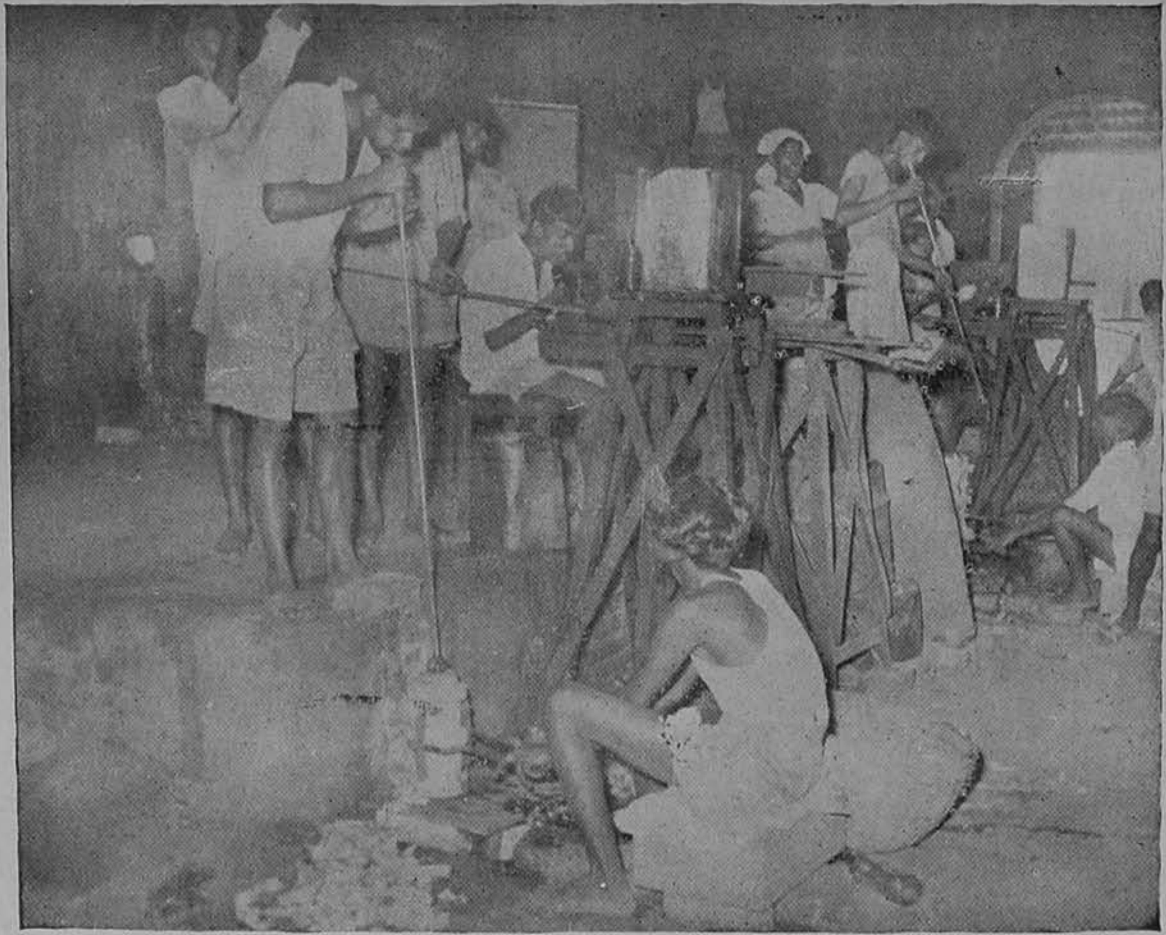


10. THE GOVERNMENT GALVANIZING PLANT, METTUR DAM.

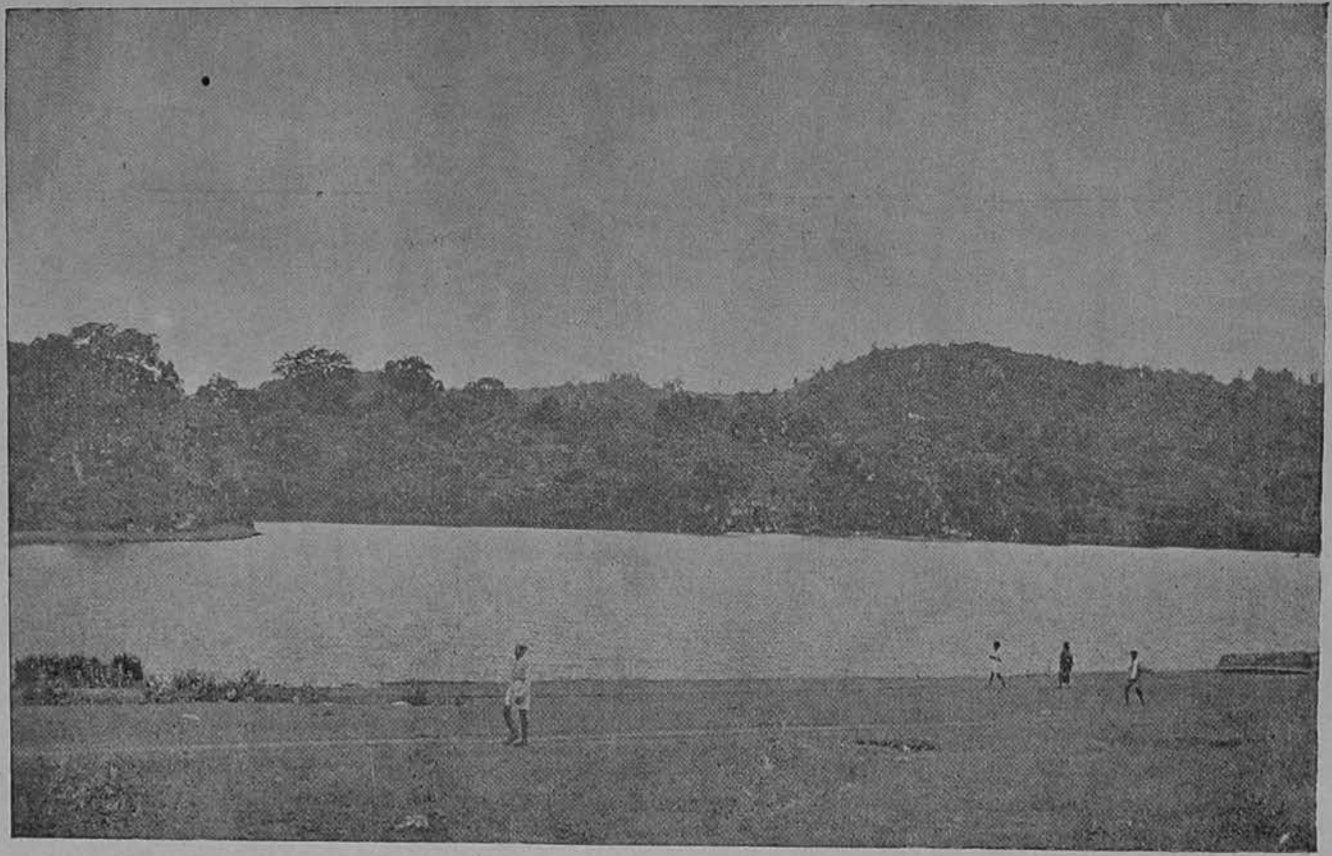
11. A CUMBLY WEAVERS' TRAINING CENTRE.



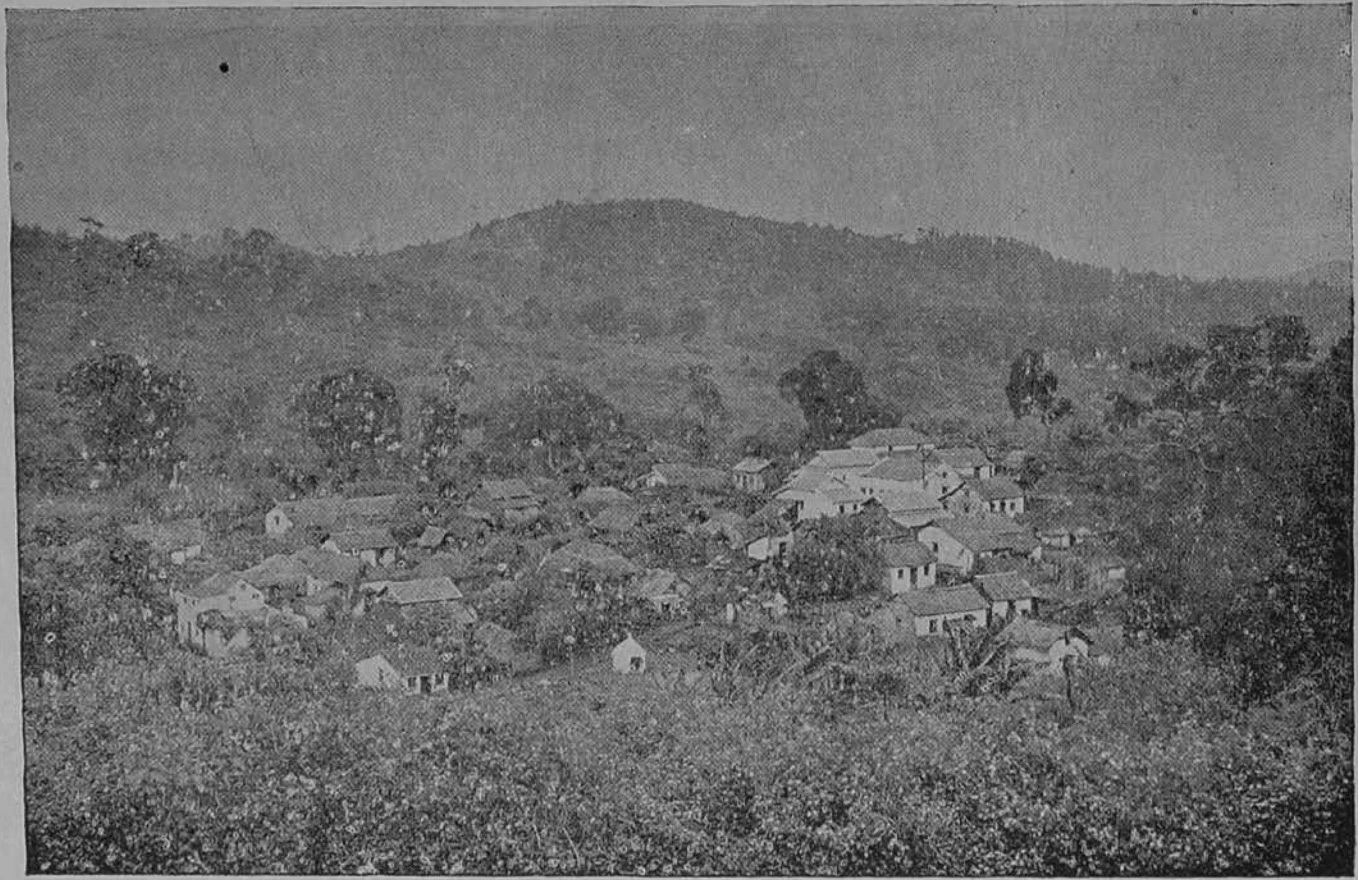
12. MAKING OF BOTTLES IN SEMI-AUTOMATIC MACHINES.
(South India Glass & Enamel Works Ltd., Sàlem.)


13. BLOWING CHIMNEYS BY MOUTH.

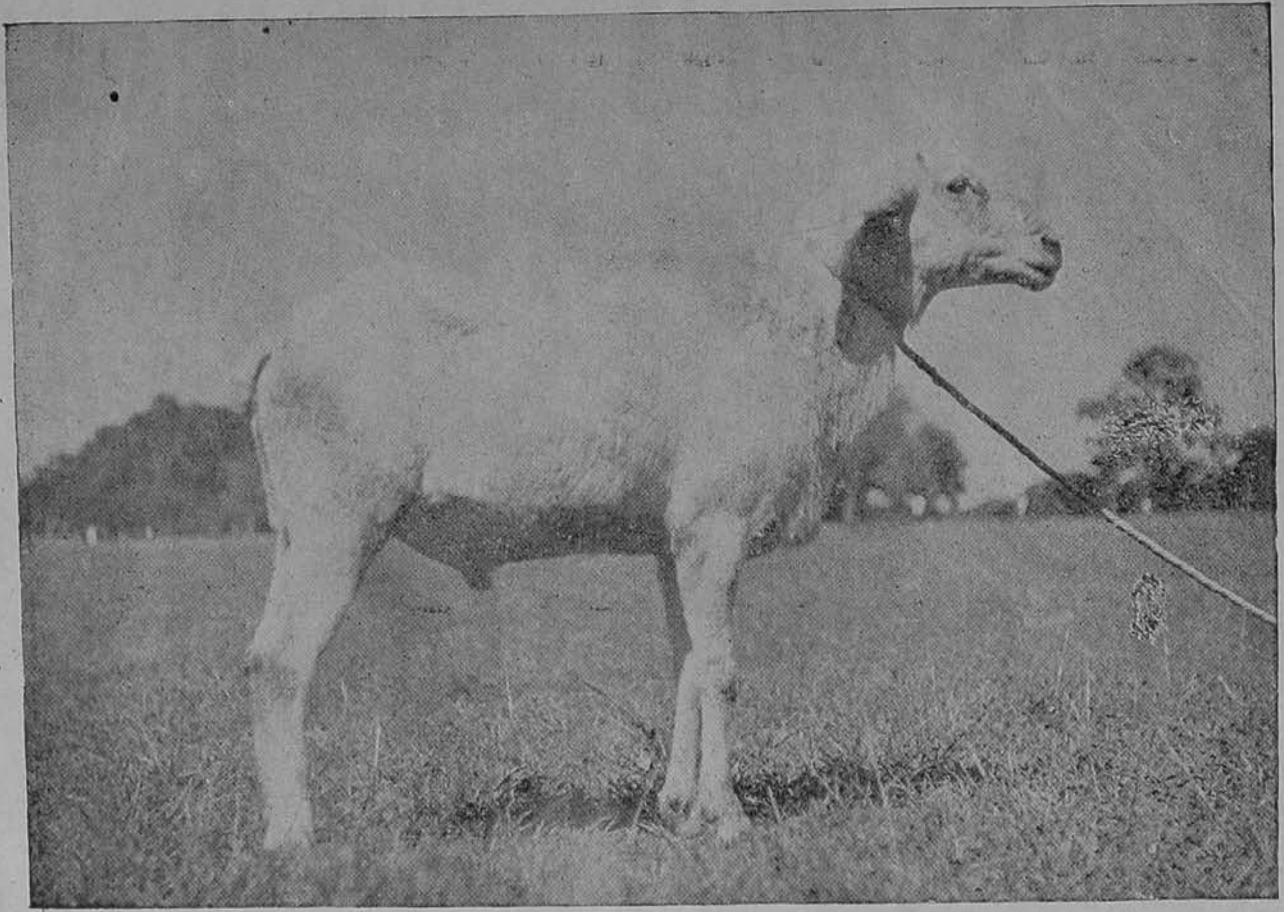
D



14. YERCAUD LAKE-VIEW.



15. YERCAUD HILLS.



16. MECHERI SHEEP.